

*Given to Mr. Hick by Mr.
J. J. Canton, Grandson of
the above named Mr. Hick. 1909.*

THE BIBLE

THAT IS,
THE HOLY SCRIPTURES
CONTAINED IN THE OLD
AND NEW TESTAMENT.

TRANSLATED ACCORDING TO
the Hebrew and Greek, and conferred with the
best Translations in divers Languages.

With most profitable Annotations upon all the hard places, and other
things of great importance.

EXOD. 14. 13, 14.

*Fear ye not, stand still, and behold the salvation of the Lord: which he will shew to you this day.
The Lord shall fight for you, therefore hold you your peace.*



PSAL. 34. 19.

Great are the troubles of the righteous: but the Lord delivereth him out of them all.

AMSTERDAM:

Printed by THOMAS STAFFORD: And are to be sold at his house, at the
signe of the Flight of Brabant, upon the Milk-market, over against the
Deventer Wood-market. c1610.

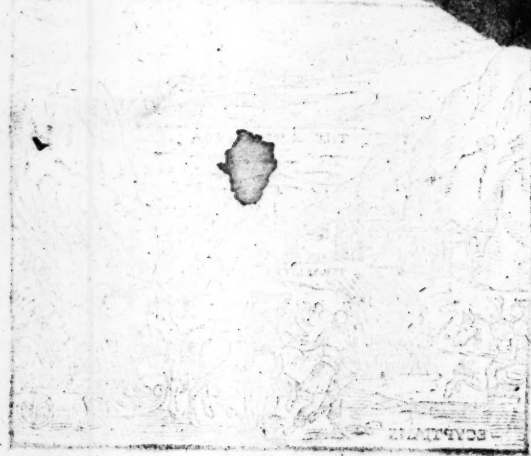
According to the Copy printed at Edinburgh by Andro Hart, in the year 1610.

THE HOLY BIBLE

THE HOLY SCRIPTURES

CONTAINED IN THE OLD

AND NEW TESTAMENTS



THE HOLY BIBLE

AMSTERDAM

By Thomas ... And me to be sold at the house of the ... near the light of ... upon the Milk market over against the ... Devener Wood ...

Printed by the City printer at Edinburgh, Andrew Hart, in the ...

To the Christian Reader.



Esides the manifold and continuall benefits which Almighty God bestowed upon us, both corporall and spirituall, wee are especially bound (deare brethren) to give him thanks without ceasing for his great grace, and unspeakable mercies, in that it hath pleased him to call us unto this marvellous light of his Gospel, and mercifully to regard us after so horrible backsliding and falling away from Christ to Antichrist, from light to darknesse, from the living God to dumbe and dead idols, and that after so cruell murder of Gods Saints, as alas, hath been among us, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednesse, but received againe to grace with most evident signes and tokens of Gods especiall love and favour. To the intent therefore that we may not be unmindfull of these great mercies, but seek by all means (according to our duty) to be thankfull for the same, it behoveth us so to walk in his fear and love, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God (which is the light to our paths, the key of the kingdome of heaven, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimony of his favour, and the onely food and nourishment of our soules) we thought we could bestow our labours and study in nothing which could be more acceptable to God, and comfortable to his Church, then in the translating of the holy scriptures into our native tongue: the which thing albeit that divers heretofore have endeavoured to atchieve: yet considering the infancy of those times and imperfect knowledge of the tongues, in respect of this ripe age and clear light which God hath now revealed, the translations required greatly to be perfected and reformed. Not that we vindicate anything to our selves above the least of our brethren (for God knoweth with what feare and trembling we have been for the space of two yeares and more, day and night occupied herein) but being earnestly desired, and by divers, whose learning and godlinesse we reverence, exhorted, and also encouraged by the ready wils of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit and favour of God toward his Church (though the time was then most dangerous, and the persecution sharp and furious) we submitted our selves at length to their godly judgements, and seeing the great opportunity and occasions, which God presented unto us in his Church, by reason of so many godly and learned men, and such diversities of translations in divers tongues: we undertook this great and wonderfull work (with all reverence, as in the presence of God, as in treating the word of God, whereunto we think our selves insufficient) which now, God according to his divine providence and mercy hath directed to a most prosperous end. And this we may with good conscience protest, that we have in every point and word, according to the measure of that knowledge which it pleased Almighty God to give us, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that we have by all means endeavoured to set forth the purity of the word, and right sense of the holy Ghost, for the edifying of the brethren in Faith and Charity.

Now as we have chiefly observed the sense, and laboured alwayes to restore it to all integrity: so have we most reverently kept the propriety of the words, considering that the Apostles, who spake and wrote to the Gentiles in the Greek tongue, rather constrained hem to the lively phrase of the Ebrew, then enterprised farre by mollifying their language, to speak as the Gentiles did. And for this, and other causes, we have in many places preserved the Ebrew phrases, notwithstanding that they may seem somewhat hard in their ears that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious have any occasion of just cavillation, seeing some translations read after one sort, and some after another, whereas all may serve to good purpose and edification, we have in the margin noted that diversity of speech or reading, which may also seem agreeable to the minde of the holy Ghost, and proper for our language with this mark, †. Again, whereas the Ebrew

speech seemed hardly to agree with ours, we have noted it in the margent after this sort†, using that which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and restored to the true writing and first originall, whereof they have their signification, yet in the usuall names little is changed for fear of troubling the simple Readers. Moreover, whereas the necessity of the sentence required any thing to be added (for such is the grace and propriety of the Hebrew and Greek tongues, that it cannot but either by circumlocution, or by adding the verb, or some word, be understood of them that are not well practised therein) we have put it in the text with another kinde of letter, that it may easily be discerned from the common letter. As touching the division of the verses, we have followed the Hebrew examples, which have so from the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we have diligently herein perused, and set forth by this mark *. Besides this, the principall matters are noted and distinguished by this mark ¶. Yea, and the arguments both for the book & for the chapters, with the number of the verse are added, that by all means the Reader might be holpen. For the which cause also we have set over the head of every Page, some notable word or sentence which may greatly further, as well for memory, as for the chiefpoint of the Page. And considering how hard a thing it is to understand the holy Scriptures, and what errours, sects, and heresies grow daily for lack of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attain to the true and simple meaning of the same, we have also endeavoured both by the diligent reading of the best Commentaries, and also by the conference with the godly and learned brethren, to gather brief Annotations, upon all the hard places, as well for the understanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory, and the edification of his Church. Furthermore, whereas certain places in the book of Moses, of the Kings, and Ezekiel, seemed so dark, that by no description they could be made easie to the simple Reader, we have so set them forth with figures & numbers for the full declaration thereof, that they which cannot by judgement, being holpen by the Annotations noted by the letters a, b, c, &c. attain thereunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places: whereunto also we have added certain Maps of Cosmographie, which necessarily serve for the perfect understanding and memory of divers places and countreys, partly described, and partly by occasion touched, both in the Old and New Testament.

Finally, that nothing might lack which might be brought by labours, for the increase of knowledge and furtherance of Gods glory, there are adjoynd two most profitable Tables, the one serving for the interpretation of the Hebrew names: and the other containing all the chief and principall matters of the whole Bible: so that nothing (as we trust) that any could justly desire, is omitted. Therefore, as brethren that are partakers of the same hope and salvation with us, we beseech you, that this rich pearl and inestimable treasure may not be offered in vain, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise up for this purpose, so you would willingly receive the word of God, earnestly study it, and in all your life practise it, that you may now appear indeed to be the people of God, not walking any more according to this

world, but in the fruits of the Spirit, that God in us may be fully glorified,

though JESUS CHRIST our Lord, who

liveth and reigneth for ever,

Amen.





OF THE INCOMPARABLE

treasure of the holy Scriptures, with a prayer for the
true use of the same.

- Esa.* 12. 3. **H**ere is the spring where waters flow,
Or 49. 10. to quench our heat of sin:
Rev. 21. 16. Here is the tree where truth doth grow,
and 22. 17. to lead our lives therein:
Ier. 33. 15. Here is the Judge that stints the strife,
Psal. 119. 160. when mens devices faile;
Revel. 2. 7. Here is the bread that feeds the life,
and 22. 2. that death cannot assaile,
Psal. 119. 142. 144. The tidings of salvation deare,
Iohn. 6. 35. comes to our eares from hence;
Luke 2. 10. The fortresse of our faith is here,
Eph. 6. 16. and shield of our defence.
Mat. 7. 6. Then be not like the hogge that hath
a pearle at his desire,
2 Pet. 2. 22. And takes more pleasure in the trough,
and wallowing in the myre.
Mat. 6. 22. Read not this book in any case,
but with a single eye,
Psal. 119. Read not, but first desire Gods grace,
27. 73. to understand thereby.
Iude 20. Pray still in faith, with this respect,
to fructifie therein,
Psal. 119. That knowledge may bring this effect,
11. to mortifie thy sin.
Ioshua 1. 8. Then happy thou in all thy life,
Psa. 1. 1, 2. what so to thee befallles;
Psa. 94. 12. Yea, double happy shalt thou be,
13. when God by death thee calles.

O Gracious God, and most mercifull Father, which hast vouchsafed us the rich
precious jewell of thy holy word, assist us with thy Spirit, that it may be written in
our hearts to our everlasting comfort, to reforme us, to renew us according to thine
owne image, to build us up, and edifie us into the perfect building of thy Christ, sancti-
fying and increasing in us all heavenly vertues. Grant this, O heavenly Father, for Iesus
Christis sake, Amen.



THE NAMES AND ORDER OF all the Books of the Old and New Testament,

with the number of their Chapters.



Genesis hath Chapters	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomie	34
Joshua	24
Judges	21
Ruth	4
1 Samuel	31
2 Samuel	24
1 Kings	22
2 Kings	25
1 Chronicles	29
2 Chronicles	36
The prayer of Manasseh, Apocrypha	
Ezra	10
Nehemiah	13
Ester	10
Job	42
Psalmes	150

Proverbes hath Chapters

Ecclesiastes	12
The song of Salomon	8
Isaiah	66
Jeremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hosea	14
Joel	3
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The Bookes of the New Testament.



Matthew	28
Mark	16
Luke	24
John	21
The Actes	28
The Epistle to the Romanes	16
1 Corinthians	16
2 Corinthians	13
Galatians	6
Ephesians	6
Philippians	4
Colossians	4
1 Thessalonians	5

2 Thessalonians	3
1 Timotheus	6
2 Timotheus	4
Titus	3
Philemon	1
To the Hebrews	13
The Epistle of James	5
1 Peter	5
2 Peter	3
1 John	5
2 John	1
3 John	1
Jude	1
Revelation	22



THE FIRST BOOKE OF MOSES, CALLED * GENESIS.

* This word signifieth the beginning and generation of the creature.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered. First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death, and hell. Secondly, that the wicked, unmindfull of Gods most excellent benefites, remained still in their wickednesse, and so falling most horribly from sin to sin, provoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth us by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarches, that his mercies never faile them, whom he chuseth to bee his Church, and to professe his name in earth, but in all their afflictions, and persecutions, he ever assisteth them, sendeth comfort, and delivereth them. And because the beginning, increase, preservation, and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau, and others, which were noble in mans judgement, that this Church dependeth not on the estimation and nobility of the world: and also by the fewnesse of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flock and little number, that man in his wisdom might be confounded, and the name of God evermore praised.

CHAP. I.

God created the heaven and the earth. 2 The light and the darkness. 3 The firmament. 4 Hee separated the waters from the earth. 5 Hee created the Sun, the Moone, and the Starres. 6 Hee created the fish, birds, beasts. 7 Hee created man, and gave him rule over all creatures.



In the beginning God created the heaven and the earth.

And the earth was without form and void, and darkness was upon the deepe, and the Spirit of God moved upon the waters.

Then God said, Let there be light: And there was light.

And God saw that the Light that it was good, and God separated the light from the darkness.

And God called the light, day; and the darkness, he called night. So the evening and the morning were the first day.

Againe God said, * Let there be a firmament in the midst of the waters: and let it separate the waters from the waters.

Then God made the firmament, and separated the waters which were under the firmament, from the waters which were above the firmament: and it was so.

And God called the firmament, Heaven. So the evening and the morning were the second day.

God said againe, * Let the waters under the heaven be gathered into one place, and let the dry land appeare: and it was so.

And God called the dry land, Earth: and hee called the gathering together of the waters, Seas: and God saw that it was good.

Then God said, * Let the earth bud forth the bud of the herb, that seedeth seed, the fruitfull tree, which beareth fruit according to his kind, which hath his seed in it, let it upon the earth: and it was so.

And the earth brought forth the bud of the herb, that seedeth seed according to

...the first day, and the evening and the morning were the first day. And God saw that the light was good, and God separated the light from the darkness. And God called the light, day; and the darkness, he called night. So the evening and the morning were the first day.

...the first day, and the evening and the morning were the first day. And God saw that the light was good, and God separated the light from the darkness. And God called the light, day; and the darkness, he called night. So the evening and the morning were the first day.

i This sentence is so oft repeated, to signifie that God made all his creatures to serve to his glory, and to the profit of man: but for sin they were accursed, yet to the elect by Christ they are restored, and serve to their wealth.
* The third day.
* Psal. 136. 7.

Deut. 4. 19.
k By the Lights hee memeth the Sun, the Moone, and Starres.
l Which is the artificiall day, from the Sun rising to the going downe.
m Of things appertaining to naturall orders and seasons.

n To wit, the Sun and the Moone; and here hee speaketh as man judgeth by his eye: for else the Moone is lesse then the planet Saturnus.
o To give it sufficient light, as instruments appointed for the same to serve to mans use.

* Jerem. 31. 35.
* The fourth day.
p As fish and wormes, which slide, swim, or creepe.

† Ebr. the soules of life.
† Ebr. face of the firmament.

q The fish and fowles had both one beginning, wherein wee see that nature giveth place to Gods will, for as much as the one sort is made to flie above in the aire, and the other to swim beneath in the water.

r That is, by the vertue of his word hee gave power to his creatures to ingender.

* The fifth day.
† Ebr. soules of life.
* Chap. 5. 1. and 9. 6. 1 Cor. 11. 7. Gal. 3. 10.

f God commanded the water and the earth to bring forth other creatures: but of man he saith, Let us make: signifying, that God taketh counsell with his Wisedome and Verbo, purposing to make an excellent worke above all the rest of his creation.

t This image and likenesse of God in man is expounded, Eph. 4. 24. where it is written that man was created after God in Righteousnesse and true Holines, meaning by those two words, all perfection, as Wisedome, Truth, Innocency, Power, &c.

* Matth. 19. 4.
v The propagation of man is the blessing of God, Psal. 124.

* Chap. 8. 17. and 9. 1.

his kind, also the tree that beareth fruit, which hath his seed in it selfe according to his kind: and God saw that it was good.

13 "So the evening and the morning were the third day.

14 ¶ And God said, * Let there bee lights in the firmament of the heaven, to separate the day from the night, and let them be for ^m signes, and for seasons, and for dayes, and yeares.

15 And let them be for lights in the firmament of the Heaven to give light upon the earth: and it was so.

16 God then made two ⁿ great Lights: the greater light ^o to rule the day, and the lesse light to rule the night: he made also the Starres.

17 And God set them in the firmament of the heaven, to shine upon the earth,

18 And to ^p rule in the day, and in the night, and to separate the Light from the darknesse: and God saw that it was good.

19 "So the Evening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance ^q every ^r creeping thing that hath ^s life: and let the fowle flie upon the earth in the ^t open firmament of the heaven.

21 Then God created the great Whales; and every thing living and moving, which the ^u waters brought forth in abundance according to their kind, and every fethered fowle according to his kind: and God saw that it was good.

22 Then God ^v blessed them, saying, Bring forth fruit and multiply, and fill the waters in the Seas, and let the fowle multiply in the earth.

23 "So the Evening and the Morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the ^w living thing according to his kind, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and every creeping thing of the earth according to his kind. And God saw that it was good.

26 Furthermore God said, * Let us make man in our ^x Image, according to our likenesse, and let them rule over the fish of the Sea, and over the fowle of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth, and moveth on the earth.

27 Thus God created the man in his Image: in the image of God created hee him: he created them ^y male and female.

28 And God ^z blessed them, and God said to them, * Bring forth fruit and multi-

ply, and fill the earth, and subdue it, and rule over the fish of the Sea, and over the fowle of the heaven, and over every beast that moveth upon the earth.

29 And God said, Behold, I have given unto you ^a every herb bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed: ^b that shall be to you for meat.

30 Likewise to every beast of the earth, and to every fowle of the heaven, and to every thing that moveth upon the earth, which hath life in it selfe, every greene herb shall be for meat: and it was so.

31 * And God saw all that he had made, and loe it was very good. "So the Evening and the Morning were the sixth day.

CHAP. II.

2 God refresheth the seventh day, and sanctifieth it. 15 He setteth man in the Garden. 22 Hee createth the woman. 24 Marriage is ordained.

THUS the heavens and the earth were finished, and all the ^c host of them.

2 For in the seventh day God ended his worke which he had made, ^d and the seventh day he ^e rested from all his work, which he had made:

3 So God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ^f generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And every ^g plant of the field, before it was in the earth, and every herbe of the field, before it grew: for the Lord God had not caused it to ^h raine upon the earth, neither was there a man to till the ground,

6 But a mist went up from the earth, and watered all the earth.

7 ¶ The Lord God also ⁱ made the man of the dust of the ground, and breathed in his face breath of life, ^j and the man was a living soule.

8 And the Lord God planted a Garden Eastward in Eden, and there he put the man whom he had made.

9 ¶ For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meat: the ^k tree of Life also in the midst of the Garden, and the tree of Knowledge of good and evil:

10 And out of Eden went a River to water the Garden, and from thence it was divided, and became into foure heads.

11 The name of one ^l is Pihlon: the same compasseth the whole land of Haviilah, where is gold.

12 And the gold of that land is good: there is ^m Bdelium, and the Onix stone.

13 And

x Gods great liberality to man, taketh away all excuse of his ingratitude.
* Chap. 9. 3.

* Exod. 31. 17.
Mar. 7. 37.
" The sixth day.

a That is, the innumerable abundance of creatures in Heaven and earth.

* Exod. 20. 11. and 31. 17.

Deut. 5. 14.
Hebr. 4. 4.

b For hee had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
c Appointed it to be kept holy that man might therein consider the excellency of his workes and Gods goodnesse towards him.

d Or, the original, and beginning.

† Or, trees, as chap. 21. 15.

e God onely openeth the heavens and shutteth them, hee letteth drought and raine according to his good pleasure.

f Or, formes.
g Hee sheweth whereof many body was created; to the intent that man should not glory in the excellency of his owne nature.

* 1 Cor. 15. 45.

h This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.

i Which was a signe of the life received of God.

j That is, of miserable experience, which came by disobeying God.

k The Havilah is a country lying Eastward, and inclineth towards the west.

l Or, Pihlon, as the name of a river.

13 And the name of the second river is
Gihon : the same compasseth the whole
land of \pm Cush.

‡ Or, Ethiopia.

* Or, Tygris.

14 The name of the third river is \pm Hiddekel: this goeth toward the Eastside of \pm Asbur: and the fourth river is \pm Perah)

† Or, Assyria.
‡ Or, Euphrates.

‡ Or, *Emphatic*.

15 ¶ Then the Lord God took the man, and put him into the Garden of Eden, that he might ^k dresse it, and keep it.

16 And the Lord God ¹ commanded the man, saying, [†] Thou shalt eat freely of every tree of the Garden.

17 But of the tree of Knowledge of good and evil, thou shalt not eat of it : for \pm in the day that thou eatest thereof, thou shalt die the^m death.

18 Also the Lord God said, it is not good that the man should be himself alone: I will make him an help + meet for him.

19 So the Lord God formed of the earth every beast of the field, and every fowle of the heaven, and brought *them* unto the *a* man to see how he would call *them*: for

howsoever the man named the living creature, so was the name thereof.

20 The man therefore gave names unto all cattel, and to the fowle of the heaven, and to every beast of the field: but for Adam found he not an helper meet for him.

21 ¶ Therefore the Lord God caused an heave sleep to fall upon the man, and he slept : and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the ribbe which the Lord God had taken from the man, † made her a wo-
man, and brought her to the man.

23 Then the man said, *This now is bone of my bones, & flesh of my flesh. She shall be called ‡ woman, because she was taken out of man.

24 *Therefore shall man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

dutie of us toward our wives, then otherwife we are bound to shew to
before finne entred, all things were honest and comely.

† *26r. built.*
o Signifying, that
mankinde was per-
fit, when the wo-
man was created,
which before was
like an unperfect
building.

2. Or, *Shew us the way*
unto the city of the living
man: for in the city of the
living, is man, and
in the city of the dead,
is death.
 2. Matt. 19. 3.
 Mark. 10. 7.

Epist. p. 311
p. Sothamange
requirish a greene
ur parents. q. For

k God would not
have man idle.
though as yet
there was no need
to labour.
l So that man
might know there
was a sovereign
Lord, to whom he
owed obedience.
† *Ebr. eating them
first eat of.*
m Or, when sever.
n By this death he
meaneth the separa-
tion of man from
God, who is our
life and chief felici-
ty; and also that
our disobedience
is the cause there-
of.
† *Ebr. before him.*
n By moving them
to come and sub-
mit themselves
unto Adam.

THE SITUATION OF THE GARDEN OF EDEN, NORTH.

[illegible]

CHAP. III.

1 The woman seduced by the serpent, 6 Enticeth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

a As Satan can change himself into an angel of light, so did he abuse the wisdom of the serpent to deceive man. b God suffered Satan to make the serpent his instrument, and to speak in him.

NOW the serpent was more subtil than any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We eat of the fruit of the trees of the Garden,

3 But of the fruit of the tree which is in the mids of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 Then * the serpent said to the woman, Ye shall not die at all,

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig tree leaves together, and made themselves breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said unto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid my self.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 Then the man said, The woman which thou gavest me with me, she gave me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done thus? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life.

15 I will also put enmities between thee and the woman, and between thy

seed and her seed. He shall break thine head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly increase thy sorrows, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be subject to thine husband, and he shall rule over thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.

18 Thornes also, and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou return.

20 (And the man called his wives name Hevah, because she was the mother of all living)

21 Unto Adam also and to his wife did the Lord God make coats of skinnies, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now least he put forth his hand, and take also of the tree of life, and eat, and live for ever,

23 Therefore the Lord God sent him forth from the Garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the Garden of Eden he set the Cherubims, and the blade of a sword shaken, to keep the way of the tree of life.

CHAP. IV.

1 The generation of mankinde. 3 Kain and Habel offer sacrifices. 8 Kain killeth Habel. 23 Lamech a tyrant encourages his fearful words. 26 True religion is restored.

AFTERWARD the man knew Hevah his wife, which conceived and bare Kain, and said, I have obtained a man by the Lord.

2 And again she brought forth his brother Habel, and Habel was a keeper of sheep, and Kain was a tiller of the ground.

3 ¶ And in proceffe of time it came to passe, that Kain brought an oblation unto the Lord of the fruit of the ground.

4 And Habel also himself brought of the first fruits of his sheep, and of the fat of them, and the Lord had respect unto Habel, and to his offering.

5 But unto Kain and to his offering he had no regard: wherefore Kain was

exceed

p That is, the power of sinne and death.

q Satan shall sting Christ, and his members, but not overcome them.

r The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sinne which the soul should have bin punished for, that the spirit having conceived hope of forgiveness, might live by faith.

s 1. Cor. 14. 34. The transgression of Gods commandment was the cause that both mankinde and all other creatures were subject to the curse.

t There are not the natural fruits of the earth but proceed of the corruption of sinne.

u Or gave them knowledge to make themselves coats.

x By this derision he reprocheth Adams miserie whereinto he was fallen by ambition.

y Adam deprived of life, lost also the signe thereof.

e In doubting of Gods threatening, she yielded to Satan.

f 2. Cor. 11. 3.

g This is Satans chiefest subtilty to cause us not to fear Gods threatnings.

h Ebr. As the death. e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof ye should be like to him.

i 1. Tim. 2. 14.

k Not so much to please his wife, as moved by ambition at her persuasion.

l They began to feel their misery, but they sought not to God for remedy.

m Ebr. things to gird about them to hide their privities.

n Or, winds.

o The sinfull conscience fleeth Gods presence.

p His hypocritie appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandment.

q His wickednesse & lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.

r In stead of confessing her sin, she increaseth it by accusing the serpent.

s He asked the reason of Adam & his wife, because he would bring them to repentance but he asketh not the serpent, because he would shew him no mercy.

t As a vile and contemptible beast. Gen. 3. 15.

u He chiefly misapprehends by whose motion and craft the serpent deceived the woman.

a Mans nature, the state of marriage, and Gods blessing, were not utterly abolished through sin, but the quality or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3. 15. some read. To the Lord, as rejoicing for the sonne which she had born, whom she would offer to the Lord as the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation: albeit they were destitute of an hypocritie, and

d Because he was offered only for an oblation without sacrifice of heart.

e Hee killeth Habel, because he was offered only for an oblation without sacrifice of heart.

f Hee killeth Habel, because he was offered only for an oblation without sacrifice of heart.

exceeding wroth, and his countenance fell downe.

6 Then the Lord said unto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not bee accepted? and if thou doest not well, sin lieth at the^e doore: also unto thee his^e desire shall be subject, and thou shalt rule over him.

8 ¶ Then Kain spake unto Habel his brother. And * when they were in the field, Kain rose up against Habel his brother, and slew him.

9 Then the Lord said unto Kain, Where is Habel thy brother? Who answered, I cannot tell. ^a Am I my brothers keeper?

10 Again hee said, What hast thou done? the^e voice of thy brothers blood crieth unto mee from the earth.

11 Now therefore art thou cursed^e from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld unto thee her strength: a^e vagabond and a runnagate shalt thou bee in the earth.

13 Then Kain said unto the Lord, ^a My punishment is greater then I can beare.

14 Behold, thou hast cast mee out this day from^e the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth mee, shall slay mee.

15 Then the Lord said unto him, Doubtlesse, whosoever slayeth Kain, hee shall bee^e punished seven fold. And the Lord set a^e marke upon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceived and bare Henoah: and hee built a^e city, and called the name of the city by the name of his son, Henoah.

18 And to Henoah was borne Irad, and Irad begat Mehijael, & Mehijael begat Methusael, and Methusael begat Lamech.

19 ¶ And Lamech took to him^e two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jubal, who was the father of such as dwell in the tents, and of such as have castles.

21 And his brothers name was Jubal, who was the father of all that play on the harp and^e organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly every craft of brass and yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech said unto his wives, Adah and Zillah, Heare my voice, yet wives of Lamech: hearken unto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Kain shall be avenged seven fold, truly Lamech seventy times seven fold.

25 ¶ And Adam knew his wife again, and she bare a son, and she called his name Sheth: for God, ^a said she, hath appointed mee another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was born a son, and he called his name Enosh. Then began men to^e call upon the name of the Lord.

CHAP. V.

¹ The genealogy. ² Age and death of Adam. ³ His succession unto Noah, and his children. ²⁴ Henoah was taken away.

This is the^e book of the generations of Adam. In the day that God created Adam, in the likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam lived an hundred and thirty yeares, and begat a child in his own^e likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam after he had begotten Sheth, were eight hundred yeares, and he begat sons and daughters.

5 So all the dayes that Adam lived, were nine hundred and thirty yeares: & he died.

6 And^e Sheth lived an hundred and five yeares, and begat Enosh.

7 And Sheth lived after he begat Enosh, eight hundred and seven yeares, and begat sons and daughters.

8 So all the dayes of Sheth were^e nine hundred and twelve yeares: and he died.

9 ¶ Also Enosh lived ninety yeares, and begat Kenan.

10 And Enosh lived after he begat Kenan, eight hundred and fifteen yeares, and begat sons and daughters.

11 So all the dayes of Enosh were nine hundred and five yeares: and he died.

12 ¶ Likewise Kenan lived seventy yeares, and begat Mahalaleel.

13 And Kenan lived after he begat Mahalaleel, eight hundred and fourty yeares, and begat sons and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeares: and he died.

15 ¶ Mahalaleel also lived sixty and five yeares, and begat Jered.

16 Also Mahalaleel lived after he begat Jered, eight hundred and thirty yeares, and begat sons and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and five yeares: and he died.

^e Both thou and thy sacrifice shall bee acceptable to mee.
^f Sin shall still torment thy conscience.
^g The dignity of the first born is given to Kain over Habel.
^{* Math. 23. 35.}
^{1. Ioh. 3. 12.}
^{Iude 11.}

^h This is the nature of the repro-
bate, when they
are reprov'd of
their hypocrisie,
even to neglect
God and despight
him.
ⁱ God revengeth
the wrongs of his
Saints, though
none complaine:
for the iniquity it
selfe crieth for
vengeance.
^k The earth shall
bee a witness a-
gainst thee, which
mercifully receiv-
ed that blood
which thou most
cruelly sheddest.
^l Thou shalt never
have rest: for thine
heart shall bee in
continuall feare
and care.
^m Hee burdeneth
God as a cruell
Judge, because he
did punish him so
sharply.
<sup>* Or, my sin is greater
then can be pard-
oned.</sup>
<sup>† Ebr. from off the
face of.</sup>
ⁿ Not for the love
hee bare to Kain,
but to suppress
murder.
^o Which was
some visible signe
of Gods judge-
ment, that others
should feare
thereby.

^p Thinking there-
by to be sure, and
to have lesse occa-
sion to feare Gods
judgements.

^q The lawfull in-
stitution of mar-
riage, which is,
that two should
bee one flesh, was
first corrupt in the
house of Kain by
Lamech.

^{† Or, first invention.}

^{† Or, flutes, and pipes.}

^r His wives fearing
that all men hated
him for his cruel-
ty, were afraid;
therefore hee
braggeth that
there is none so
lusty that were
able to resist, al-
though hee were
already wounded.
^s Hee mocked at
Gods assistance
in Kain, jelling,
as though God
would suffer none
to punish him, and
yet give him il-
lence to murder
others.
^t In these dayes
God beganne to
move the hearts
of the godly to
more religion,
which was a time
by the wicked had
beene suppressed.

<sup>† Or, rather fall of
the flock.</sup>

^a Read Chap. 1. 26.

^b By giving them
both one name, he
noteth the insepa-
rable conjunction
of man and wife.

^c As well concern-
ing his creation
as his corruption.
^{* 1 Chron. 1. 4.}

^d The growth of
this generation
by those which
came of Sheth, so
threw which is the
true Church, and
also what care God
had over the same
from the begin-
ning, in that hee
continued ever
his graces toward
it by a continual
succession.
^e The chief cause
of long life in the
first age, was the
multiplication of
manhood, which
according to Gods
commandment was
the beginning
the world might
be increased with
people, which
might thereby
praise his Name.

18 ¶ And Jered lived an hundred sixty and two yeares, and begat Henoch.

19 Then Jered lived after he begat Henoch, eight hundred yeares, and begat sons and daughters.

20 So all the dayes of Jered, were nine hundred sixty and two yeares: and he died.

21 ¶ Also Henoch lived sixty and five yeares, and begat Methushelah.

22 And Henoch walked with God, after he begat Methushelah, three hundred yeares, and begat sons and daughters.

23 So all the dayes of Henoch were three hundred sixty and five yeares.

24 And Henoch walked with God, and he was no more seene: for God tooke him away.

25 Methushelah also lived an hundred eighty and seven yeares, and begat Lamech.

26 And Methushelah lived, after hee begat Lamech, seven hundred eighty and two yeares, and begat sons and daughters.

27 So all the dayes of Methushelah were nine hundred sixty and nine yeares: and he died.

28 ¶ Then Lamech lived an hundred eighty and two yeares, and begat a son,

29 And called his name Noah, saying, This same shall comfort us concerning our work & sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech lived after hee begat Noah, five hundred ninety and five yeares, and begat sons and daughters.

31 So all the dayes of Lamech were seven hundred seventy and seven yeares: and he died.

32 And Noah was five hundred yeare old. And Noah begat Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the Floud. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserved in the Arke, which he was commanded to make.

So when men began to be multiplied upon the earth, and there were daughters born unto them,

2 Then the sons of God saw the daughters of men, that they were fair, and they tooke them wives of all that they liked.

3 Therefore the Lord said, My spirit shall not alway strive with man, because hee is but flesh, and his dayes shall be an hundred and twenty yeares.

4 There were giants in the earth in those dayes: yea, and after that the sons of God came unto the daughters of men, & they had born them children, these were mighty men, which in old time were men of renown.

5 ¶ When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts

of his heart were onely evil & continually,

6 Then it repented the Lord, that he had made man in the earth, and hee was sorry in his heart.

7 Therefore the Lord said, I will destroy from the earth the man, whom I have created, from man to beast, to the creeping thing, and to the fowl of the heaven: for I repent that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah. Noah was a just and upright man in his time: and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with cruelty.

12 Then God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, An end of all flesh is come before mee: for the earth is filled with cruelty & through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Ark of pine trees: thou shalt make cabins in the Arke, and shalt pitch it within, and without with pitch.

15 And thus shalt thou make it: The length of the Arke shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second, and third rooms.

17 And I, behold, I will bring a floud of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven: all that is in the earth shall perish.

18 But with thee will I establish my covenant, and thou shalt go into the Ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing, of all flesh two of every sort shalt thou cause to come into the Ark, to keep them alive with thee: they shall be male and female.

20 Of the fowles after their kind, and of the cattell after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, that thou mayest keep them alive.

21 And take thou with thee of all meat that is eaten, and thou shalt gather it to thee, that it may be meat for thee and for them.

22 ¶ Noah therefore did according unto all

* Hebr. 11. 5.
† That is, hee led an upright and godly life.

g To shew that there was a better life prepared, and to be a testimony of the immortality of soules and bodies. As to inquire where hee became, is more curiosity.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliverer which should sent, and yet saw but a figure thereof. He also spake this by the spirit of prophesie, because Noah delivered the Church, and preserved it by his obedience.

a The children of the godly which began to degenerate.

b Those this came of wicked parents, as of Cain. c Having more respect to their beauty, and to worldly considerations, then to their manners and godliness.

d Or, had chosen. e Because man could not be won by Gods lenity & long sufferance, whereby he strove to overcome him, he would no longer stay his vengeance.

f Which terme God gave man to repent before he would destroy the earth, 1 Pet. 3. 20.

g Or, tyrants. h Which usurped authority over others, and did degenerate from that simplicity wherein their fathers lived.

* Chap. 8. 21. Math. 15. 19. † Ebr. every day. g God doth never repent, but hee speaketh after our capacity, because hee did destroy him, and in that as it were, did disavow him to be his creature. h God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the brut beasts. i God was mercifull unto him.

† Or, history.

k Meaning, that all were given to the contempt of God, and oppression of their neighbours.

† Or, will destroy mankind.

† Or, oppression and wickedness. † Ebr. from the face of them.

† Ebr. Gopher.

† Ebr. nests.

† Or, of this measure.

l That is, of three heights.

m To the intent that in this great enterprise, and mockings of the whole world, they might see confirmed that thy faith faile not.

n And of every sort shall thou cause to come into the Ark, to keep them alive with thee: they shall be male and female.

* Hebr. 11. 7.

n That is, he obeyed Gods commandment in all points, without adding or diminishing.

all that God commanded him: *even* so did hee.

CHAP VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest upon the earth.

And the Lord said unto Noah, Enter thou and all thine house into the Ark: for thee have I seene *a* righteous before mee in this *†* age.

2 Of every *b* clean beast thou shalt take to thee by sevens, the male and his female: but of unclean beasts by couples, the male and his female.

3 Of the fowles also of the heavens by sevens, male and female, to keep seed alive upon the whole earth.

4 For seven dayes hence I will cause it to raine upon the earth fourty dayes and fourty nights, and all the substance that I have made, wil I destroy from off the earth.

5 *** Noah therefore did according unto all that the Lord commanded him.

6 And Noah was six hundred yeare old, when the flood of waters was upon the earth.

7 ¶ So Noah entred and his sons, and his wife, and his sons wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the unclean beasts, and of the fowles, and of all that creepeth upon the earth,

9 There came two and two unto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes the waters of the flood were upon the earth.

11 ¶ In the six hundredth yeare of Noahs life, in the *d* second moneth, the seventeenth day of the moneth, in the same day were all the *e* fountaines of the great deep broken up, and the windowes of heaven were opened.

12 And the raine was upon the earth fourty dayes and fourty nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them into the Ark.

14 They and every beast after his kind, and all cattell after their kind, and every thing that creepeth and moveth upon the earth after his kind, and every fowle after his kind, *even* every bird of every feather.

15 For they came to Noah into the Arke, two and two, *f* of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord *†* shut him in.

17 Then the flood was fourty dayes upon the earth, and the waters were in-

creased, and bare up the Arke, which was lift up above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the Arke went upon the waters.

19 The waters *†* prevailed so exceedingly upon the earth, that all the high mountains that are under the whole heaven, were covered.

20 Fiftene cubits upward did the waters prevaile, when the mountaines were covered.

21 Then all flesh perished that moved upon the earth, both fowle, and cattell, and beast, and every thing that creepeth and moveth upon the earth, and every man.

22 Every thing in whose nostrils the spirit of life did breath, whatsoever they were in the drie land, they died.

23 So *h* he destroyed every thing that was upon the earth, from man to beast, to the creeping thing, and to the fowle of the heaven: they were even destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed upon the earth an hundredth and fifti dayes.

CHAP. VIII.

1 The flood ceaseth. 10 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

Now God *a* remembered Noah, and every beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe upon the earth, and the waters ceased.

2 The fountaines also of the deep, and the windowes of heaven were stopped, and the raine from heaven was restrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.

4 And in the *c* seventh moneth, in the seventeenth day of the moneth, the Arke *†* rested upon the mountaines of *†* Ararat.

5 And the waters were going and decreasing untill the *d* tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So *†* after fourty dayes, Noah opened the window of the Arke which he had made.

7 And sent forth a *†* Raven, which went out, going forth and returning, untill the waters were dried up upon the earth.

8 Again he sent a *†* Dove from him, that he might see if the waters were diminished from off the earth.

9 But the Dove found no rest for the sole of her foot: therefore she returned un-

a *†* Tel. 2. 5.
 a In respect of the rest of the world, and because hee had a desire to serve God and live uprightly.
 † Or, generation.
 b Which might bee offered in sacrifice, whereof six were for breed, and the seventh for sacrifice.

*** Matth. 24. 37.
 Luke 17. 26.
 1 Pet. 3. 20.

e God compelled them to present themselves to Noah as they did before to Adam, when hee gave them names, chap. 2. 19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did overflow, and also the clouds poured downe.

f Every living thing that God would have to be preserved on earth, came into the Ark to Noah.

g So that Gods feerer power defended him against the rage of the mighty waters.
 † Or, sent it upon him.

† Elr. waxed very mighty.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1 Pet. 3. 10.

† Not that God forgetteth his any time, but when he seeth man sinne, then hee sheweth that hee remembereth them.

h If God remember every brutt beast, what ought to bee the assurance of his children.

c Which continued part of September, and part of October.
 † Or, Ararat.

d Which was the moneth of December.

† Elr. at the end of fourty dayes.

† The raven sent forth and returned.

† Hee sent the Dove.

^e It is like that the raven did fly to and fro, resting on the Arke, but came not into it, as the dove that was taken in.

^f Or, Bill. Which was a signe that the waters were much diminished: for the olives grow not on the high mountains.

^g Called in Ebrew Abib, containing part of March, and part of April.

^h Noah declareth his obedience in that he would not depart out of the Ark without Gods expresse commandment, as hee did not enter in without the same: the Ark being a figure of the Church, wherein nothing might be done without the word of God.

ⁱ Chap. 1. 22. and 2. 1.

^j For sacrifices which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.

^k Or, a sweet savour. That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^l Chap. 6. 7. Math. 15. 19.

^m The order of nature destroyed by the flood, is restored by Gods promise.

ⁿ God increased them with fruit, and declared unto them his counsell as touching the replenishing of the earth.

^o Chap. 1. 28. and 8. 7.

to him into the Arke (for the waters were upon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seven dayes, and againe he sent forth the Dove out of the Arke.

11 And the Dove came to him in the evening, and loe, in her [†] mouth was an olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seven dayes, & sent forth the Dove, which returned not againe unto him any more.

13 ¶ And in the six hundredth and one year, in the first day of the [†] first moneth, the waters were dried up from off the earth: and Noah removed the covering of the Arke, and looked, and behold, the upper part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ^h Goe forth of the Arke, thou and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every beast that is with thee of all flesh, both fowle and cattell, and every thing that creepeth and moveth upon the earth, that they may breed abundantly in the earth, ^{*} and bring forth fruit and increase upon the earth.

18 So Noah came forth, and his sons, and his wife, and his sons wives with him.

19 Every beast, every creeping thing, and every fowl, all that moveth upon the earth after their kindes went out of the Arke.

20 ¶ Then Noah ⁱ built an altar to the Lord, and tooke of every clean beast, and of every cleane fowle, and offered burnt offerings upon the altar.

21 And the Lord smelled a [†] ^{*} savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans ^{*} heart is evill, even from his youth: neither will I smite any more all things living, as I have done.

22 Hereafter [†] seed time and harvest, and cold and heat, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

¹ The confirmation of marriage. ² Mans authority over all creatures. ³ Permission of meats. ⁴ The power of the sword.

13 The Rainbow is the signe of Gods promise. 21. Noah is drunken, and mocked of his son, whom hee causeth. 29. The age and death of Noah.

And God ^{*} blessed Noah and his sons, and said to them, ^{*} Bring forth fruit, and multiply, and replenish the earth.

2 Also the ^b feare of you, and the dread of you shall bee upon every beast of the earth, and upon every fowle of the heaven, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every ^{*} thing that moveth and liveth, shall be meat for you: as the ^{*} Greene herb, have I given you all things.

4 ^{*} But flesh with the life thereof, ⁱ I meane, with the blood thereof, shall yee not eat.

5 ^{*} For surely I will require your blood, wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hand of a mans [†] brother will I require the life of man.

6 Who so ^{*} sheddeth mans blood, ^f by man shall his blood be shed: ^{*} for in the ^{*} image of God hath he made man.

7 But bring yee forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah, and to his sons with him, saying,

9 Behold, I, even I, establish my ^h covenant with you, and with your seed ⁱ after you.

10 And with every living creature that is with you, with the fowle, with the cattell, and with every beast of the earth with you, from all that goe out of the Arke, unto every beast of the earth.

11 ^{*} And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make betweene mee and you, and betweene every living thing, that is with you unto perpetuall generations.

13 I have set my ^{*} bow in the cloud, and it shall be for a signe of the covenant betweene mee and the earth.

14 And when I shall cover the earth with a cloud, and the bow shall be seen in the cloud,

15 Then will I remember my ⁱ covenant, which is betweene mee and you, and betweene every living thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and remember the everlasting covenant betweene God, and every living thing in all flesh, that is upon the earth.

17 God said yet to Noah, ^m This is the signe of the covenant, which I have established betweene mee and all flesh that is upon the earth.

18 ¶ Now

^b By the vertue of this commandment, beasts rage not so much against man as they would, yea, and many serve to his use thereby.

^c By this permission man may with a good conscience use the creatures of God for his necessity.

^d That is, living creatures and the flesh of beasts that are fringed: and hereby all cruelty is forbidden.

^e That is, I will take vengeance for your blood.

[†] Or, neighbour.

^f Math. 26. 53.

^g Revel. 13. 10.

^h Not only by the Magistrate, but oft times God raiseth up one murderer to kill another.

ⁱ Chap. 1. 27.

^j Therefore to kill man is to deface Gods image, and so injury is not only done to man, but also to God.

^k To assure you that the world shall bee no more destroyed by a flood.

^l The children which are not yet born, are comprehended in Gods covenant made with their fathers.

^m Job. 34. 21.

ⁿ That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^o Chap. 6. 7. Math. 15. 19.

^p That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^q Hereby hee sheweth that signes or sacraments ought not to bee separated from the word.

^r That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^s When men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

^t That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^u That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^v That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^w That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^x That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^y That is, hereby hee sheweth himselfe appeased, and his anger to rest.

^z That is, hereby hee sheweth himselfe appeased, and his anger to rest.

18 ¶ Now the sonnes of Noah going forth of the Ark, were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth overspread.

20 ¶ Noah also began to be an husbandman, and planted a vineyard.

21 And he drunk of the wine, and was drunken, and was uncovered in the mids of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, he told his two brethren without.

23 Then took Shem and Japheth a garment, and put it upon both their shoulders, and went backward, and covered the nakednesse of their father; with their faces backward, so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him,

25 And said, Cursed be Canaan: a servant of servants shall he be unto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.

27 God ¶ perswade Japheth, that he may dwell in the tents of Shem, and let Canaan be his servant.

28 ¶ And Noah lived after the flood three hundred and fiftie years.

29 So all the dayes of Noah were nine hundred and fifty years: and he died.

Chap. X.

The increase of mankind by Noah and his sonnes. The beginning of cities, countreys and nations.

Now these are the generations of the sonnes of Noah; Shem, Ham, and Japheth: unto whom sonnes were born after the flood.

The sonnes of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Melchec, and Tiras.

And the sons of Gomer, Ashkenaz, and Riphath, and Togarmah.

Also the sons of Javan, Elishah and Tarshish, Kittim, and Dodanim.

Of these were the yles of the Gentiles divided in their lands, every man after his tongue, and after their families in their Nations.

¶ Moreover, the sons of Ham were Cush, and Mizraim, and Put, and Canaan.

And the sons of Cush, Seba, and Havilah, and Sabrah, and Raamah, and Sabtechah: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be mighty in the earth.

9 He was a mighty hunter before the Lord, wherefore it is said, As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Ashur, and builded Nineveh, and the cities Rehoboth, and Calah:

12 Resen also between Nineveh and Calah: this is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtubim.

14 Pathrusim also, and Caslubim, (out of whom came the Philistims) and Caphtorims.

15 ¶ Also Canaan begat Zidon his first born, and Heth,

16 And Jebusi, and Etori, and Girgathi,

17 And Hivi, and Arki, and Sibi,

18 And Arvadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar, unto Azzah, and as thou goest unto Sodom, and Gomorah, and Admah, and Zeboiim, even unto Lasha.

20 These are the sons of Ham, according to their families, according to their tongues in their countreys, and in their nations.

21 ¶ Unto Shem also the father of all the sons of Eber, and elder brother of Japheth were children born.

22 ¶ The sons of Shem were Elam, and Ashur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begat Shelah, and Shelah begat Eber.

25 Unto Eber also were born two sons: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Joktan.

26 Then Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Disklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar mount of the East.

31 These are the sons of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sons of Noah, after their generations among the people.

n This declareth what was the virtue of Gods blessing, when he said, Increase and bring forth, Chap. 1. 28. ¶ Or, Noah began again.

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p Of whom came the Canaanites that wicked nation, who were also cursed of God, q In derision and contempt of his father.

r He pronounceth as a prophet the curse of God against all them that honour not their parents: for Ham and his posterity were accursed. That is, a most vile slave. ¶ Or, their.

¶ Or, enlarge, or cause to return. He declareth that the Gentiles which came of Japheth, and were separate from the Church, should be joynted to the same by the perswasion of Gods spirit, and preaching of the Gospel.

a These generations are here recited, partly to declare the marvelous increase in so small a time, and also to set forth their great forgetfulness of Gods graces towards their fathers. b Of Madai and Javan came the Medes & Greeks.

c The Jewes so call all countreys which are separate from them by sea, as Grecia, Italy &c. which were given to the children of Japheth, of whom came the Gentiles. d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning a cruel oppressor and tyrant.

f His tyrannie came into a proverb, as here both of God and man: for he passed not to commit cruelty even in Gods presence. g For there was another city in Egypt, called also Babel.

h Or, the friends of the city.

i Of Lud came the Lydians.

j Or, the Cappadocians.

k Of whom came the Hebrewes or Iudaeans.

l In his stock the Church was preserved, therefore Moyses leaveth off speaking of Japheth and Ham, & intreateth of Shem more at large.

m Of whom came the Hebrewes or Iudaeans.

n Or, a new city.

o A new city, as Babel, which was built by the sons of Noah.

p Or, a new city.

q Or, a new city.

r Or, a new city.

s Or, a new city.

t Or, a new city.

u Or, a new city.

v Or, a new city.

w Or, a new city.

x Or, a new city.

y Or, a new city.

z Or, a new city.

aa Or, a new city.

ab Or, a new city.

ac Or, a new city.

ad Or, a new city.

ae Or, a new city.

af Or, a new city.

ag Or, a new city.

ah Or, a new city.

ai Or, a new city.

aj Or, a new city.

ak Or, a new city.

* Or, of these came divers nations.

people: and \dagger out of these were the nations divided in the earth after the flood.

CHAPTER XI.

*The building of Babel was the cause of the confusion of tongues. * The Age and generation of Shem unto Abram. 32 Abrams departure from Ur with his father Terah, Sami and Lot. 32 The age and death of Terah.*

Then the whole earth was of one language, and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode.

3 And they said one to another, Come, let us make bricke, and burn it in the fire. So they had bricke for stone, and slime had they in stead of mortar.

4 Also they said, Go to, let us build us a citie and a towre, whose top may reach unto the heaven, that we may get us a name, lest we be scattered upon the whole earth.

5 But the Lord came down to see the citie and towre which the sonnes of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language, and this they begin to do, neither can they now be stopped from whatsoever they have imagined to do.

7 Come on, let us go downe, and there confound their language, that every one perceive not anothers speech.

8 So the Lord scattered them from thence upon all the earth, and they left off to build the citie.

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them upon all the earth.

10 ¶ These are the generations* of Shem. Shem was an hundred yeare old, and begat Arpachhad two yeare after the flood.

11 And Shem lived, after he begat Arpachhad, five hundred yeares, and begate sonnes and daughters.

12 Also Arpachhad lived five and thirtie yeares, and begat Shelah.

13 And Arpachhad lived, after he begat Shelah, foure hundred and three yeares, and begate sonnes and daughters.

14 Shelah lived thirtie yeares, and begate Eber.

15 So Shelah lived, after he begate Eber, foure hundred and three yeares, and begate sonnes and daughters.

16 Likewise Eber lived foure and thirtie yeares, and begate Peleg.

17 So Eber lived, after he begate Peleg, foure hundred and thirtie yeares, and begate sonnes and daughters.

18 And Peleg lived thirtie yeares, and begate Reu.

19 * And Peleg lived after he begate Reu, two hundred and nine yeares, and begate sonnes and daughters.

20 Also Reu lived two and thirtie yeares, and begate Serug.

21 So Reu lived after he begate Serug, two hundred and seven yeares, and begate sonnes and daughters.

22 Moreover Serug lived thirtie yeares, and begate Nahor.

23 And Serug lived after he begate Nahor, two hundred yeares, and begate sonnes and daughters.

24 And Nahor lived nine and twenty yeares, and begate Terah.

25 So Nahor lived, after he begate Terah, an hundred and nineteene yeares, and begate sonnes and daughters.

26 * So Terah lived seventie yeares, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran dyed before Terah his father in the land of his nativitie, in Ur of the Chaldees.

29 So Abram and Nahor took them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcay, the daughter of Haran, the father of Milcay, and the father of Isaac.

30 But Sarai was barren, and had no childe.

31 Then Terah took Abram his son, and Lot the sonne of Haran, his sonnes son, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Chaldees, to go into the land of Canaan, and they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundred and five yeares, and Terah dyed in Haran.

Abram by Gods commandment goeth to Canaan. 3 Christ is promised. 4 Abrams buildeth altars for worship and declaration of his faith among the infidels. 5 Because of the dearth he goeth into Egypt. 6 Pharaoh taketh his wife, and is punished.

For the Lord had said unto Abraham, * Get thee out of thy countrey, and from thy kinred, & from thy fathers house, unto the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake unto him, and Lot went with him. (And Abram was seventy and five yeares old, when he departed out of Haran.)

5 Then Abram took Sarai his wife, and Lot

a In the year an hundred and thirtie after the flood. b To wit, Nimrod and his company.

c That is, from Armenia, where the Ark stayed. d Which was afterward called Caldea. e They were moved with pride & ambition, thinking to preferre their own glory to Gods honour.

f Meaning, that he declared by effect that hee knew their wicked enterprise: for Gods power is every where, and doth neither ascend nor descend.

g God speaketh this in derision, because of their foolish pervasion and enterprise.

h He speaketh as though he took counsell with his own wilddome and power: to wit, with the Sonne & Holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods terrible judgement against mans pride and vaine glory.

* Or, confusions. i Chron. 1. 10. He returneth to the genealogy of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moyses principall purpose.

* 1 Chron. 1. 25.

* 1 Chron. 1. 26. 10/b. 24. 2.

1 He maketh mention first of Abram, not because he was the first born, but for the history which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and forty yeares old: for at the destruction of Sodom he was 99. And it was destroyed two and fiftie yeares after the confusion of tongues.

† Ebr. Sarai. Some think that this Isaac was Sarai. n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

* 10/b. 24. 2. Nehem. 9. 7. Ad. 7. 4. o Which was a citie of Melopontia.

1 Abram by Gods commandment goeth to Canaan. 3 Christ is promised. 4 Abrams buildeth altars for worship and declaration of his faith among the infidels. 5 Because of the dearth he goeth into Egypt. 6 Pharaoh taketh his wife, and is punished.

* Gen. 12. 1. a From the flood to this time were foure hundred twenty and three yeares.

b In appointing him no certain place, he proveth so much more his faith and obedience.

c The world shall recover by thy seed, which is Christ, the blessing, which they lost in Adam.

d Abrams wife.

Abram goeth into Egypt. Chap. xiiij. Lot departeth from Abram. 11

d Meaning, as well servants as cattell.

e Hee wandered to and fro in the land before hee could find a fertile place: thus God exerciseth the faith of his children.

f Or, Oke grove. Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that hee had among that wicked people.

i And so served the true God, and renounced all idolatry.

k Thus the children of God may look for no rest in this world, but must wait for the heavenly rest and quietness.

l This was a new trial of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to use unlawfull means, nor to put others in danger to save our selves, read verse 20. albeit it may appeare that Abram feared not so much death, as that if hee should die without issue, Gods promise should not have taken place, wherein appeared a weak faith.

n Ebr. That my wife may live, not to be his wife.

o The Lord took the defence of this poore stranger against a mighty king: and as he is ever careful over his, so did hee preserve Sarai.

p To the intent that none should hurt him either in his person or goods.

Lot his brothers son, and all their substance that they possessed, and the foules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram passed through the land unto the place of Shechem, and unto the plaine of Moreh (and the Canaanite was then in the land.)

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land, And there builded he an altar unto the Lord, which appeared unto him.

8 Afterward removing thence unto a mountaine Eastward from Beth-el, hee pitched his tent having Beth-el on the Westside, and Haai on the East: and there he built an altar unto the Lord, and called on the name of the Lord.

9 Again Abram went forth going and journeying toward the South.

10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when hee drew neare to enter into Egypt, hee said to Sarai his wife, Behold now, I know that thou art a faire woman to looke upon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keep thee alive.

13 Say, I pray thee, that thou art my sister, that I may fare well for thy sake, and that my life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was taken into Pharaohs house.

16 Who intreated Abram well for her sake, and he had sheep, and beeves, and asses, and menservants, and maid-servants, and she asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this unto mee? Wherefore diddest thou not tell mee, that shee was thy wife?

19 Why saidst thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her, and goe thy way.

20 And Pharaoh gave men commandment concerning him, and they conveyed him forth, and his wife, and all that he had.

CHAP. XIIII.

1 Abram departeth out of Egypt. 4 He calleth upon the name of the Lord. 11 Lot departeth from him. 13 The wickednesse of the Sodomites. 14 The promise made to Abram renewed. 18 Abram buildeth an altar to the Lord.

Then Abram went up from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in silver, and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai.

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheep, and cattell, and tents.

6 So that the land could not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 Also there was debate betweene the herdmen of Abrams cattell and the herdmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then Abram said unto Lot, Let there be no strife, I pray thee, betweene thee and mee, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from mee: if thou wilt take the left hand, then will I goe to the right: or if thou go to the right hand, then will I take the left.

10 So when Lot lifted up his eyes, he saw that all the plaine of Jordan was watered every where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as thou goest unto Zoar.)

11 Then Lot chose unto him all the plaine of Jordan, and tooke his journey from the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent even unto Sodom.

13 Now the men of Sodom were wicked, and exceeding sinners against the Lord.

14 ¶ Then the Lord said unto Abram, (after that Lot was departed from him) Lift up thine eyes now, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward.

15 For all the land, which thou seest, will I give unto thee, and to thy seed for ever.

16 And

a His great riches gotten in Egypt, hindered him not to follow his vocation.

b Hee calleth the place by that name which was after given unto it. Chap. 28. 19.

* Chap. 12. 7.

c This incommodity came by their riches, which brake friendships, and as it were the bond of nature.

* Chap. 36. 7.

d Who seeing their contention, might blasphemize God, and destroy them.

e Hee cutteth off the occasion of contention: therefore the evil ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10.

h This was done by Gods providence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get Paradise, found hell.

k The Lord comforted him, least hee should have taken thought for the departure of his nephew.

* Chap. 12. 7. and 15. 7. 18. and 26. 4.

l Meaning a long time, and till the coming of Christ as Exod. 13. 14. and 21. 6. Deut. 32. 17. and finally this is referred to the one children of Abram born according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

16 And

The overthrow of Sodom. Genesis. Melchi-zedek blessed Abram.

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plaine of Mamre, which is in Hebron, and builded there an altar unto the Lord.

CHAP. XIV.

12 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram delivereth him. 18 Melchi-zedek cometh to meet him. 23 Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the nations:

2 These men made war with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and She-
meber king of Zebaiim, and the king of Bela, which is Zoar.

3 All these joyned together in the vale of Siddim, which is the salt Sea.

4 Twelve yeares were they subject to Chedor-laomer; but in the thirteenth yeare they rebelled.

5 And in the fourteenth yeare came Chedor-laomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiria-
thaim,

6 And the Horites in the mount Seir, unto the plain of Paran, which is by the wilderness.

7 And they returned and came to En-mishpat, which is Kadesh, and smote all the countrey of the Amalekites, and also the Amorites that dwell in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zebaiim, and the king of Bela, which is Zoar: and they joyned battell with them in the vale of Siddim:

9 Tents, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against five.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled, and fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom, and Gomorah, and all their victuals, and went their way.

12 They tooke Lot also, Abrahams brothers son, and his substance; (for hee dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped,

and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought up in his house, three hundred and eighteen; and pursued them unto Dan.

15 Then he, and his servants divided themselves against them by night, and smote them, and pursued them unto Hobab, which is on the left side of Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meet him in the valley of Shaveh, which is the kings dale.

18 And Melchi-zedek king of Shalem brought forth bread and wine: and he was a priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high, possessor of heaven and earth.

20 And blessed be the most high God, which hath delivered thine enemies into thine hand. And Abram gave him tithes of all.

21 Then the king of Sodom said to Abram, Give me the persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord the most high God, possessor of heaven and earth.

23 ¶ That I will not take of all that is thine, so much as a thread or shoole latchet, lest thou shouldest say, I have made Abram rich.

24 Save onely that, which the young men have eaten, and the parts of the men which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

¶ The Lord is always despoile and revenged. He is justified by faith. 13 The servitude and deliverance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the word of the Lord came unto Abram in a vision, laying, Fear not, Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou give me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to mee thou hast given no seed: wherefore loe, a servant of mine house shall be mine heir.

4 Then behold, the word of the Lord came

a That is, of Babylon: by kings here, meaning them that were governors of cities.
b Of a people gathered of divers countries.

c Ambition is the chiefe cause of wars among princes.
d Called also the dead Sea, or the Lake Asphaltite, neare unto Sodom and Gomorah.

¶ Or, giants.

¶ Or, plains.

¶ Or, destroyed.

e And afterward was overwhelmed with water, and so was called the salt sea.
f Or, were destroyed.

g This godly are plagued many times: with the wicked: therefore their company is dangerous.

g God moved them to joyn with Abram, and preferred him from their idolatry and superstitions.
h Or, armed.

† Ebr. Damascus.

2 Sam. 18. 18.

h Heb. 7. 1. h. For Abram and his soldiers refection, and not to offer sacrifice.
i In that Melchi-zedek fed Abram, hee declared himselfe to represent a king: and in that hee blessed him, the high priest.

† Ebr. souls.

¶ Or, I have sworn.
k His fear was not that his liberality should be hurtful unto others.

l His fear was not that his liberality should be hurtful unto others.

* Tsal. 16. 6.

at his fear was not only left he should not have children, but left the promise of the blessed seed should not be accomplished in him.

at his fear was not only left he should not have children, but left the promise of the blessed seed should not be accomplished in him.

16 And Abram was fourescore and fi
yeares old, when Hagar bare him Ishmael.

CHAP. XVII.

Abrams name is changed to confirm him in the promise. The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham propheth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

When Abram was ninetie yeare old and nine, the Lord appeared to Abram, and said unto him, I am God † all-sufficient: * walk before me, and be thou † upright.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a † father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be † Abraham: † for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceed of thee.

7 Moreover, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an † everlasting covenant, to be God unto thee, and to thy seed after thee.

8 And I will give thee and thy seed after thee the land, wherein thou art a stranger, even all the land of Canaan, for an everlasting possession; and I will be their God.

9 Again God said unto Abraham, Thou also shalt keep my covenant, thou, & thy seed after thee in their generations.

10 This is my covenant which ye shall keep between me and you, and thy seed after thee, † Let every man-childe among you be circumcised:

11 That is, ye shall circumcise the fore-skinne of your flesh, and it shall be † signe of the covenant between me and you.

12 And every man-childe of eight dayes old among you, shall be circumcised in your generations; as well he that is born in † thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is born in † thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircumcised † man-child, in whose flesh the fore-skin is not circumcised, even that person I shall cut off from his people, † because he hath broken my covenant.

15 ¶ Afterward God said unto Abraham, Sarai thy wife shalt thou not call Sarai, but † Sarah shall be her name.

16 And I will blesse her, and will also give thee a son of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him, that is an hundred yeare old? and shall Sarah that is ninetie yeare old beare?

18 And Abraham said unto God, Oh that Ishmael might live in thy sight.

19 Then God said, † Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my covenant with him for an † everlasting covenant, and with his seed after him.

20 And as concerning Ishmael, I have heard thee: lo, I have blessed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes shall he beget, and I will make a great nation of him.

21 But my covenant will I establish with Izhak, which Sarah shall beare unto thee, the next † yeare at this season.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ Then Abraham took Ishmael his sonne, and all that were born in his house, and all that was bought with his money, † that is, every man-childe among the men of Abrahams house, and he circumcised the fore-skinne of their flesh in that self same day, as God had commanded him.

24 Abraham also himself was ninetie yeares old and nine, when the fore-skinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteen yeares old, when the fore-skinne of his flesh was circumcised.

26 The self same day was Abraham circumcised, and Ishmael his sonne.

27 And all the men of his house, both born in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Abraham receiveth three Angels in his house. 10 Izhak is promised again. 12 Sarah laugheth. 13 Christ is promised by all nations. 14 Abraham taught his family to know God. 15 The destruction of Sodom is declared unto Abraham. 16 Abraham prayeth for them.

Again the Lord appeared unto him in the plain of Mamre, as he sat in his tent doore about the heat of the day.

2 And he lift up his eyes, and looked: and lo, three † men stood by him, and when he saw them, he ran to meet them from the tent doore, and bowed himself to the ground.

3 And

† Or, Dame, or Princess.

† Which proceeded of a suddē joy, and not of infidelitie.

* Chap. 18. 10; and 21. 3.

‡ The everlasting covenant is made with the children of the Spirit: and with the children of † flesh is made the temporall promise, as was promised to Ishmael. † Ebr. greatly, greatly.

* Chap. 21. 2.

h They were well instructed which obeyed, to be circumcised without resistance, which thing declareth that masters in their houses ought to be as Preachers to their families, that fro the highest to the lowest, they may obey the will of God.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17. b The changing of his name is a teale to confirme Gods promise unto him. * Rom. 4. 17.

* Chap. 13. 16.

e Circumcision is called the covenant, because it signifieth the covenant, and hath the promise of grace joyned to it: which phrase is common to all Sacraments. * Heb. 7. 8. d That privie part is circumcised, to show that all that is begotten of man is corrupt, & must be mortified. * Rom. 7. 11.

e All these women were not circumcised, yet were they partakers of Gods promise: for under mankind all was incorporated. And here is declared, that whosoever contemneth the promise, doth offend also the promise.

* Heb. 13. 2.

† Or, Old men.

a That is, three Angels in mans shape.

^b Speaking to one of them, in whom appeared to be most majestic: for he thought they had been men.

^c For men used, because of the great heate, to goe bare footed in those parts.

^d As sent of God that I should doe my duty to you.

^e *Ebr. Scim.*

^e For as God gave them bodies for a time, so gave he them the faculties thereof, to walk, to eat, and drink, and such like.

^f *Chap. 17. 19. 21. and 21. 2.*

^f That is, about this time, when she shall be alive, or when ^g child shall come into this life.

^g For she rather had respect to the order of nature, then beleaved the promise of God.

^h *1 Pet. 3. 6.*

ⁱ *Zech. 8. 6.*
^j *Or, Hid.*

^k *Ebr. No.*

^h Jehovah, the E-brew word, which we call Lord, sheweth, that this Angel was Christ: for this word is onely applied to God.

ⁱ *Chap. 12. 3.*

^j He sheweth that fathers ought both to know Gods judgements, and to declare them to their children.

3 And he said, ^b Lord, If I have now found favour in thy sight, goe not, I pray thee, from thy servant.

4 Let a little water, I pray you, be brought, and ^c wash your feet, and rest your selves under the tree.

5 And I wil bring you a morsell of bread, that you may comfort your hearts, afterwards ye shall goe your wayes: for therefore are ye ^d come to your servant. And they said, Doe even as thou hast said.

6 Then Abraham made hast into the tent unto Sarah, and said; Make ready at once three ^e measures of fine meale: knead it, and make cakes upon the hearth.

7 And Abraham ranne to the beasts, and took a tender and good calf, and gave it to the servant, who hasted to make it ready.

8 And he took butter and milk, and the calf which he had prepared, and set before them, and stood himself by them under the tree, and ^e they did eat.

9 ¶ Then they said unto him, Where is Sarah thy wife? And he answered, Behold, ^f she is in the tent.

10 And he said, ^g I will certainly come again unto thee according to the time ^f of life: and loe, Sarah thy wife shall have a sonne: and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah ^h laughed within her self, saying, After I am waxen old, ⁱ and my lord also, shall I have lust?

13 And the Lord said unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe which am now old?

14 (Shall any thing be ^j hard to the Lord? at the time appointed will I return unto thee, ^k even according to the time of life, and Sarah shall have a sonne.)

15 But Sarah denyed, saying, I laughed not: for she was afraid. And he said, ^k It is not so: for thou laughedst.

16 ¶ Afterward the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ^h Lord said, Shall I hide from Abraham that thing which I do,

18 Seeing that Abraham shall be indeed a great and mighty nation, and ⁱ all the nations of the earth shall be blessed in him?

19 For I know him ^j that he will command his sons and his household after him, that they keep the way of the Lord to do righteousness and judgement, that the Lord may bring upon Abraham that he hath spoken unto him.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grievous,

21 I will ^k go down now, and see whether they have done altogether according to that cry which is come unto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neare, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should bee even as the wicked, be it farre from thee: shall not the Judge of all the world ^l doe right?

26 And the Lord answered, If I shall finde in Sodom ^m fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I have begun to speak unto my Lord, and I am ⁿ but dust and ashes,

28 If there shall lack five of fifty righteous, wilt thou destroy all the city for five? And he said, If I finde there five and fourty, I will not destroy it.

29 And he yet spake to him again, and said, What if there shall be found forty there? Then he answered, I will not do it for forties sake.

30 Again he said, Let not my Lord now be angry, that I speake, What if thirty be found there? Then he said, I will not do it, if I finde thirtie there.

31 Moreover he said, Behold, now I have begun to speak unto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speak but this ^o once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The fiftie lusts of the Sodomites. 16 Lot is delivered. 24 Sodom is destroyed.

26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

And in the evening there came two ^a Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose up to meet them, and he bowed himself with his face to the ground.

2 And he said, See my Lords, I pray

B a you

^k God speaketh after the fashion of men: that is, I will enter into judgement with good advise.

^l For our sins cry for vengeance, though none accuse us.

^l *Ebr. do judgement.*

^m God declareth that his judgements were done with great mercy, forasmuch as all were so corrupt that not onely fifty, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

ⁿ Hereby we learn, that the nearer we approach unto God, the more doth our miserable estate appeare, and the more are we humbled.

^o If God refused not the prayer for the wicked Sodomites, even to the six request, how much more will he grant the prayers of the godly for the afflicted Church.

^a Wherein we see Gods provident care in preserving his: albeit he reveleth not himself to all alike: for Lot had but two Angels, and Abraham three.

* Chap. 18. 4.

b That is, he prayed them so instantly.

c Not for that they had necessity, but because the time was not yet come that they would reveal themselves. d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserveth praise in defending his guests, but he is to be blamed in seeking unlawful means.

f That I should preserve thee from all injury.

* 2 Tim. 2. 7.

† Ebr. finding.

g This proveth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour. h Chap. 18. 30. i Or, should marry.

† Ebr. which are found.

h The mercy of God striveth to overcome mans flownesse in following Gods calling.

you, turn in now into your servants house, and tarie all night, and * wash your feet, and ye shall rise up early and go your wayes. Who said, Nay, but we will abide in the street all night.

3 Then^b he pressed upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake unleavened bread, and they did^c eat.

4 But before they went to bed, the men of the citie, *even* the men of Sodom compassed the house round about from the young even to the old,^d all the people from all quarters.

5 Who crying unto Lot, said to him, Where are the men, which came to thee this night? bring them out unto us that we may know them.

6 Then Lot went out at the doore unto them, and shut the doore after him,

7 And said, I pray you, my brethren, do not^e so wickedly.

8 Behold now, I have two^f daughters, which have not known man: them will I bring out now unto you, and do to them as seemeth you good: onely unto these men do nothing: ^g for therefore are they come under the shadow of my roof.

9 Then they said, Away hence: and they said, He is come alone as a stranger, and shall he judge and rule? we will now deale worse with thee then with them. So they pressed sore upon Lot^h himself, and came to break the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 Then they smote the men that were at the doore of the house with blindnesse, both small and great, so that they were weary in [†] seeking the doore.

12 ¶ Then the men said unto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 Forⁱ we will destroy this place, because the^j cry of them is great before the Lord, & the Lord hath sent us to destroy it.

14 Then Lot went out and spake unto his sonnes in law, which [‡] married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hastened Lot, saying, Arise, take thy wife and thy two daughters [†] which are here, lest thou be destroyed in the punishment of the citie.

16 And^k he^h prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord be-

ing mercifull unto him) and they brought him forth, and set him without the city.

17 ¶ And when they had brought them out, *the Angel* said, Escape for thy life: ^l look not behinde thee, neither tarie thou in all the plain: escape into the mountain, lest thou be destroyed.

18 And Lot said unto them, not so, I pray thee, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed unto me in saving my life: and I cannot escape in the mountain, lest *some* evill take me, and I die.

20 See now this citie here by to flee unto, which is a little one: Oh let me escape thither: is it not a^k little one, and my soul shall live?

21 Then he said unto him, Behold, [†] I have received [†] thy request also concerning this thing, that I will not overthrow this citie, for the which thou hast spoken.

22 Hasten thee, save thee there: for I can doe^l nothing till thou be come thither. Therefore the name of the citie was called^m Zoar.

23 ¶ The Sunne did rise upon the earth, when Lot entred into Zoar.

24 Then the Lordⁿ rained upon Sodom and upon Gomorah brimstone, and fire from the Lord out of heaven,

25 And overthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behind him looked back, and she became aⁿ pillar of salt.

27 ¶ And Abraham rising up early in the morning, *went* to the place where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plain, behold, he saw the smoke of the land mounting up as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plain, God thought upon Abraham, and sent Lot out from the middes of the destruction, when he overthrew the cities, wherein Lot dwelled.

30 ¶ And Lot went up from Zoar, and dwelt in the mountain with his two daughters: for he^o feared to tarie in Zoar, but dwelt in a cave, he and his two daughters.

31 And the elder said unto the younger, Our father is old, and there is not a man in the^p earth, to come in unto us after the manner of all the earth.

32 Come, we will make our father drink wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drink wine that night, and the elder went and lay with

i He willed him to flee from Gods judgements, and not to be fory to depart from that rich countrey, and full of vain pleasures.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in choosing another place then the Angel had appointed him. † Ebr. Thy face.

l Because Gods commandment was to destroy the citie, and to save Lot. m Which before was called Belah. Chap. 14. 2.

n Dent. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. Jude 7.

o As touching the body onely, and this was a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not provoke him again by continuing among the wicked.

p Meaning in the country which the Lord had now destroyed.

q For except he had been overcome with wine, he would never have done that abominable act.

with her father : but he perceived not, neither when she lay down, neither when she rose up.

34 And on the morow the elder said to the younger, Behold, yesternight lay I with my father : let us make him drink wine this night also, and goe thou and lie with him, that we may preserve seed of our father.

35 So they made their father drink wine that night also, and the younger arose, and lay with him, but he perceived not, when she lay down, neither when she rose up.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and she called his name Moab : the same is the father of the Moabites unto this day.

38 And the younger bare a sonne also, and she called his name Ben-ammi : the same is the father of the Ammonites unto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the King. 4 And the king Abraham. 5 Sarah is restored with great gifts. 6 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the South country, and dwelled between Cadeth and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, thou art but dead, because of the woman, which thou hast taken : for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neare her) And he said, Lord, wilt thou slay even the righteous Nation?

5 Said not he unto me, She is my sister? yea, and she her self said, He is my brother : with an upright minde, and innocent hands have I done this.

6 And God said unto him by a dreame, I know that thou diddest this even with an upright minde, and I kept thee also, that thou shouldest not sinne against me : therefore suffered I thee not to touch her.

7 Now then deliver the man his wife again : for he is a Prophet, and he shall pray for thee that thou mayest live : but if thou deliver her not again, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising up early in the morning, called all his servants, and told all these things unto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my kingdom this great sin? thou hast done things unto me that ought not to be done.

10 So Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 Then Abraham answered, Because I thought, Surely the feare of God is not in this place, and they will slay me for my wives sake.

12 Yet in very deed she is my sister : for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shew unto me in all places where we come. Say thou of me, He is my brother.

14 Then took Abimelech sheep and beeves, and men servants, and women servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee : dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I have given thy brother a thousand pieces of silver : behold, he is the vaile of thine eyes to all that are with thee, and to all others : and she was thus reprovved.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his women servants : and they bare children.

18 For the Lord had shut up every wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is born. 2 Ishmael mocketh Izhak. 3 Hagar is cast out with her sonne. 4 The Angel comforteth Hagar. 5 The covenant between Abimelech and Abraham. 6 Abraham calleth upon the Lord.

Now the Lord visited Sarah, as he had said, and did unto her according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God told him.

3 And Abraham called his sonnes name that was born unto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commanded him.

5 So Abraham was an hundred yeare old, when his son Izhak was born unto him.

6 ¶ Then Sarah said, God hath made me to rejoyce : all that heare, will rejoyce with me.

B 3 7 Again

r Thus God permitted him to fall most horribly in solitary mountains, whom the wickednes of Sodom could not overcome. f Who as they were born in most horrible incest, so were they, & their posteritie vile and wicked. t That is, sonne of my people, signifying, that they rather rejoyced in their sinne, then repented for the same.

a Which was toward Egypt.

b Abraham had now wife fallen into this fault : such is mans frailty.

c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for just occasion : therefore whensoever he punisheth, the occasion is just. e As one falling by ignorance, and not doing evil of purpose. f Not thinking to doe any man harm.

g God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God reveilleth himself familiarly.

i For the prayer of the godly is of force towards God.

† Ebr. in their eares.

k The wickednes of the king bringeth Gods wrath upon the whole Realm.

l He that is no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his consin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrews use these words.

* Chap. 12. 13. n Such an head, as with whom thou mayest be preferred from all dangers. o God caused this heathen king to reprove her, because she disobeyed, feeling that God had given her a husband, as her vail and defence.

† Or, it is thy consin.

p Had taken away from them the gift of conceiving.

* Chap. 17. 19. and 21. 10.

* Math. 1. 2. a Therefore the miracle was great.

* Chap. 17. 12.

^b She accuseth
her self of ingrati-
tude, that she did
not beleeve the
Angel.

7 Again she said, ^b Who would have
said to Abraham, that Sarah should have
given children suck? for I have borne him a
sonne in his old age.

8 Then the childe grew and was wean-
ed: and Abraham made a great feast the
same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar
the Egyptian (which she had borne unto A-
braham) ^c mocking.

10 Wherefore she said unto Abraham,
^d Cast out this bond-woman & her sonne:
for the sonne of this bond-woman shall not
be heire with my sonne Izhak.

11 And this thing was very grievous in
Abrahams sight, because of his sonne.

12 ¶ But God said unto Abraham, Let
it not be grievous in thy sight for the child,
and for thy bond-woman: in all that Sa-
rah shall say unto thee, heare her voice: for
in Izhak shall thy feed be ^e called.

13 As for the sonne of the bond-woman,
I will make him ^f a nation also, because
he is thy seed.

14 So Abraham arose up early in the
morning, and took bread, and a bottell of
water, and gave it unto Hagar, putting it on
her shoulder, and the childe ^g also, and ^h sent
her away: who departing, wandered in the
wildernesse of Beer-sheba.

15 And when the water of the bottell
was spent, she cast the childe under a cer-
tain tree.

16 Then she went and sate her over a-
gainst ⁱ him, a farre off, about a bow-shoot: for
she said, I will not see the death of the child,
and she sate down over against ^j him, and lift
up her voice, and wept.

17 Then God ^k heard the voice of the
child, and the Angel of God called to Ha-
gar from heaven, and said unto her, What
aileth thee, Hagar? feare not, for God hath
heard the voice of the childe where he is.

18 Arise, take up the child, and hold
him in thine hand: for I will make of him
a great people.

19 And God ^l opened her eyes, and she
saw a well of water: so she went and filled
the bottell with water, and gave the boy
drink.

20 So God was ^m with the child, and he
grew and dwelt in the wildernesse, and was
an ⁿ archer.

21 And he dwelt in the wildernesse of
Paran, and his mother took him a wife out
of the land of Egypt.

22 ¶ And at the same time Abimelech
and Phichol his chief Captain spake unto
Abraham, saying, God ^o is with thee in all
that thou doest.

23 Now therefore sweare unto me here
by God, that thou wilt not ^p hurt me, nor
my children, nor my childrens children:

thou shalt deale with me, and with the
countrey where thou hast been a stranger,
according to the kindnesse that I have
shewed thee.

24 Then Abraham said, I will ^q sweare.

25 And Abraham rebuked Abimelech
for a well of water, which Abimelechs ser-
vants had violently taken away.

26 And Abimelech said, ^r I know not
who hath done this thing: also thou toldest
me not, neither heard I ^s of it, but this day.

27 Then Abraham took sheep and
beeves, and gave them unto Abimelech:
and they two made a Covenant.

28 And Abraham set seven lambes of
the flock by themselves.

29 Then Abimelech said unto Abraham,
What meane these seven lambes, which
thou hast set by themselves?

30 And he answered, Because thou shalt
receive of mine hand ^t these seven lambes, that
it may be a witnesse unto me, that I have
dugged this well.

31 Wherefore the place is called ^u Beer-
sheba, because there they both sware.

32 Thus made they a ^v Covenant at
Beer-sheba: afterward Abimelech and
Phichol his chief captain rose up, and turn-
ed again unto the land of the Philistims.

33 ¶ And Abraham planted a grove in
Beer-sheba, and ^w called there on the name
of the Lord, the everlasting God.

34 And Abraham was a stranger in the
Philistims land a long season.

CHAPTER XXII.

^x 1. 2 The faith of Abraham is proved in offering his sonne
Izhak. 8 Izhak is a figure of Christ. 20 The generation of
Nabor, Abrahams brother, of whom cometh Rebekah.

And after these things God did ^y prove
Abraham, and said unto him, Abra-
ham. Who answered, ^z Here am I,

2 And he said, Take now thine onely
sonne Izhak whom thou lovest, and get
thee unto the land of ^a Moriah, and ^b offer
him there for a burnt offering upon one of
the mountaines, which I will shew thee.

3 Then Abraham rose up early in the
morning, and saddled his asse, and took two
of his servants with him, and Izhak his son,
and clove wood for the burnt offering, and
rose up and went to the place, which God
had told him.

4 ¶ Then the third day Abraham lift
up his eyes, and saw the place a farre off,

5 And said unto his servants, Abide
you here with the asse: for I and the child
will go yonder and worship, and ^c come a-
gain unto you.

6 Then Abraham took the wood of the
burnt offering, and laid it upon Izhak his
sonne, and he took the fire in his hand, and
the knife: and they went both together.

7 Then

^k So that it is a
lawfull thing to
take an oath in
matters of impor-
tance, for to justi-
fie the truth, and
to assure others of
our sinceritie.
^l Wicked servants
do many evils un-
known to their
masters.

^q Or, Well of the
sub, or of fount,
meaning, Lamb.

^m Thus we see
that the godly, at
touching outward
things, may make
peace with the
wicked that know
not the true God.

ⁿ That is, he wor-
shipped God in all
points of true ra-
tion.

^y Heb. 11. 17.

^z Ebr. Lo. I.

^a Which signif-
eth the fear of
God, in the which
place he was ho-
noured, and Sale-
mon afterward
built the Temple.
^b Herein stood the
chiefest point of
his tentation, see-
ing he was com-
manded to offer
up him, in whom
God had promised
to blesse all the
nations of the
world.

^c He doubted not,
but God would
accomplish his
promise, though
he should sacrifice
his sonne.

^c He derided Gods
promise made to
Izhak, which the
Apostle calleth
persecution, Gal.
4. 29.
^d Gal. 4. 30.

^d The promised
seed shall be coun-
ted from Izhak,
and not from Ith-
mael, Rom. 9. 7.
Heb. 11. 18.

^e The Ishmaelites
shall come of him.

^f True faith re-
nounceth all na-
tural affections, to
obey Gods com-
mandement.

^g For his promise
made to
Abraham, and not
because the childe
had discretion and
judgement to
play.

^h Except God o-
pen our eyes we
can neither see,
nor use the
mercy which are
before us.

ⁱ As touching out-
ward things, God
caused him to
prosper.

^j Or, Shew in the
law, and was an
hunter.

^k Ebr. Deale self-
ly with me, or lie.

7 Then spake Izhak unto Abraham his father, and said, My father. And he answered, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for the burnt offering?

8 Then Abraham answered, My son, God will provide him a lamb for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his son, and laid him on the altar upon the wood.

10 And Abraham stretching forth his hand, took the knife to kill his son.

11 But the Angel of the Lord called unto him from heaven, saying, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand upon the child, neither do any thing unto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only son.

13 And Abraham lifting up his eyes, and looked: & behold, there was a ram behinde him caught by the horns in a bush: then Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said this day, In the mount will the Lord be seen.

15 ¶ And the Angel of the Lord cried unto Abraham from heaven the second time,

16 And said, By my self have I sworn (saith the Lord) because thou hast done this thing, and hast not spared thine only son,

17 Therefore will I surely bless thee, and will greatly multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies.

18 * And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Then turned Abraham againe unto his servants, and they rose up, and went together to Beer-sheba: And Abraham dwelt in Beer-sheba.

20 ¶ And after these things, one told Abraham, saying, Behold Milcah, she hath also borne children unto thy brother Nahor:

21 To wit, Uz his eldest son, and Buz his brother, and Kemuel the father of Aram.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah bear to Nahor, Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

XXII

2 Abraham lamenteth the death of Sarah. 4 He purchaseth a field for the buriall of the dead.

When Sarah was an hundred twenty and seven years old, (10 long lived she)

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourn for Sarah and to weep for her.

3 Then Abraham rose up from the sight of his corpse, and talked with the Hittites, saying,

4 I am a stranger and a sojourner among you: give me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying unto him,

6 Hear us, my Lord: thou art a prince of God among us: in the chiefest of our sepulchres bury thy dead: none of us shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

7 Then Abraham stood up, and bowed himself before the people of the land of the Hittites.

8 And he communed with them, saying, if it be your minde, that I shall bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar,

9 That he would give me the cave of Machpelah, which he hath in the end of his field, that he would give it me for as much money as it is worth, for a possession to bury in among you.

10 ¶ (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that were in at the gates of his citie, saying,

11 No, my Lord, heare me: the field give I thee, and the cave, that therein is, I give it thee: even in the presence of the sons of my people give I it thee, to bury thy dead.

12 Then Abraham bowed himself before the people of the land,

13 And spake unto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt give it, I pray thee, heare me, I will give the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth foure hundred shekels of silver: what is that between me and thee? bury therefore thy dead.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named, in the audience of the

B 4 Hittites,

d The only way to overcome all temptations is to rest upon Gods providence.

e For it is like that his father had declared to him Gods commandment, whereunto he shewed himself obedient.

* 7 Gen. 22.1.

f That is, by thy true obedience thou hast declared thy lively faith. Or, hast not withheld thine only son from me.

† Ebr. thy son, thine only son.

g Or, the Lord will sever provide.

g The name is changed, to shew that God doth both see and provide secretly for his, and also evidently is seen and felt in time convenient.

* Psal. 109.9.

Luke 1.73.

Heb. 6.13.

h Signifying, that there is no greater then he.

† Or, ladies.

* Chap. 12.3.

and 18.18.

† Gen. 3.25.

Galat. 3.8.

† Or, of the Syrians.

i Concubine is often times taken in the good part, for those women which were inferior to the wives.

† Ebr. the years of the life of Sarah.

a That is, when he had mourned: so the godly may mourn, if they passe not measure: and the natural affection is commendable.

† Ebr. son of Habb.

shalle, and

hebrews 11.21.

b That is, godly or excellent: for the Hebrews to speak of all things that are notable, because all excellency cometh of God.

† Ebr. in your soul.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

† Or, Ephron.

Hittites, even four hundred silver shekels of current money among Merchants.

17. So the field of Ephron which was in Machpelah, and over against Mamre, even the field and the cave that was therein, and all the trees that were on the field, which were in all the borders round about, was made sure.

18. Unto Abraham for a possession, in the sight of the Hittites, even of all that went in at the gates of his city.

19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over against Mamre, the same is Ephron in the land of Canaan.

20. Thus the field and the cave that is therein, was made sure unto Abraham for a possession of buriall by the Hittites.

CHAPTER XXIV.

2. Abraham causeth his servant to swear to take a wife for Isaac his son.

Now Abraham was old, and stricken in years. And the Lord had blessed Abraham in all things.

2. Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had, Put now thine hand under my thigh.

3. And I will make thee swear by the Lord God of the heaven, and God of the earth, that thou shalt not take a wife unto my sonne of the daughters of the Canaanites among whom I dwell.

4. But thou shalt go unto my countrey, and to my kinred, and take a wife unto my sonne Isaac.

5. And the servant said to him, What if the woman will not come with me to this land? shall I bring thy son againe unto the land from whence thou camest?

6. To whom Abraham answered, Beware that thou bring not my sonne thither againe.

7. ¶ The Lord God of heaven, who tooke me from my fathers house, and from the land where I was borne, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his Angel before thee, and thou shalt take a wife unto my sonne from thence.

8. Nevertheless, if the woman will not follow thee, then shalt thou be discharged of this mine oath: onely bring not my son thither againe.

9. Then the servant put his hand under the thigh of Abraham his master, and sware to him for this matter.

10. So the servant tooke ten camels of the camels of his master, and departed

from him, and all his masters goods in his hand, and he arose, and went to Aram Naharaim, unto the city of Nahor.

11. And he made his camels to lie down without the city by a well of water, at evening, about the time that the women come out to draw water.

12. And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew mercy unto my master Abraham.

13. Lo, I stand by the well of water, while the mens daughters of this city come out to draw water.

14. Grant therefore that the maid, to whom I say, bow down thy pitcher, I pray thee, that I may drink: if she say, Drink, and I will give thy camels drink also: may be she, that thou hast ordained for thy servant Isaac: and thereby shall I know that thou hast shewed mercy on my master.

15. ¶ And now, yer he had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher upon her shoulder.

16. (And she maide was very fair to looke upon, a virgin and unknown of man) and she went down to the well, and filled her pitcher, and came up.

17. Then the servant ran to meet her, and said, Let me drink, I pray thee, a little water of thy pitcher.

18. And she said, Drink, I pray thee: and she hastned, and let down her pitcher upon her hand and gave him drink.

19. And when she had given him drink, she said, I will draw water for thy camels also, until they have drunken enough.

20. And she powred out her pitcher into the trough speedily, and ran againe unto the well to draw water, and she drew for all his camels.

21. So the man wondered at her, and held his peace, to know whether the Lord had made his journey prosperous or not.

22. And when the camels had left drinking, the man took a golden abillement of half a shekell weight, and two bracelets for her hands, of ten shekels weight of gold:

23. And he said, whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for us to lodge in?

24. Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare unto Nahor.

25. Moreover she said unto him, we have litter also and provender enough, and roome to lodge in.

26. And the man bowed himself and worshipped the Lord.

27. And said, Blessed be the Lord God of my master Abraham, which hath not with-

Or, citizens.

That is, all the people confirmed the sale.

Or, citizens.

Chap. 24. 2. a Which ceremony declared the servants obedience towards his master, and the masters power over the servant. b This sheweth, that an oath may be required in a lawfull cause. c Hee would not that his son should marry out of the godly family: for the inconveniences that come by marrying with the ungodly are set forth in sundry places of the Scriptures.

d Left hee should lose the inheritance promised.

Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.

Ehr. innocent.

Or, citizens.

Or, Mesopotamia, or, Syria, of the two flouds: to wit, of Tygris and Euphrates. That is, to Charan.

Ehr. to bow their knees.

f He groundeth his prayer upon Gods promise made to his master.

Or, Cause me to meet.

g The servant moved by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

h God giveth good successe to all things that are undertaken for the glory of his name, and according to his word.

i Here is declared that God ever heareth & prayers of his, & granteth their requests.

Ehr. My lord.

Ehr. Have made an end of drinking.

Or, Earring. k God permitted many things both in apparell and other things, which are now forbid: specially, when they appertain not to our mortification.

The golden shekel is here meant, and not that of silver.

m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

withdrawen his mercy^m and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maid ranne and told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne unto the man to the well.

30 For when he had seen the earerings and the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man unto me, then he went to the man, and lo, ⁿ he stood by the camels at the well.

n For he waited on Gods hand, who had now heard his prayer.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I have prepared the house, and room for the camels?

32 ¶ Then the man came into the house, and ^o he unsaddled the camels, and brought litter and provender for the camels, and water to wash his feet, and the mens feet that were with him.

o To wit, Laban p The gentle entertainment of strangers used among the godly fathers.

33 Afterward the meat was set before him: but he said, I will not eat, untill I have said my message. And he said, Speak on.

34 Then he said, I am Abrahams servant,

35 And the Lord hath^r blessed my master wonderfully, that he is become great: for he hath given him sheep, and beeves, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

q The fidelitie that servants owe to their masters, causeth them to preferre their masters business to their own necessitie. r To blese, signifyeth here to increase, or increaseth with substance, as the text in the same verse declareth.

36 And Sarah my masters wife hath born a sonne to my master, when she was old, and unto him hath he given all that he hath.

37 Now my master made me sweare, saying, thou shalt not take a wife to my sonne of the daughters of the^s Canaanites, in whose land I dwell.

s The Canaanites were accursed, and therefore the godly could not joyn with them in marriage. t Meaning, among his kinsfolks, as verse 40.

38 But thou shalt go unto my^t fathers house and to my kinred, and take a wife unto my sonne.

39 Then I said unto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walk, will send his Angel with thee, and prosper thy journey, and thou shalt take a wife for my son of my kinred and my fathers house.

41 Then shalt thou be discharged of^v mine oath, when thou comest to my kinred: and if they give thee not one, thou shalt be free from mine oath.

v Which by mine authority I caused thee to make.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou now prosper my^z journey which I go,

z Or, way.

43 Behold, ^x I stand by the well of water: when a virgine cometh forth to draw

x Verse 13.

water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink,

44 And she say to me, Drink thou, and I will also draw for thy camels, let her be the wife, which the Lord hath^y prepared for my masters sonne.

y Or, shewed.

45 And before I had made an end of speaking in mine^x heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew water. Then I said unto her, Give me drink, I pray thee.

x Signifying that this prayer was not spoken by the mouth, but onely meditated in his heart.

46 And she made haste, and took down her pitcher from her^z shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she gave the camels drink also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare unto him. Then I put the^a billement upon her face, and the bracelets upon her hands:

48 ^y And I bowed down, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the^z right way to take my masters brothers daughter unto his sonne.

y He sheweth what is our dutie, when we have received any benefit of the Lord. z Or, in the way of truth.

49 Now therefore, if ye will deal^a mercifully and truly with my master, tell me: and if not, tell me, that I may turn me to the^b right hand or to the left.

a If you will freely and faithfully give your daughter to my masters sonne.

50 Then answered Laban and Bethuel, and said, ^b this thing is proceeded of the Lord: we cannot therefore say unto thee, neither evil nor good.

a That is, that I may provide else where.

51 Behold, Rebekah^c is^z before thee, take her and go, that she may be thy masters sonnes wife, even as the Lord hath^y said.

b So soon as they perceive that it is Gods ordinance, they yield.

52 And when Abrahams servant heard their words, he bowed himself toward the earth unto the Lord.

z Or, at thy commaundment.

53 Then the servant took forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah: also unto her brother, and to her mother he gave gifts.

y Or, ordained.

54 Afterward they did eat and drink, both he, and the men that were with him, and tarried all night, and when they rose up in the morning, he said, ^x let me depart unto my master.

x Verse 56 and 59.

55 Then her brother and her mother answered, Let the maid abide with us, at the least^y ten dayes: then shall she go.

y Ebr. dayes or ten.

56 But he said unto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may go to my master.

57 Then they said, We will call the maid, and ask^c her^z consent.

c This sheweth that parents have not authority to marry their children without consent of the parties. z Ebr. her consent.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she answered, I will go.

59 So

59 So they let Rebekah their sister go, and her nurse, with Abrahams servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister, grow into thousand thousands, and thy seed possesse the gate of his enemies.

61 ¶ Then Rebekah arose, and her maids, and rode upon the camels, and followed the man: And the servant took Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came.

64 Also Rebekah lift up her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For she had said to the servant, Who is yonder man, that cometh in the field to meet us? and the servant had said, It is my master) So she took a vail, and covered her.

66 And the servant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he took Rebekah, and she was his wife, and he loved her. So Izhak was comforted after his mothers death.

C H A P. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
5 Abraham giveth all his goods to Izhak. 8 He dyeth.
12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

a When Sarah was dead.

NOW Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sonnes of Midian were Ephah, and Ephher, and Hanoch, and Abida, and Eldaah: all these were the sons of Keturah.

5 ¶ And Abraham gave † all his goods to Izhak,

6 But unto the b sons of the c concubines, which Abraham had, Abraham d gave gifts, and sent them away from Izhak his sonne (while he yet lived) Eastward unto the East country.

7 And this is the age of Abrahams life, which he lived, an hundred seventy and five yeare.

8 Then Abraham yeelded the spirit, and dyed in a good age, an old man, and of great yeares, and was e gathered to his people.

9 And his sons, Izhak and Ishmael buried him in the cave of Machpelah, in the field of Ephron the sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare unto Abraham.

13 * And these are the names of the sons of Ishmael, name by name, according to their kinreds: the † eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mithma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names by their towns, and by their castles: to wit; twelve princes of their nations.

17 (And these are the yeares of the life of Ishmael, an hundred thirty and seven yeares, & he yeelded up the spirit, and dyed, and was gathered unto his f people.)

18 And they dwelt from Havilah unto Shur, that is towards Egypt as thou goest to Ashur. Ishmael ‡ dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak.

20 And Izhak was forty yeares old, when he took Rebekah to wife, the daughter of Bethuel the † Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children ‡ strove together within her: therefore she said, Seeing it is so, why am I h thus? wherefore she went i to ask the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be divided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serve the younger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was all over as a rough garment, and they called his name Esau.

36 * And afterward came his brother out, and his hand held Esau by the heel: therefore

d That is, let it be victorious over his enemies, which blessing is fully accomplished in Jesus Christ.

* Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custom was that a spouse was brought to her husband, her head being covered in token of shame-fastness and chastity.

‡ Or, had left mourning for his mother.

* Chap. 16. 14. and 24. 62.

* 1. Chron. 1. 29.

† Ebr. first born.

f Which dwelt among the Arabians and were separate from the blessed seed.
‡ Or, he let sell. g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 12.

‡ Or, Syrian of Mesopotamia.

‡ Or, hart was within her.

h That is, with child, seeing one shall destroy another.

i For that is the only refuge in all our miseries.

* Rom. 9. 12.

* Hofs. 12. 3.

Matth. 1. 2.

‡ Ebr. all that he had.

b For by the virtue of Gods word he had not onely Izhak, but begat many more.

c Roade cap. 22. 24.

d To avoid the dissention that else might have come because of the heritage.

e Hereby the ancients signified, that man by death perished not wholly: but as the souls of the godly lived after in perpetual joy, so the souls of the wicked in perpetuall pain.

therefore his name was called Jaakob. Now Iſhak was threſcore yeare old when Rebe-
kah bare them.

27 And the Boyes grew, and Eſau was a cunning hunter, and † lived in the fields: but Jaakob was a † plain man and dwelt in tents.

28 And Iſhak loved Eſau, for † veniſon was his meat; but Rebekah loved Jaakob.

29 Now Jaakob ſod pottage, and Eſau came from the field and was weary.

30 Then Eſau ſaid to Jaakob, † Let me eat, I pray thee; of that pottage ſo red, for I am weary. Therefore was his name called Edom.

31 And Jaakob ſaid, Sell me even now thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what is then this † birthright to me?

33 Jaakob then ſaid, Swear to me even now. And he ſware to him, * and † ſold his birthright unto Jaakob.

34 Then Jaakob gave Eſau bread and pottage of Lentiles: and he did eat and drink, and roſe up, and went his way: So Eſau contemned his birthright.

CHAP. XXVI.

1 God provideth for Iſhak in the famine. 2 He reneweth his promiſe. 3 The king blaunteth him for denying his wife. 4 The Philiftims hate him for his riches. 5 Stop his wells. 6 Add drives him away. 7 God comforteth him. 8 He maketh alliance with Abimelech.

And there was a famine in the land be-
ſides the firſt famine that was in the dayes of Abraham. Wherefore Iſhak went to Abimelech king of the Philiftims unto Gerar.

For the Lord appeared unto him, and ſaid, † Go not down into Egypt, but abide in the land which I ſhall ſhew unto thee.

Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee; and to thy ſeed I will give all theſe * coun-
treys: and I will perform the oath which I ſware unto Abraham thy father.

Alſo I will cauſe thy ſeed to multiply as the ſtarres of heaven, and will give unto thy ſeed all theſe countreys: and in thy ſeed ſhall all the nations of the earth be bleſſed.

Because that Abraham † obeyed my voice and kept mine † Ordinance; my Commandements, my Statutes, and my Laws.

6 ¶ So Iſhak dwelt in Gerar.

And the men of the place asked him of his wife, and he ſaid, She is my ſiſter: for he † feared to ſay, She is my wife, leſt, ſaid he, the men of the place ſhould kill me, becauſe of Rebekah: for ſhe was beau-
tiful to the eye.

8 So after he had been there a long time, Abimelech king of the Philiftims looked

out at a window, and lo, he ſaw Iſhak ſporting with Rebekah his wife.

9 Then Abimelech called Iſhak, and ſaid, Lo, ſhe is of a ſurety thy wife; and why ſaidſt thou, She is my ſiſter? To whom Iſhak answered, Becauſe I thought ~~that~~ It may be that I ſhall die for her.

10 Then Abimelech ſaid, Why haſt thou done this unto us? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou have brought ſinne upon us.

11 Then Abimelech charged all his peo-
ple, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Iſhak ſowed in that land, and found in the ſame yeare an † hundred fold by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and † ſtill increaſed, till he was exceeding great.

14 For he had flocks of ſheep, and herds of cattell, and a mighty houſhold: therefore the Philiftims had * envie at him.

15 Inſomuch that the Philiftims ſtopped and filled up with earth all the wells, which his fathers ſervants digged in his father A-
brahams time.

16 Then Abimelech ſaid unto Iſhak, Get thee from us, for thou art mightier than we a great deale.

17 ¶ Therefore Iſhak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſhak returning, digged the wells of water, which they had digged in the dayes of Abraham his father: for the Philiftims had ſtopped them after the death of Abraham, and he gave them the ſame names, which his father gave them.

19 Iſhaks ſervants then digged in the valley, and found there a well of † living water.

20 But the herdmen of Gerar did ſtrive with Iſhaks herdmen, ſaying, The water is ours: therefore called he the name of the well † Ezek, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſtrove for that alſo, and he called the name of it † Sitnah.

22 Then he removed thence, and digged another well, for the which they ſtrove not: therefore called he the name of it † Rehoboth, and ſaid, Becauſe the Lord hath now made us room, we ſhall increaſe upon the earth.

23 So he went up thence to Beer ſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I am the God of Abraham thy father: fear not, for I am with thee, and will bleſſe thee, and will multiply thy ſeed for my ſervant Abrahams ſake.

25 Then he built an Altar there, and called

e Or, ſhewing ſome familiar ſigne of love, whereby it might be known that he was his wife.

f In all ages men were periwaded that Gods vengeance ſhould light upon wedlock-breakers.

g Or, an hundred meſures.

h The Hebrew word ſignifieth a flood, or valley, where water at any time runneth.

i The Hebrew word ſignifieth a flood, or valley, where water at any time runneth.

† Or, ſpring.

† Or, contention ſtrife.

† Or, hatred.

† Or, largeneſſe room.

† God appeareth to Iſhak againſt all ſort by reſtauring his promiſe made to Abraham. To ſhew that he would ſerve none other God, but the God of his father Abraham.

† Ebr. a man of the field.

† Or, ſimple and innocent.

† Ebr. veniſon in his mouth.

† Or, feed me quick-ly.

k The reprobate eſteem not Gods benedictions except they feel them preſently, and therefore they preferre preſent pleaſures.

* Hebr. 12. 16.

i Thus the wicked preferre their worldly commodities to Gods ſpiritual graces: but the children of God do the contrary.

a In the land of Canaan.

b Gods providence, alwayes directeth to direct the wayes of his children.

* Chap. 13. 15.

and 15. 18.

* Chap. 12. 3.

and 15. 18.

and 22. 18.

and 28. 14.

c He commendeth Abrahams obedience becauſe Iſhak ſhould be the more ready to follow the like: for as God made this promiſe of his free mercie, ſo doth the confirmation thereof proceed of the ſame fountain.

† Ebr. my keepers: wherefore we ſee that fear and diſtruſt is found in the moſt faithfull.

Izhak covenanteth with Abimelech. Genesis. Jaakob getteth the blessing.

called upon the Name of the Lord, and there spread his tent: where also Izhaks servants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friends, and Phicol the captain of his armie.

27 To whom Izhak said, Wherefore comest thou to me, seeing ye hate me, and have put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, & we thought *thus*. Let there be now an oath between us, *even* between us and thee, and let us make a covenant with thee.

29 ¶ If thou shalt do us no hurt, as we have not touched thee, & as we have done unto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, *do this*.

30 Then he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and Iware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks servants come and told him of a well, which they had digged, and said unto him, We have found water.

33 So he called it † Shebah: therefore the name of the city is called † Beersheba unto this day.

34 ¶ Now when Esau was fourty years old, he took to wife Judith the daughter of Beeri an Hittite, and Basemath the daughter of Elon an Hittite *also*.

35 And they were † a grief of minde to Izhak and to Rebekah.

CHAPTER XXVII.

¶ Izhak getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moveth his father to pity him. 41 Esau loveth Izhak and sheweth his death. 43 Rebekah sendeth Izhak away.

¶ And when Izhak was old, and his eyes were dim (so that he could not see) he called Esau his eldest sonne, and said unto him, my sonne. And he answered him, I am here.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee, take thine instruments, thy quiver and thy bow, and get thee to the field, that thou mayest † take me some venison.

4 Then make me savourie meat, such as I love, and bring it me that I may eat, and that my † soul may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his son) and Esau went into the field to hunt for venison, & to bring it.

6 ¶ Then Rebekah spake unto Izhak her sonne, saying, Behold, I have heard

thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me savourie meat, that I may eat and blesse thee before the Lord, afore my death.

8 Now therefore, my son, heare my voice in that which I command thee.

9 ¶ Get thee now to the flock, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.

10 Then thou shalt bring it to thy father, and he shall eat, to the intent that he may blesse thee before his death.

11 But Jaakob said to Rebekah his mother, Behold, Esau my brother, is rough, and I am smooth.

12 My father may possibly feel me, and I shall seem † to him to be a † mocker: so shall I bring a curse upon me, and not a blessing.

13 But his mother said unto him, † Upon me be thy curse, my sonne: onely heare my voice, and go and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleasant meat, such as his father loved.

15 And Rebekah took fair clothes of her elder sonne Esau, which were in her house, & cloathed Jaakob her yonger son:

16 And she covered his hands and the smooth of his neck with the skinns of the kiddes of the goats.

17 Afterward she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Jaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Jaakob said to his father, I am Esau thy first born, I have done as thou bade me, arise, I pray thee: sit up and eat of my venison, that thy soule may blesse me.

20 Then Izhak said unto his sonne, How hast thou found it so quickly, my sonne? who said, Because the Lord thy God brought it to mine hand.

21 Again said Izhak unto Jaakob, Come neare now, that I may feel thee, my sonne, whether thou be that my son Esau or not.

22 Then Jaakob came neare to Izhak his father, and he felt him, and said, The † voyce is Izhaks voyce, but the hands are the hands of Esau.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him.)

24 Again he said, Art thou that my son Esau? Who answered, Yea.

25 Then said he, Bring it me hither, and I will eat of my sonnes venison, that my soul may blesse thee. And he brought it to him,

1 The Ebrews in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid lest that come to them which they would do to other.

† Or, oath.
† Or, the well of the oath.

* Chap. 27. 46.
† Or, disquiet and rebellious.

† Ebr. Lea, I.

† Ebr. hand.

† The carnal affection, which beareth to his sonne, made him forget that which God saith to his wife Chap. 25. 23.

b This subtiltie is blame worthy, because she should have tarried, till God had performed his promise.

† Ebr. before his eyes.
† Or, as though I would deserve him.

† Or, I will take the danger on me.
c The assurance of Gods decree made her bold.

e Although Jaakob was assured of this blessing by faith: yet he did evil to seek it by lies, and the more because he abused Gods name thereunto.

e This declareth that he suspected some thing, yet God would not have his decree altered.

† Ebr. I saw.

him, and he ate: also he brought him wine, and he dranke.

26 Afterward, his father Izhak said unto him, Come neere now, and kisse me, my sonne.

27 And he came neere and kissed him. Then he smelled the savour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 * God give thee therefore of the dew of heaven, and the farnesse of the earth, and plentie of wheat and wine.

29 Let people bee thy servants, and nations bow unto thee: bee lord over thy brethren, and let thy mothers children honour thee: Cursed be he that curseth thee, and blessed be he that blesteth thee.

30 ¶ And when Izhak had made an end of blessing Jaakob, and Jaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared favourie meat, and brought it to his father, and said unto his father, Let my father arise, and eat of his sonnes venison, that thy soul may blesse me.

32 But his father Izhak said unto him, Who art thou? And he answered, I am thy sonne, even thy first born Esau.

33 Then Izhak was stricken with a marvelous great feare; and said, Who and where is he that hunted venison, and brought it mee, and I have eaten of all before thou camest? and I have blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cried out with a great crie and bitter out of measure, and said unto his father, Blesse mee, even me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not justly called Jaakob? for he hath deceived me these two times: he took my birthright, and loe, now hath he taken my blessing. Also he sayd, Hast thou not reserved a blessing for me?

37 Then Izhak answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I made his servants: also with wheat and wine have I furnished him, and unto thee now what shall I do, my sonne?

38 Then Esau said unto his father, Hast thou but one blessing, my father? blesse me, even me also, my father: and Esau lifted up his voyce, and wept.

39 Then Izhak his father answered, and sayd unto him, Behold, the farnesse of the earth shall be thy dwelling place, and thou shalt have of the dew of heaven from above.

40 And by thy sword shalt thou live, and shalt be thy brothers servant. But it shall come to passe, when thou shalt get the mastery, that thou shalt break his yoke from thy neck.

41 ¶ Therefore Esau hated Jaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde,

* The dayes of mourning for my father will come shortly, then I will slay my brother Jaakob.

42 And it was told to Rebekah of the words of Esau her elder sonne, and she sent and called Jaakob her yonger sonne, and sayd unto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, hear my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while untill thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then will I send & take thee from thence: why should I be deprived of you both in one day?

46 Also Rebekah said to Izhak, I am weary of my life, for the daughters of Heth. If Jaakob take a wife of the daughters of Heth like these of the daughters of the land, what availeth it me to live?

CHAP. XXVIII.

1 Izhak forbiddeth Jaakob to take a wife of the Canaanites. 2 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Jaakob in the way to Haran seeth a ladder reaching to heaven. 14 Christ is promised. 20 Jaakob asketh of God only meat and clothing.

Then Izhak called Jaakob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan.

2 Arise, get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God shall suffice thee, & make thee to increase, and multiply thee, that thou mayest be a multitude of people,

4 And give thee the blessing of Abraham, even to thee, & to thy seed with thee, that thou mayest inherit the land (wherein thou art a stranger,) which God gave unto Abraham.

5 Thus Izhak sent forth Jaakob, and he went to Padan-Aram unto Laban sonne of Bethuel the Aramite, brother to Rebekah, Jaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Jaakob, & sent him to Padan Aram, to get him a wife thence, & given him a charge when he blessed him, laying, Thou shalt not take a wife of the daughters of Canaan,

i Because thine enemies shall be round about thee, k Which was fulfilled in his posteritie, the Idumeans: who were tributaries for a time to Israel, and after came to liberie.

* Obed. 1. 10. l Hypocrites only abstain from doing evil for fear of men. m He hath good hope to recover his birth-right by killing thee.

n For the wicked sonne will kill the godly, and the plague of God will afterward light on the wicked son.

* Chap. 26. 35. o Which were Esaus wives: p Hereby thee, persuaded Izhak to agree to Jaakobs departing.

a The second blessing was to confirm Jaakobs faith, lest he should think that his father had given it without Gods motion. * Hof. 13. 12. * Chap. 24. 10.

* Or, almightie.

b The godly fathers were put in mind continually that they were but strangers in this world: to the intent they should lift up their eyes to the heavens where they should have a sure dwelling.

* Heb. 11. 20.

f In perceiving his error, by appointing him his against Gods sentence pronounced before. * Or, sufficiently.

g In the Chap. 25. he was so called because he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver. h For Izhak did this as he was the minister and Prophet of God.

* Or, I am also (thy sonne) * Heb. 12. 17.

C H A P. XXIX.

13 *Laakob cometh to Laban and serveth seven yeares for Rahel.*
 23 *Leah brought to his bed in stead of Rahel.* 27 *He serveth seven yeares more for Rahel.* 32 *Leah conceiveth and beareth foure sonnes.*

Then Jaakob^a lift up his feet and came into the [†] East countrey.

2 And as hee looked about, behold, there was a Well in the field,^b and loe, three flocks of sheep lay thereby (for at that Well were the flocks watered) and there was a great stone upon the Wells mounth.

3 And thither were all the flocks gathered, and they rolled the stone from the Wells mouth, and watered the sheep, and put the stone againe upon the Wells mouth in his place.

4 And Jaakob said unto them, my ^c brethren, whence be ye? And they answered, We are of Haran.

5 Then he said unto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Again hee said unto them,^d Is hee in good health? And they answered, *He is* in good health, and behold, his daughter Rahel commeth with the sheep.

7 Then he said, Loe, *it is* yet high day, neither *is it* time that the cattell should bee gathered together: water yee the sheep, and goe feed *them*.

8 But they said, We may not untill all the flocks bee brought together, and *still* men roll the stone from the wells mouth, that we may water the sheep.

9 ¶ While hee talked with them, Rahel also came with her fathers sheep, for shee kept them.

10 And assoone as Laakob saw Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, and rolled the stone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift up his voice, and wept.

12 (For Jaakob told Rahel, that hee was her fathers [†] brother, and that he was Rebekahs sonne) then shee ranne and told her father.

13 And when Laban heard tell of Jaakob his sisters sonne, hee ranne to meet him, and embraced him, and kissed him, and brought him to his house: and hee told Laban ^e all these things.

14 To whom Laban said, Well, thou art my ^f bone and my flesh: and he abode with him the space of a moneth.

15 ¶ For Laban said unto Jaakob, Though thou bee my brother, shouldest thou therefore serve me for nought? tell mee, what *shall* bee thy wages?

16 Now

7 And *that* Jaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke [‡] unto the wives *which he had*, Mahalath the daughter of [†] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Jaakob departed from Beer-sheba, and went to Haran,

11 And he came unto a *certaine* place, and taried there all night, because the Sunne was downe, and tooke of the stones of the place, and layd under his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a ^d ladder upon the earth, and the top of it reached up to heaven: and loe, the Angels of God went up and down by it.

13 ^e And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, upon the which thou sleepest, ^f will I give thee and thy feed.

14 And thy feed shall be as the dust of the earth, and thou shalt spread abroad to the [†] West, and to the East, and to the North, and to the South, and in thee and in thy feed shall all the [†] families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whithersoever thou goest, and will bring thee againe into this land: for I will not forsake thee untill I have performed that, that I have promised thee.

16 ¶ Then Jaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was ^f afraid, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heaven.

18 Then Jaakob rose up early in the morning, and tooke the stone that hee had layd under his head, and [†] set it up as [†] a pillar, and powred oyle upon the top of it.

19 And hee called the name of that place [†] Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Jaakob vowed a vow, saying, If [†] God will be with me, and will keep me in this journey which I goe, and will give me bread to eat, and clothes to put on:

21 So that I come againe unto my fathers house in safety, then shall the Lord be my God.

22 And this stone, which I have set up as a pillar, shall bee Gods house: and of all that thou shalt give me, will I give the tenth unto thee.

[‡] Or, beside his wives.
^c Thinking hereby to have reconciled himselfe to his father: but all in vaine, for he taketh not away the cause of the evill.

^d Christ is the ladder whereby God and man are joyned together, and by whom the Angels minister unto us: all graces by him are given unto us, and wee by him ascend into heaven.
^e Chap. 35. 1. and 48. 3.
^f Hee felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.
[†] Deut. 12. 20. and 19. 14.
[†] Chap. 32. 3. and 38. 18. and 42. 18. and 46. 4.

^f He was touched with a godly feare and reverence.

^g To be a remembrance only of the vision shewed unto him.
[†] Chap. 31. 13.

[‡] Or, house of God.

^h He bindeeth not God under this condition, but acknowledgeth his infirmity, and promiseth to be thankful.

^a That is, hee went forth on his journey.
[†] Ebr. to the land of the children of the East.
^b Thus he was directed by the only providence of God, who brought him also to Labans house.

^c It seemeth that in those dayes the custome was to call even strangers brethren.

^d Or, is he in peace? by the which word the Ebrewes signifie all prosperities.

[†] Or, nephews.

^e That is, the cause why he departed from his fathers house, and what he saw in the way.
^f That is, of my blood and kindred.

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

† or, blare-eyed.

17 And Leah was † tender eyed, but Rahel was beautifull and faire.

18 And Jaakob loved Rahel, and said, I will serve thee seven yeares for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I give her thee, then that I should give her to another man: abide with me.

Meaning, after that the yeares were accomplished.

20 And Jaakob served seven yeares for Rahel, and they seemed unto him but a few dayes, because he loved her.

† Ebr. my dayes are full.

21 ¶ Then Jaakob said to Laban, Give me my wife, that I may goe in to her: for my † terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

h The cause why Jaakob was deceived, was, that in old time the wife was covered with a vaille, when shee was brought to her husband, in signe of chastitie and shamefastnes.

23 But ^h when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in unto her.

24 And Laban gave his maid Zilpah to his daughter Leah, to be her servant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serve thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to give the yonger before the elder.

i Hee esteemed more the profit that he had of Jaakobs service, then either his promise, or the manner of the country, though he alleaged custome for his excuse.

27 Fulfill seven yeares for her, and we wil also give thee this, for the service which thou shalt serve me yet seven yeares more.

28 Then Jaakob did so, and fulfilled her seven yeares, so he gave him Rahel his daughter to be his wife.

29 Laban also gave to Rahel his daughter, Bilhah his maid to be her servant.

30 So entred he in to Rahel also, and loved also Rahel more then Leah, and served him yet seven yeares more.

† Ebr. opened her womb.

k This declareth that offences they which are despised of men, are favoured of God.
l Hereby appeareth that shee had recourse to God in her affliction.
m For children are a great cause of mutuall love betweene man and wife.

31 ¶ When the Lord saw that Leah was despised, he † made her ^k fruitfull: but Rahel was barren.

32 And Leah conceived and bare a son, and she called his name Reuben: for shee said, Because the ^l Lord hath looked upon my tribulation, now therefore mine husband will ^m love me.

33 And shee conceived againe, and bare a son, and said, Because the Lord heard that I was hated, he hath therefore given mee this sonne also, and she called his name Simeon.

34 And shee conceived againe, and bare a sonne, and said, Now at this time will my husband keepe me company, because I have borne him three sonnes: therefore was his name called Levi.

† Or, suffice.

35 Moreover shee conceived againe, and bare a sonne, saying, Now will I † praise the

Lord: * therefore she called his name Judah, and † left bearing.

* Mat. h. 12.
† Ebr. stood from bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, give their maids unto their husband, and they beare him children. 15 Leah giveth mandrakes to Rahel that Jaakob might lie with her. 27 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

And when Rahel saw that she bare Jaakob no children, Rahel envied her sister, and said unto Jaakob, Give me children, or else I die.

2 Then Jaakobs anger was kindled against Rahel, and he said, Am I in ^a Gods stead, which hath withholden from thee the fruit of the wombe?

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

3 And she said, Behold my maid Bilhah, go in to her, and she shall beare upon my ^b knees, and † I shall have children also by her.

b I will receive her children on my lap, as though they were mine owne.

4 Then she gave him Bilhah her maid to wife, and Jaakob went in to her.

† Ebr. I shall be builded.

5 So Bilhah conceived, and bare Jaakob a sonne.

6 Then said Rahel, God hath given sentence on my side, and hath also heard my voice, and hath given me a son: therefore called she his name, Dan.

7 And Bilhah Rahels maid conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With † ^c excellent wrestlings have I wrestled with my sister, and have gotten the upper hand: and shee called his name, Naphtali.

† Ebr. wrestlings of God.
c The arrogancie of mans nature appeareth, in that shee contemneth her sister after shee hath received this benefit of God: to beare children.

9 And when Leah saw that shee shad left bearing, shee tooke Zilpah her maid, and gave her Jaakob to wife.

10 And Zilpah Leahs mild bare Jaakob a sonne.

11 Then said Leah, ^d A company cometh: and she called his name, Gad.

d That is, God doeth increase me with a multitude of children, for so Jaakob doeth expound this name Gad, Chap. 49. 19.

12 Againe Zilpah Leahs maid bare Jaakob another sonne.

13 Then said Leah, Ah blessed am I, for the daughters will blesse me, and shee called his name, Asher.

14 ¶ Now Reuben went in the dayes of the wheat harvest, and found ^e mandrakes in the field, and brought them unto his mother Leah. Then said Rahel to Leah, Give me, I pray thee, of thy sonnes mandrakes.

e Which is a kind of herbe whose root hath a certain likenesse of the figure of a man.

15 But she answered her, Is it a smal matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shall sleep with thee this night for thy sonnes mandrakes.

16 And Jaakob came from the field in the evening, and Leah went out to meet him, and said, Come in to mee, for I have † bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

† Ebr. buying, I have bought.

17 And God heard Leah, and she conceived, & bare unto Jaakob the fift sonne.

18 Then said Leah, God hath given me my reward, because I gave my maid to my husband, and she called his name Issachar.

19 After Leah conceived againe, and bare Jaakob the sixt sonne.

20 Then Leah said, God hath endued me with a good dowrie: now wil mine husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and opened her wombe.

23 So shee conceived and bare a sonne, & said, God hath taken away my rebuke.

24 And she called his name Joseph, saying, The Lord will give me yet another sonne.

25 ¶ And as soone as Rahel had born Joseph, Jaakob said to Laban, Send me away that I may goe unto my place and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest what service I have done thee.

27 To whom Laban answered, If I have now found favour in thy sight, *tarie*: I have perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint unto me thy wages, and I will give it thee.

29 But he sayd unto him, Thou knowest, what service I have done thee, and in what taking thy cattell hath beene under me.

30 For the little that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my comming: but now when shall I travell for mine owne house also?

31 Then he said, What shall I give thee? And Jaakob answered, Thou shalt give me nothing at all: If thou wilt doe this thing for me, I will returne, feed, and keepe thy sheep.

32 I will passe through all thy flocks this day, and separate from them all the sheep with little spots and great spots, and all blacke lambes among the sheep, and the great spotted, and little spotted among the goats: and it shall be my wages.

33 So shall my righteousness answer for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goats, and black among the sheep, the same shall be theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee goats that were particoloured and

with great spots, and all the she goats with little and great spots, and all that had white in them, and all the black among the sheep, and put them in the keeping of his sonnes.

36 And he set three dayes journey between himselfe and Jaakob. And Jaakob kept the rest of Labans sheep.

37 ¶ Then Jaakob tooke rods of greene poplar, and of hazell, and of the chefnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods which he had pilled, in the gutters and watering troughs, when the sheep came to drinke, before the sheep: (for they were in heat, when they came to drinke)

39 And the sheep were in heat before the rods, and afterward brought forth yong of partie colour, and with small and great spots.

40 And Jaakob parted these lambes, and turned the faces of the flock toward these lambes particoloured & all maner of black, among the sheepe of Laban: so he put his owne flocks by themselves, and put them not with Labans flock.

41 And in every ramming time of the stronger sheep, Jaakob laid the rods before the eyes of the sheep in the gutters, that they might conceive before the rods.

42 But when the sheep were feeble, he put them not in: and so the feeble were Labans, and the stronger Jaakobs.

43 So the man increased exceedingly, and had many flocks, and maid servants, and men servants, and camels, and asses.

C H A P. XXXI.

1 Labans children murmure against Jaakob. 3 God commandeth him to returne to his country. 13. 24 The care of God for Jaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Jaakob. 44 The covenant betwene Laban and Jaakob.

NOW he heard the words of Labans sons, saying, Jaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Jaakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had said unto Jaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Jaakob sent and called Rahel and Leah to the field unto his flock.

5 Then said he unto them, I see your fathers countenance, that it is not towards me as it was wont, and the God of my fathers hath been with me.

6 And ye know that I have served your father with all my might.

7 But your father hath deceived mee, and changed my wages ten times: but God suffered him not to hurt me.

† Or, red, or brown

1 Jaakob herein used no deceit, for it was Gods commandment as he declareth in the nex chap. vers. 9. and 11.

† Or, conceived.

m As they which tooke the ram about September, and brought forth about March: so the feeble rook the ram in March, and lambed in September.

a The children uttered in words that which the father dissented in heart, for the covetous thinke, that whatsoever they cannot snatch, is pluckt from them. † Ebr. and he: not be with him, as yesterday, and yet yesterday.

† Ebr. as yesterday, and before yesterday. b The God whom my fathers worshipped.

† Or, many times.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

† Or, made her fruitful.

g Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrenness was counted as a curse.

† Or, tried by experience.

† Or, with me.

† Ebr. at my feet.

h The order of nature requireth that every one provide for his owne familie.

† Or, separate them.

† Or, red.

i That which shall hereafter be thus spotted. k God shall testify for my righteousness dealing by rewarding my labours.

† Or, counted theft.

† Or, Laban.

8 If he thus said, The spotted shall be thy wages, then all the sheep bare spotted: and if hee said thus, The party-coloured shall be thy reward, then bare all the sheep party-coloured.

c This declareth that the thing, which Jaakob did before, was by Gods commandment, and not through deceit. † Or, castell.

9 Thus hath God taken away your fathers substance, and given it mee.

10 ¶ For in ramming time I lifted up mine eyes and saw in a dream, and behold, the He goats leaped upon the she goats, that were party-coloured, with little and great spots spotted.

11 And the Angel of God said to mee in a dreame, Jaakob. And I answered, Loe, I am here.

12 And he said, Lift up now thine eyes, and see all the He goats leaping upon the she goats that are party-coloured, spotted with little and great spots: for I have seene all that Laban doth unto thee.

d This Angel was Christ which appeared to Jaakob in Bethel: and hereby appeareth he had taught his wives the feare of God: for he talketh as though they knew this thing. † Chap. 28. 18.

13 I am the God of Beth-el where thou anointedst the pillar, where thou vowedst a vow unto mee. Now arise, get thee out of this country, and returne unto the land where thou wast borne.

14 Then answered Rahel and Leah, and said unto him, Have we any more portion and inheritance in our fathers house?

e For they were given to Jaakob in recompense of his service, which was a kind of sale.

15 Doth not he count us as strangers? for he hath sold us, and hath eaten up and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said unto thee, doe it.

17 ¶ Then Jaakob rose up, and set his sons and his wives upon cammels.

18 And he caried away all his flocks, and all his substance which he had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father unto the land of Canaan.

19 When Laban was gone to shear his sheep, then Rahel stole her fathers idoles.

f For so the word here signifieth, because Laban calleth them gods, verse 30. † Or, went away privily from Laban.

20 Thus Jaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

† Or, Enphurater.

21 So fled he with all that he had, and he rose up, and passed the river, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Jaakob fled.

† Or, kindred and friends.

23 Then he tooke his brethren with him, & followed after him seven days journey, and overtook him at mount Gilead.

† Or, soyned with him.

24 And God came to Laban the Aramite in a dreame by night, and said unto him, Take heed that thou speake not to Jaakob: I ought save good.

† From good to evil.

25 ¶ Then Laban overtook Jaakob, and Jaakob had pitched his tent in the mount: and Laban also, with his brethren pitched upon mount Gilead.

26 Then Laban said to Jaakob, What hast thou done? † thou hast even rollen away mine heart, and caried away my daughters, as though they had been taken captives with the sword.

† Or, conceived th selfe away privily.

27 Wherefore diddest thou flee so secretly and steale away from mee, and didst not tell mee, that I might have sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sons and my daughters: now thou hast done foolishly in doing so.

29 I am able to do you evil: but the God of your father spake unto mee yester night, saying, Take heed that thou speake not to Jaakob: ought save good.

† Ebr. power is in mine hand. g He was an idolater, and therefore would not acknowledge the God of Jaakob for his God.

30 Now though thou wentest thy way, because thou greatly longest after thy fathers house, yet wherefore hast thou stolne my gods?

31 Then Jaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest have taken thy daughters from mee.

32 But with whom thou findest thy gods, † let him not live. Search thou before our brethren what I have of thine and take it to thee, (but Jaakob wist not that Rahel had stolen them)

† Or, let him die.

33 Then came Laban into Jaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels litter, and sate downe upon them) and Laban searched all the tent, but found them not.

† Or, frag. in sack.

35 Then said shee to her father, † My lord, be not angry that I cannot rise up before thee: for the custome of women is upon mee, so he searched, but found not the idoles.

† Ebr. let not anger be in the eyes of my lord.

36 ¶ Then Jaakob was wroth and chode with Laban: Jaakob also answered, and said to Laban, What have I trespassed? what have I offended, that thou hast pursued after mee?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren, and thy brethren, that they may judge betweene us both.

38 This twenty yeare I have beene with thee: thine ewes and thy goats have not cast their yong, and the rammes of thy flock have I not eaten.

† Or, have I eaten.

39 Whatsoever was torne of beasts, I brought it not unto thee, but made it good my selfe: of mine hand diddest thou require it, were it stolen by day, or stolen by night.

† Ebr. the same, taken by prey.

† Ebr. 22. 12.

CHAP. XXXII.

40 I was in the day consumed with heat, and with frost in the night, and my [†] sleepe departed from mine eyes.

[†] Or, I slept not.

41 Thus have I bene twenty years in thine house, and served thee fourtene years for thy two daughters, and six years for thy sheepe, and thou hast changed my wages ten times.

^h That is, the God whom Izhak did feare, and reverence.

42 Except the God of my father, the God of Abraham, and the ^h feare of Izhak had bin with mee, surely thou haddest sent me away now empty: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and said unto Jaakob, These daughters are my daughters, and these sons are my sons, and these sheepe are my sheepe, and all that thou seest, is mine: and what can I doe this day unto these my daughters, or to their sons, which they have borne?

ⁱ His conscience reproved him of his misbehaviour toward Jaakob, and therefore moved him to seeke peate.

44 Now therefore ⁱ come and let us make a covenant, I and thou, which may bee a witness betweene mee and thee.

45 Then tooke Jaakob a stone, and set it up as a pillar.

46 And Jaakob said unto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there upon the heape.

[†] Or, the heape of witness.
^k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.
[†] Or, watchtower.

47 And Laban called it [†] Jegar-sahadutha, and Jaakob called it [†] Galeed.

48 For Laban said, This heape is witness betweene me and thee this day: therefore he called the name of it Galeed.

^l To punish the trespasser.
[†] Or, *isd*.

49 Also he called it [†] Mizpah, because he said, The Lord ^l looke betweene mee and thee, when we shall be [†] departed one from another.

^m Nature compelleth him to condemn that vice, whereunto through covetousnesse hee forced Jaakob.

50 If thou shalt vex me my daughters, or shalt take ^m wives beside my daughters: *there is* no man with us, behold, God *is* witness betweene mee and thee.

51 Moreover Laban said to Jaakob, Behold this heape, and behold the pillar which I have set up between me and thee;

52 This heape *shall be* witness, and the pillar *shall be* witness, that I will not come over this heap to thee, and that thou shalt not passe over this heap and this pillar unto mee for evill.

ⁿ Behold, how the idolaters mingle the true God with their feined gods.
^o Meaning by the true God whom Izhak worshipped.
[†] Or, *mar*.

53 The God of Abraham, and the God of ⁿ Nahor, and the God of their father be judge betweene us: But Jaakob sware by the ^o feare of his father Izhak.

54 Then Jaakob did offer a sacrifice upon the mount, and called his brethren to eat [†] bread, and they did eate bread, and taried all night in the mount.

^p Wee see that there is ever some seed of the knowledge of God in the hearts of the wicked.

55 And early in the morning Laban rose up and kissed his sons and his daughters, and ^p blessed them, and Laban departing, went unto his place againe.

^j God comforteth Jaakob by his Angels. 9. 10 He prayeth unto God confessing his unworthinesse. 13 He sendeth presents unto Esau. 24. 28. He wrestleth with the Angel, who nameth him Israel.

NOW Jaakob went forth on his journey, and the ^{*} Angels of God met him.

^{*} Chap. 48. 16.

2 And when Jaakob saw them, hee said, ^{*} This is Gods host, and called the name of the same place [†] Mahanaim.

^a Hee acknowledged Gods benefits: who for the preservation of his, sendeth hosts of Angels.
[†] Or, tents.

3 Then Jaakob sent messengers before him to Esau his brother, unto the land of Seir into the countrey of Edom:

4 To whom he gave commandment, saying, Thus shall yee speake to my ^b lord Esau: thy servant Jaakob saith thus, I have bene a stranger with Laban, and taried unto this time.

^b He revered his brother in worldly things, because he chiefly looked to bee preferred to the spiritual promise.

5 I have beeves also and asses, sheepe, and men servants, and women servants, and have sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Jaakob, saying, We came unto thy brother Esau, and he also commeth against thee, and foure hundred men with him.

7 Then Jaakob was ^c greatly afraid, and was fore troubled, and divided the people that was with him, and the sheep, and the beeves, and the camels into two companies;

^c Albeit hee was comforted by the Angels, yet the infirmity of the flesh doth appeare.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 Moreover Jaakob said, O God of my father Abraham, and God of my father Izhak: Lord which ^{*} saidst unto mee, Returne unto thy country, and to thy kinred, and I will doe thee good,

^{*} Chap. 31. 13.

10 I am not [†] worthy of the least of all the mercies, and all the truth, which thou hast shewed unto thy servant: for with my ^d staffe came I over this Jorden, and now have I gotten two bands.

[†] Ebr. I am less than all thy mercies.

11 I pray thee, deliver mee from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite mee, and the ^e mother upon the children.

^d That is poore, and without all provision.

12 For thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

^e Meaning, he will put all to death: this proverb commeth of them which kill the bird together with her young ones.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a ^f present for Esau his brother:

^f Not distrustful Gods assistance, but using such means as God had given him.

14 Two hundred she goats and twenty he goats, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, forty kine, and ten bullocks, twenty shee asses, and ten foales.

16 So he delivered them into the hand of his servants: every drove by themselves, and said unto his servants, Passe before mee,

me, and put a space betweene drove and drove.

17 And he commanded the formost, saying, If Esau my brother meet thee, and ask thee, saying, Whose *servant* art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, *They be thy servant Jaakobs*: it is a present sent unto my lord Esau: and behold, hee himselfe also is behinde us.

19 So likewise commanded he the second, and the third, and all that followed the droves, saying, After this manner ye shall speake unto Esau, when ye finde him.

20 And ye shall say moreover, Beholde, thy servant Jaakob *cometh* after us (for he thought, I will appease his wrath with the present that goeth before mee, and afterward I will see his face: it may bee that hee will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose up the same night, and tooke his two wives, and his two maydes, and his eleven children, and went over the foord Jabbok.

23 And he tooke them, and sent them over the river, and sent over that he had.

24 ¶ Now when Jaakob was left himselfe alone, there wrestled a man with him unto the breaking of the day.

25 And he saw that he could not prevaile against him, therefore he touched the hollow of his thigh, and the hollow of Jaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, I will not let thee goe, except thou blesse me.

27 Then said he unto him, What is thy name? And he said Jaakob.

28 Then said he, Thy name shall be called Jaakob no more, but Israel: because thou hast had power with God, thou shalt also prevaile with men.

29 Then Jaakob demaunded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? and he blessed him there.

30 And Jaakob called the name of the place Peniel: for *said he*, I have seene God face to face, and my life is preserved.

31 And the sun rose upon him as he passed Peniel, and he halted upon his thigh.

32 Therefore the children of Israel cate not of the sinew that shranke in the hollow of the thigh, unto this day: because hee touched the sinew that shranke in he hollow of Jaakobs thigh.

CHAP XXXIII.

4 Esau and Jaakob meete and are agreed. 11 Esau receiveth his gifts. 19 Jaakob buyeth a possession. 20 and buildeth an Altar.

And as Jaakob lift up his eyes, and looked, behold, Esau came: and with him foure hundred men: and hee divided the children to Leah, and to Rahel, and to the two maydes.

2 And he put the maids, and their children formost, and Leah, and her children after, and Rahel, and Joseph hindermost.

3 So he went before them, and bowed himselfe to the ground seven times, untill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift up his eyes, and saw the women; and the children, and said, Who are these with thee? And he answered, *They are the children whom God of his grace hath given thy servant.*

6 Then came the maydes neere, they and their children, and bowed themselves.

7 Leah also with her children came neere & made obeysance: and after Joseph and Rahel drew neere, and did reverence.

8 Then he said, What meanest thou by all this drove, which I met? Who answered, *I have sent it*, that I may finde favour in the sight of my lord.

9 And Esau said, I have enough, my brother: keepe that thou hast to thy selfe.

10 But Jaakob answered, Nay, I pray thee: if I have found grace now in thy sight, then receive my present at mine hand: for I have seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee, take my blessing, that is brought thee: for God hath had mercie on mee, and therefore I have all things: so he compelled him, and he took it.

12 And he said, Let us take our journey and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth that the children are tender, and the ewes and kine with yong under mine hand: and if they should overdrive them one day, all the flocke would die.

14 Let now my lord goe before his servant, and I will drive softly, according to the pace of the cattell, which is before mee, and as the children be able to endure, untill I come to my lord unto Seir.

15 Then Esau said, I will leave thee some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day unto Seir.

17 And Jaakob went forward toward Succoth, and built him an house, and made booths for his cattell: therefore hee called the name of the place Succoth.

18 ¶ Afterward Jaakob came late to

C 4 She-

g He thought no losse to depart with these goods, to the intent hee might follow the vocation wherunto God called him. † Ebr. receive my face.

h That is, God in forme of man.

i For God affaileth his with the one hand, and upholdeth them with the other.

* Hof. 12. 4.

* Chap. 35. 10.

k God gave Jaakob both power to overcome, and also the praise of the victorie.

† Or, my soule is delivered.

l The faithfull so overcome their tentations, that they feeble & smart thereof, to the intent they should not glory, but in their humilitie.

a That if the one part were assailed, the other might escape.

b By this gesture, he partly did reverence to his brother, and partly prayed God to mitigate Esaus wrath.

c Jaakob and his family are the image of the Church under the yoke of tyrants, which for feare are brought to subjection.

d In that that his brother embraced him so lovingly, contrary to his expectation: hee accepted it as a plain signe of Gods presence. † Or, gift.

e By earnest treaty.

f He promised that which (as seemeth) his minde was not to performe.

† Or, night.

† Or, Mesopotamia.

Shechem a City, which is in the land of Canaan, when he came from † Padan A-ram, and pitched before the city.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the sons of Hamor Shechems father, for an hundreth † pieces of money.

20 And hee set up there an Altar, and called † it, The mighty God of Israel.

CHAP. XXXIV.

1 Dinah is ravished. 2 Hamor asketh her in marriage for his son. 22 The Shechemites are circumcised at the request of Jaakobs sons, and the perfavision of Hamor. 25 The whore-dome is revenged. 28 Jaakob reproveth his sons.

Then Dinah the daughter of Leah, which she bare unto Jaakob, † went out to see the daughters of that countrey.

2 Whom when Shechem the son of Hamor the Hivite, lord of that countrey saw, hee tooke her, and lay with her, and † defiled her.

3 So his heart clave unto Dinah the daughter of Jaakob: and hee loved the maid, and † spake kindly unto the maid.

4 Then said Shechem to his father Hamor, saying, † Get mee this maid to wife.

5 Now Jaakob heard that he had defiled Dinah his daughter, and his sons were with his cattell in the field: therefore Jaakob held his peace untill they were come.)

6 ¶ Then Hamor the father of Shechem went out unto Jaakob to commune with him.

7 And when the sons of Jaakob were come out of the field, and heard it, it grieved the men, and they were very angry, because he had wrought † villeny in Israel, in that he had lien with Jaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my son Shechem longeth for your daughter: give her him to wife, I pray you.

9 So make † affinity with us: give your daughters unto us, and take our daughters unto you.

10 And yee shall dwell with us, and the land shall bee before you: dwell, and doe your busines in it, and have your possessions therein.

11 Shechem also said unto her father, and unto her brethren, † Let mee find favour in your eyes, and I will give whatsoever yee shall appoint mee.

12 † Aske of mee abundantly both dowry and gifts, and I will give as yee appoint mee, so that yee give mee the maid to wife.

13 Then the sons of Jaakob answered Shechem and Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,

14 And they said unto them, † We cannot doe this thing, to give our sister to an uncircumcised man: for that were a † reproofe unto us,

15 But in this wee will consent unto you, if ye will be as we are, that every man child among you be circumcised:

16 Then will we give our daughters to you, and we will take your daughters to us, and wee will dwell with you, and bee one people.

17 But if yee will not hearken unto us to be circumcised, then will we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors son.

19 And the yong man deferred not to doe the thing, because he loved Jaakobs daughter: he was also the † most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his son went unto the † gate of their city, and communed with the men of their city, saying,

21 These men are † peaceable with us: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roome enough for them) let us take their daughters to wives, and give them our daughters.

22 Onely herein will the men consent unto us for to dwell with us, and to be one people, if all the men children among us be circumcised as they are circumcised.

23 Shall not † their flocks and their substance, and all their cattell be ours? onely let us consent † herein unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his son hearkened all that went out of the gate of his city: and all the men children were circumcised, † even all that went out of the gate of his city.

25 And on the third day (when they were fore) two of the sons of Jaakob, † Simeon and Levi, Dinahs brethren, tooke either of them his sword, and went into the city boldly, and † slue † every male.

26 They slew also Hamor and Shechem his son with the † edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again the other sons of Jaakob came upon the dead, and spoiled the city, because they had defiled their sister.

28 They tooke their sheep, and their beeves, and their asses, and whatsoever was in the city, and in the fields.

29 Also they caried away captive, and spoiled all their goods, and all their children, and their wives, and all that was in the houses.

30 Then Jaakob said to Simeon and Levi, Yee have troubled me, and made me

† stinke

c They made the holy ordinance of God, a meane to compasse their wicked purpose. d As it is abomination for them that are baptized to joine with Infidels. e Their fault is the greater, in that they make Religion, a cloake for their craft.

† Or, most honourable.

f For the people used to assemble there, and justice was also ministered. g Thus many pretended to speake for a publike profit, when they onely speake for their owne private gain and commodity.

h Thus they lack no kind of persuasion, which preferre their owne commodities before the Commonwealth.

i For they were the chiefe of the company.

* Chap. 49. 6. k The people are punished with their wicked principles. † Ebr. month of the sword.

† Or, Lamber, or money so marked. g Hee calleth the signe, the thing which is signified, in token that God had mightily delivered him.

a This example teacheth, that too much liberty is not to be given to youth.

† Ebr. humbled her.

† Ebr. spake to the heart of the maid.

b This proveth that the consent of parents is requisite in marriage, seeing the very Infidels did also observe it is a thing necessary.

† Or, folly.

† Ebr. and it shall not be done.

† Or, marriage.

† Or, great myrrour.

† Ebr. multiply greatly the dowry.

† Or, to be abhorred.

† stinke among the inhabitants of the land as well the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay mee, and so shall I, and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 *Jaakob as Gods commandment goeth up to Beth-el, to build an altar. 2 He reformeth his household. 3 God maketh the enemies of Jaakob afraid. 4 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sons of Jaakob. 29 The death of Izhak.*

a God is ever at hand to succour his in their troubles.

* Chap. 28. 13.

Then^a God said to Jaakob, Arise, go up to Beth-el, and dwell there, and make there an Altar unto God, that appeared unto thee, * when thou fleddest from Esau thy brother.

2 Then said Jaakob unto his household, and to all that were with him, Put away the strange gods that are among^b you, and ^b cleanse your selves, and change your garments:

b That by this outward act they should shew their inward repentance.

3 For we will rise and goe up to Beth-el, and I wil make an Altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

c For therein was some signe of superstition, as in tables and Agnusa dels.

4 And they gave unto Jaakob all the strange gods, which ^c were in their hands, and all their^c earerings which were in their eares, and Jaakob hid them under an oke, which was by Shechem.

d Thus notwithstanding the inconvenience that came before, God delivered Jaakob.

5 Then they went on their journey, and the^d feare of God was upon the cities that were round about them: so that they did not follow after the sonnes of Jaakob.

6 ¶ So came Jaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

* Chap. 28. 19.

7 And he built there an Altar, and * had called the place, The God of Beth-el, because that God appeared unto him there, when he fled from his brother.

* Or, oke of lamentation.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el under an oke: and he called the name of it † Allon Bachath.

9 ¶ Again^e God appeared unto Jaakob after he came out of Padan Aram, and blessed him.

* Chap. 32. 28.

10 Moreover God said unto him, Thy name is Jaakob: thy name shall be no more called Jaakob, but * Israel shall be thy name: and he called his name Israel.

* Or, Almighty.

11 Again^e God said unto him, I am God † all-sufficient: grow, and multiply: a nation & a multitude of nations shall spring out of thee, & kings shall come out of thy loynes.

12 Also I wil give the land, which I gave to Abraham and Izhak, unto thee: and unto thy seed after thee will I give that land.

13 So God^e ascended from him in the place where he had talked with him.

e As God is said to descend, when he shewed some sign of his presence: so hee is said to ascend when the vision is ended.

14 And Jaakob set up a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oile thereon.

15 And Jaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was^f about halfe a dayes journey of ground to come to Ephrath, Rahel travailed, and in travailing she was in perill.

f The Ebrew word signifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes journey.

17 And when she was in paines of her labour, the midwife said unto her, Feare not: for thou ^g shalt have this sonne also.

18 Then as she was about to yeeld up the ghost (for she died) she called his name Benoni, but his father called him Benjamin.

* Chap. 48. 7.

19 Thus^h died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

g The ancient fathers used this ceremony, to testify their hope of the resurrection to come, which was not generally revealed.

20 And Jaakob set a^h pillar upon her grave: This is the pillar of Rahels grave unto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder:

22 Now, when Israel dwelt in that land, Reuben went, andⁱ layⁱ with Bilhah his fathers concubine, and it came to Israels eare. And Jaakob had twelve sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, whose election by their faith was not changed.

* Chap. 49. 4.

23 The sonnes of Leah: Reuben, Jaakobs eldest sonne, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Joseph and Benjamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Napthali.

26 And the sons of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Jaakob, which were borne him in Padan Aram.

27 ¶ Then Jaakob came unto Izhak his father to Mamre a city of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the daies of Izhak were an hundred and fourescore years.

29 And Izhak gave up the ghost and died, and was^j gathered unto his people, being olde and full of dayes: and his sonnes Esau and Jaakob buried him.

* Chap. 35. 8.

CHAP. XXXVI.

2 *The wives of Esau. 7 Jaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.*

Now these are the^k generations of Esau, which is Edom.

k This genealogie declareth that Esau was blessed temporally, & that his father blessing took place in worldly things, besides those wives whereof is spoken, Chap. 36. 34.

2 Esau tooke his wives of the^l daughters of Canaan: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And

* 1 Chron. 1. 35.

4 And * Adah bare unto Esau, Eliphaz : and Basemath bare Revel.

5 Also Aholibamah bare Jeush, and Jaalam, and Korah : these are the sonnes of Esau, which were borne to him in the land of Canaan.

^e Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Jaakob might enjoy Canaan according to Gods promise.

6 So Esau tooke his wives, and his sons, and his daughters, and all the soules of his house, and his flocks, and all his cattel, and all his substance, which he had gotten in the land of Canaan, and ^c went into another countrey from his brother Jaakob.

7 For their riches were so great, that they could not dwel together, and the land, wherein they were strangers, could not receive them, because of their flocks.

* Iosh. 24. 4.

8 * Therefore dwelt Esau in mount Seir : this Esau is Edom.

† Or, the Edomites.

9 ¶ So these are the generations of Esau, father of † Edom in mount Seir.

* 1 Chron. 1. 35.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Revel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus son, and bare unto Eliphaz, Amalek : these be the sonnes of Adah Esaus wife.

† Or, nephews.

13 ¶ And these are the † sonnes of Revel : Nahath, and Zerah, Shammah, and Mizzah : these were the sonnes of Basemath Esaus wife.

† Or, niece.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, † daughter of Zibeeon Esaus wife: for she bare unto Esau, Jeush, and Jaalam and Korah.

* Or, chiefe men. d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to us?

15 ¶ These were † dukes of the sons of Esau: the sonns of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek : these are the dukes that came of Eliphaz in the land of Edom: these were the † sonnes of Adah.

† Or, nephews.

17 ¶ And these are the sons of Revel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Revel in the land of Edom : these are the † sonnes of Basemath Esaus wife.

† Or, nephews.

18 ¶ Likewise these are the sons of Aholibamah Esaus wife: duke Jeush, duke Jaalam, duke Korah: these dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these are the dukes of them: This Esau is Edom.

* 1 Chron. 1. 38. e Before that Esau did there inhabit.

20 ¶ These are the sonnes of Seir the Horite, which ^e inhabited the land before, Lotan, and Shobal, and Zibeeon, and Anah,

21 And Dishon, and Ezer, and Dishan : these are the dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sons of Lotan were, Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeeon, both Aiah, and Anah: this was Anah that found mules in the wildernesse, as he fedde his father Zibeeons asses.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules betweene the asse and the mare.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaavan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeeon, duke Anah,

30 Duke Dishon, duke Ezer, Duke Dishan: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

g The wicked rise up suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal. 102. 28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Jobab the son of Zerah of Bozra reigned in his stead.

34 When Jobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

h Which city is by the river Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wives name Mehetabel, the daughter of Matred, the † daughter of Mezahab.

† Or, niece.

40 Then these are the names of the dukes of Esau, according to their families, their places, and by their names: duke Timna, duke Alvah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mebzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their inheritance. This Esau is the father of ⁱ Edom.

i Of Edom came the Idumeans.

C H A P. XXXVII.

2 Joseph accuseth his brethren. 5 He dreameth, and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iacob bewaileth Joseph.

IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jaakob: when Joseph was seventeene yeare old, he kept sheepe with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah, his fathers wives. And Joseph brought unto their father their [†]evill saying.

3 Now Israel loved Joseph more then all his sons, because he begat him in his old age, and he made him a coat of many [‡]colours.

4 So when his brethren saw that their father loved him more then all his brethren, then they hated him; and could not speake peaceably unto him.

5 ¶ And Joseph ^e dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said unto them, Heare, I pray you, this dreame which I have dreamed.

7 Behold now, wee were binding sheaves in the middes of the field, and loe, my sheafe arose, and also stood upright; and behold, your sheaves compassed round about, and did reverence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne over us, and rule us? or shalt thou have altogether dominion over us? And they ^d hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dream, and told it his brethren, and said, Behold, I have had one dream more, and behold, the Sun, and the Moone; and eleven starres did reverence to mee.

10 Then he told it unto his father, and to his brethren: and his father ^e rebuked him, and said unto him, What is this thy dream which thou hast dreamed? Shal I, & thy mother, and thy brethren come in deed, and fall on the ground before thee?

11 And his brethren envied him, but his father [‡] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said unto Joseph, Do not thy brethren keep in Shechem? come, and I will send thee to them.

14 And hee answered him, I am here. Then he said unto him, Go now, see whether it be well with thy brethren, and how the flocks prosper, and bring mee word againe: so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for lo, he was wandering in the field, and the man

asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell mee, I pray thee, where they keepe *sheepe*.

17 And the man said, They are departed hence: for I heard them say, Let us goe unto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, even before hee came at them, they ^g conspired against him for to slay him.

19 For they said one to another, Behold, this [‡] dreamer commeth.

20 Come now therefore, and let us slay him, and cast him into some pit, and wee will say, A wicked beast hath devoured him: then we shall see, what will come of his dreames.

21 * But when Reuben heard that, hee delivered him out of their hands, and said, † Let us not kill him.

22 Also Reuben said unto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand upon him. Thus he said, that he might deliver him out of their hand, and restore him to his father againe.

23 ¶ Now when Joseph was come unto his brethren, they stript Joseph out of his coat, his party coloured coat that was upon him.

24 And they tooke him, and cast ^h him into a pit, and the pit was empty, without water in it.

25 Then they fate them downe to eat bread: and they lift up their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicey, & [‡] balm, & myrrhe, & were going to cary it downe into Egypt.

26 Then Judah said unto his brethren, What availeth it if wee slay our brother, though we keepe his blood secret?

27 Come, and let us sell him to the Ishmeelites, and let not our hands be upon him: for he is our brother, and our flesh: and his brethren obeyed.

28 Then the * Midianites merchant men passed by, and they drew forth, and lift Joseph out of the pit, and sold Joseph unto the ⁱ Ishmeelites for twenty *pieces* of silver: who brought Joseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Joseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not *yonder*; and I, whither shall I goe?

31 And they tooke Josephs coat, and killed a kidde of the goats, and dipped the coat in the blood.

32 So they sent that party coloured coat, ^k & they brought it unto their father, and

^a That is the story of such things as came to him and his family, as chap. 5. 1.

[‡] Or, slander. b He complained of the evill words and injuries which they spake and did against him.

[‡] Or, finest.

^e God revealed to him by a dreame what should come to passe.

^d The more that God sheweth himselfe favourable to his, the more doth the malice of the wicked rage against them.

^e Not despising the vision, but seeking to appease his brethren.

[‡] Or, kept diligently. f Hee knew that God was author of the dreame, but he understood not the meaning.

^g The holy Ghost covereth not mens faults, as do vaine writers, which make vice, vertue.

[‡] Or, master of dreames.

^{*} Chap. 42. 12.

[†] Ebr. Let us not smite his life.

^h Their hypocriticke appeareth in this, that they feared man more then God, and thought it was not murder, if they died not his blood: or els had an excuse to cover their fault.

[‡] Or, rosen, turpentine, or triacle.

^{*} 22. 103. 17.

ⁱ Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth verse 36. and chap. 39. 1. or els hee was first offered to the Midianites, but sold to the Ishmeelites.

^k To wit, the messengers, which were sent.

and said, This have we found: see now whether it be thy sonnes coat, or no.

* Chap. 44. 28.

33 Then he knew it, and said, *It is my sonnes coat: a wicked beast hath* * devoured him: Joseph is surely torne in pieces.

34 And Jaakob rent his cloathes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

† Or, I will mourn for him so long as I live.

1 Which word doth not alway signifie him that is grieved, but also him that is in some high dignitie.

† Or, captaine of the guard.

35 Then all his sonnes, and all his daughters rose up to comfort him, but he would not be comforted, but said, † Surely I will goe downe into the grave unto my sonne mourning: so his father wept for him.

36 And the Midianites fold him into Egypt unto Potiphar ¹ an Eunuch of Pharaohs, and his † chief Steward.

C H A P. XXXVIII.

2 The marriages of Judah. 7. 9 The trespasses of Er and Onan, and the vengeance of God that came thereupon. 18 Judah lieth with his daughter in law Tamar. 24 Tamar is judged to be burnt for whoredoms. 29. 30 The birth of Pharez and Zarah.

a Moses describeth the genealogie of Judah, because the Messiah should come of him.

* 1 Chron. 2. 3. b Which affinity notwithstanding was condemned of God.

And at that time ^a Judah went down from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Judah saw there the daughter of a man called * Shuah ^a a Canaanite: and he took her to wife, and went in unto her.

* Num. 26. 19.

3 So shee conceived and bare a sonne, and he called his name Er.

4 * And shee conceived again, and bare a sonne, and she called his name Onan.

5 Moreover she bare yet a sonne, whom she called Shelah: and Judah was at Chezib when she bare him.

* Num. 26. 19.

6 Then Judah took a wife to Er his first born sonne, whose name was Tamar.

7 * Now Er the first born of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

e This order was for the preservation of the stock, that the childe begotten by the second brother, should have the name and inheritance of the first, which is in the New Testament abolished.

8 Then Judah said unto Onan, Goe in unto thy brothers wife, and doe the office of a kinsman unto her, and raise up ^e seed unto thy brother.

9 And Onan knew that the seed should not be his: therefore when he went in unto his brothers wife, hee spilled it on the ground, lest hee should give seed unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

d For she could not marry in any other family, so long as Judah would retain her in his.

11 Then said Judah to Tamar his daughter in law, ^d Remain a widow in thy fathers house, till Shelah my sonne grow up (for he thought *thus*; Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

† Ebr. was comforted.

12 ¶ And in proceffe of time also, the daughter of Shuah Judahs wife died. Then Judah, when he † had left mourning, went up to his sheep shearers to Timnah, hee, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah, to sheare his sheep.

14 Then shee put her widowes garments off from her, and covered her with a vail, and wrapped her self, and sate down in † Pethah-Enaim, which is by the way to Timnah, because she saw that Shelah was grown, and she was not given unto him to wife.

† Or, in the doors of the fountain, or where were the ways.

15 When Judah saw her, he judged her an whore: for she had covered her face.

16 And he turned to the way towards her, and said, Come, I pray thee, let me lie with thee, (for he ^e knew not that she was his daughter in law.) And she answered, What wilt thou give me for to lie with me?

e God had wonderfully blinded him, that he could not know her by her talk.

17 Then said he, I will send thee a kid of the goats from the flock: & she said, Well, if thou wilt give me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall give thee? And she answered, Thy signet, and thy † cloak, and thy staffe that is in thine hand. So he gave it her, and lay by her, and she was with childe by him.

† Or, tyre of his head.

19 Then she arose, and went, and put her vail from her, and put on her widdowes raiment.

20 Afterward Judah sent a kid of the goats by the hand of his ^f neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

f That his wickedness might not be known to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Judah again, & said, I cannot finde her; and also the men of the place said, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be † ^g shamed: behold, I sent this kid, and thou hast not found her.

† Ebr. in contempt. g He feareth man more than God.

24 ¶ Now after three moneths, one told Judah, saying, Tamar thy daughter in law hath played the whore, and lo, with playing the whore, she is great with childe. Then Judah said, Bring ye her forth, and let her be ^h burnt.

h We see that the Law which was written in mans heart, taught these that whoredoms should be punished with death: albeit no law as yet was given.

25 When she was brought forth, she sent to her father in law, saying, By the man unto whom these things pertain, am I with childe: and said also, Look, I pray thee, whose these are, the seal, and the cloke, and the staffe.

26 Then Judah knew *them*, and said, She is ⁱ more righteous then I: for *she hath done it* because I gave her not to Shelah my sonne. So he lay with her ^k no more.

i That is, she ought rather to accuse me, than I her. k For the horror of the sinne, condemned him.

27 ¶ Now, when the time was come that she should be delivered, behold, there were twinnes in her wombe.

28 And when she was in travail, *the one* put out his hand: and the midwife rooke and

and bound a red *threed* about his hand, saying, This is come out first.

29 But when he ¹plucked his hand back againe, lo, his brother came out, and the *midwife* said, How hast ^mthou broken the breach upon thee? and his name was called * Phares.

30 And afterward came out his brother that had the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

¹ Joseph is sold to Potiphar. ² God prospereth him. ⁷ Potiphar: wife tempteth him. ¹³ 20 He is accused and cast into prison. ²¹ God sheweth him favour.

NOW Joseph was brought down into Egypt: and Potiphar ^aan Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishme-elites, which had brought him thither.

2 And the ^bLord was with Joseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 So Joseph found favour in his sight, and served him: and he made him ^cruler of his house, and put all that he had, in his hand.

5 And from that time that he had made him ruler over his house, and over all that he had, the Lord ^dblessed the Egyptians house for Josephs sake: and the blessing of the Lord was upon all that he had in the house, and in the field.

6 Therefore he left all that he had in Josephs hand, ^eand tooke account of nothing *that was* with him, save onely of the bread which he did eat. And Joseph was a faire person, and well favoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes upon Joseph, and said, ^fLie with me.

8 But he refused, and said to his masters wife, Behold, my master knoweth not what *he hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse, and *so* sinne against ^gGod?

10 And albeit shee spake to Joseph day by day, yet he hearkened not unto her to lie with her, *or* to be in her company.

11 Then on a certaine day *Joseph* entred into the house to doe his businesse: & there was no man of the household in the house.

12 Therefore shee caught him by his garment, saying, Sleepe with mee, but he left his garment in her hand, and fled, and gat him out.

13 Now when she saw that he had left

his garment in her hand, and was fled out,

14 Shee called unto the men of her house, and told them, saying, Behold, he hath brought in an Ebrew unto us ^hto mock us: who came in to me for to have slept with me: but I ^hcried with a loud voyce.

15 And when he heard that I lift up my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So shee laid up his garment by her, untill her lord came home.

17 Then shee told him ⁱaccording to these words, saying, The Ebrew servant, which thou hast brought unto us, came in to mee, to mock me.

18 But as soone as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this maner did thy servant to me, his anger was kindled.

20 And Josephs master tooke him and put him in ^jprison in the place where the Kings prisoners lay bound, and there hee was in prison.

21 ¶ But the Lord was with Joseph, and ^kshewed him mercy, and got him favour in the sight of the ^kmaster of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and ^kwhatsoever they did there, that did he.

23 And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord *was* with him: for whatsoever he did, the Lord made it to prosper.

CHAP. XL.

¹ The interpretation of dreames is of God. ¹² 19 Joseph expoundeth the dreames of the two prisoners. ²³ The ingratitude of the butler.

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two ^lofficers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where ^mJoseph was bound.

4 And the chiefe steward gave Joseph charge over them, and he served them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, ⁿeach one according to the interpretation of his dreame, *both* the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Joseph came in unto them in the morning, and looked upon them, beholde, they were sad.

D

7 And

1 Their heinous sinne was signified by this monstrous birth.
m Or the separation between thee and thy brother.

* 1 Chron. 2. 4.
Matt. 1. 34

a Read Chap. 37. 36.

b The favour of God is the fountain of all prosperity.

c Because God prospered him: and so he made religion to serve his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word, he declareth the summe whereunto all her flatteries did tend.

g The feare of God preserved him against her continual temptations.

h Or, to do as valiant and brave.

h This declareth, that where incontinencie is, thereunto is joynt extreme impudencie and craft.

i Or, after this manner.

j Ebr. in the prison house.
i His evill entreatment in the prison may be gathered of the Psal. 105. 18.

k Ebr. inclined mercy unto him.
l Or, lord.

k That is, nothing was done without his commandment.

l Or, Remember, the word signifieth them that were in high estate, or them that were gelded.

a God worketh many wonderfull meanes to deliver his.

b That is, every dreame had his interpretation, as the thing afterward declared.

C H A P. XLI.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore † looke ye so sadly to day?

† Ebr. why are your faces euill.

8 Who answered him, We have dreamed *each one* a dreame, and there is none to interpret the same. Then Joseph said unto them, Are not interpretations of God? tell them me now.

c Cannot God raise up such as shall interpret such things?

9 So the chiefe butler told his dreame to Joseph, and said unto him, In my dreame, behold, a vine *was* before me:

10 And in the vine *were* three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I took the grapes, and wrung them into Pharaohs cup, and I gave the cup into Pharaohs hand.

d He was assured by the Spirit of God, that his interpretation was true.

12 Then Joseph said unto him, This ^d is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift up thine head, and restore thee unto thine † office, and thou shalt give Pharaohs cup into his hand after the old manner, when thou wast his butler.

† Ebr. place.

14 But have me in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, unto me, and ^e make mention of me to Pharaoh, that thou mayest bring me out of this house.

e He refused not the meane to be delivered, which he thought God had appointed.

15 For I was stollen away by theft out of the land of the Ebrewes, and heere also have I done nothing, wherfore they should put me ‡ in the dungeon.

‡ Or, in the pit.

16 And when the chiefe baker saw that the interpretation was good, he said unto Joseph, Also me thought in my dreame, that I had three ^f white baskets on mine head.

f That is, made of white twigs, or as some read, baskets full of holes.

17 And in the uppermost basket there *was* of all manner baken meats for Pharaoh: and the birds did eate them out of the basket upon mine head.

18 Then Joseph answered, and sayd, ^g This is the interpretation thereof: The three baskets are three dayes:

g He sheweth that the ministers of God ought not to coneele that, which God revealeth unto them

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, *which was* Pharaohs ^h birth day, he made a feast unto all his servants: and he lifted up the head of the chiefe butler, and the head of the chiefe baker among his servants.

h Which was an occasion to appoint his officers, &c so to examine them that were in prison.

21 And hee restored the chiefe butler unto his butlership, who gave the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Joseph had interpreted unto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

26 Pharaohs dreames are expounded by Joseph. 40 He is made ruler over all Egypt. 43 Josephs name is changed. 50 He hath two sons, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

And † two yeares after, Pharaoh also ^a dreamed, and behold, he stood by a river;

† Ebr. at the end of two yeares of dayes. a This dreame was not so much for Pharaoh, as to be a meane to deliver Joseph, and to provide for Gods Church. ‡ Or, faire to behold. † Or, flaggy places.

2 And lo, there came out of the river seven ‡ goodly kine and fat fleshed, and they fed in a ‡ meadow:

3 And loe, seven other kine came up after them out of the river, euill favoured and leane fleshed, and stood by the *other* kine upon the brink of the river.

4 And the euill favoured and leane fleshed kine did eate up the seven well favoured and fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the ^b second time: and behold, seven eares of corn grew upon one stalk, ranke and goodly.

b All these meane God useth to deliver his servant, and to bring him into favour and authoritie.

6 And lo, seven thinne eares, and blasted with the East winde, sprang up after them,

7 And the thinne eares devoured the seven ranke and full eares: Then Pharaoh awaked, and lo, *it was* a dreame.

8 Now when the morning came, his spirit was ^c troubled: therefore he sent and called all the toothslayers of Egypt, and all the wisemen thereof, and Pharaoh told them his dreames: but ^d none could interpret them to Pharaoh.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world understand not Gods secrets, but to his servants his will is revealed.

e He confesseth his fault against the king, before he speake of Joseph.

9 Then spake the chiefe butler unto Pharaoh, saying, I ^e call to minde my faults this day.

10 Pharaoh being angry with his servants, put me in ward in the chiefe stewards house, *both* me and the chiefe baker.

11 Then we dreamed a dreame in one night, *both* I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there *was* with us a yong man, an Ebrew, servant unto the chiefe steward, whom when we tolde, he declared our dreames to ^{*} us, to every one he declared according to his dreame.

* Read, Chap. 40. 5.

13 And as he declared unto us, so it came to passe: *for* hee restored me to mine office, and hanged him.

14 ^{*} Then sent Pharaoh, and ^f called Joseph, and they brought him hastily out of prison, and he shaved him, and changed his raiment, and came to Pharaoh.

* Psal. 105. 20. f The wicked seek to the Prophets of God in their needfull, wisdom in their prosperity they abhorre.

15 Then Pharaoh said to Joseph, I have dreamed a dreame, and no man can interpret it, and I have heard say of thee, *that* *when* thou hearest a dreame, thou canst interpret it.

16 And Joseph answered Pharaoh, saying, ^g Without me God shall † answer for the wealth of Pharaoh.

g As though he would say, If I interpret thy dreame, it cometh of God, and not of me.

17 And Pharaoh sayd unto Joseph, In my

† Ebr. answers, peace.

my dreame, behold, I stood by the bank of the river :

18 And loe, there came up out of the river seven fat fleshed, and well favoured kine, and they fed in the meadow.

19 Also loe, seven other kine came up after them, poore and very † evill favoured, and leane fleshed : I never saw the like in all the land of Egypt, for evill favoured.

20 And the leane and evill favoured kine did eate up the first seven fat kine.

21 And when they † had eaten them up, it could not be knowne that they had eaten them, but they were stil as evill favoured, as they were at the beginning : so did I awake.

22 Moreover, I saw in my dreame, and behold, seven eares sprang out of one stalke, full and faire.

23 And loe, seven eares, withered, thinne, and blasted with the East winde, sprang up after them.

24 And the thinne eares devoured the seven good eares. Now I have told the soothsayers, & none can declare it unto me.

25 ¶ Then Ioseph answered Pharaoh, Both Pharaohs dreames are ^h one. God hath shewed Pharaoh what he is about to doe.

26 The seven good kine are seven yeares, and the seven good eares are seven yeares : this is one dreame.

27 Likewise the seven thinne and evil favoured kine, that came out after them, are seven yeares : and the seven empty eares blasted with the East wind, are seven yeares of famine.

28 This is the thing which I have said unto Pharaoh, that God hath shewed unto Pharaoh, what he is about to doe.

29 Behold, there come seven yeares of great † plenty in all the land of Egypt.

30 Again, there shall arise after them seven yeares of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land :

31 Neither shall the plentie † be knowne in the land, by reason of this famine that shall come after : for it shall be exceeding great.

32 And therefore the dreame was doubled unto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh ⁱ provide for a man of understanding and wisdom, and set him over the land of Egypt.

34 Let Pharaoh make and appoint officers over the land, and take up the fift part of the land of Egypt in the seven plentious yeares.

35 Also let them gather all the food of these good yeares that come, and lay up corn under the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall be for the provision of the land, against the seven yeares of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh, and all his servants.

38 Then said Pharaoh unto his servants, Can we find ^k such a man as this, in whom is the Spirit of God ?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of understanding, or of wisdom like unto thee.

40 * Thou shalt be over mine house, and at thy † word shall all my people be armed, onely in the Kings throne, will I be above thee.

41 Moreover, Pharaoh said to Ioseph, Behold, I have set thee over all the land of Egypt.

42 And Pharaoh tooke off his † ring from his hand, & put it upon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him upon the † best chariot that hee had, save one : and they cryed before him, ^m Abrech, and placed him over all the land of Egypt.

44 Again, Pharaoh said unto Ioseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Iosephs name † Zaphnath-paaneah : and hee gave him to wife Asenath the daughter of Poti-pherah † prince of On. Then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was ⁿ thirtie yeare olde when he stood before Pharaoh King of Egypt : and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plentious yeares the earth † brought forth store.

48 And he gathered up all the food of the seven plentious yeares, which were in the land of Egypt, and laid up food in the cities : the food of the field, that was round about every citie, laid he up in the same.

49 So Ioseph gathered wheat, like unto the sand of the Sea, in multitude out of measure, untill he left numbring : for it was without number.

50 Now unto Ioseph were borne ^o two sons (before the yeares of famine came) which Asenath the daughter of Poti-pherah prince of On bare unto him.

51 And Ioseph called the name of the first born Manasseh : for God, ^o said he, hath made me forget all my labour, and all my fathers household.

52 Also hee called the name of the se-

^k None should be preferred to honor, that have not gifts of God meete for the same.

^{*} Psal. 105. 21. ^{Alti} 7. 10. [†] Ebr. mouth. [†] Some read, the people shall kisse thy mouth, that is, shall obey thee in all things.

[†] Or, his signet.

[†] Ebr. second chariot.

^m In signe of honour : which word some expound, tender father, or father of the king, or kneel down.

[†] Or, the expounder of secrets.

[†] Or, Priest.

ⁿ His age is mentioned both to shew that his authority came of God, and also that he suffered imprisonment, and exile twelve yeares and moe.

[†] Ebr. made for gathering.

^{*} Chap. 46. 20. and 48. 5.

^o Notwithstanding that his fathers house was the true Church of God : yet the company of the wicked, and prosperitie caused him to forget it.

[†] Ebr. naughty.

[†] Ebr. were gone into their inward parts.

^h Both his dreames tend to one end.

[†] Or, abundance and saturity.

[†] Or, they shall remember no more the plentie.

ⁱ The office of a true Prophet is not onely to shew the evils to come, but also the remedies for the same.

cond, Ephraim: for God, *said he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seven yeares of plentie that was in the land of Egypt, were ended.

* *Psal. 105. 16.*

54 * Then began the seven yeares of famine to come, according as Joseph had said: and the famine was in all lands, but in all the land of Egypt was *bread*.

† *Or, food.*

55 At the length all the land of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Goe to Joseph: what he saith to you, doe yee.

56 When the famine was upon all the land, Joseph opened all *places* wherein *the store was*, and sold unto the Egyptians: for the famine waxed sore in the land of Egypt

† *Or, come to Egypt to Joseph.*

57 And all countreyes came to Egypt to buy corn of Joseph, because the famine was sore in all lands.

CHAP. XLII.

3 Josephs brethren come into Egypt to buy corn. 7 Hee knoweth them and trieth them. 24 Simeon is put in prison. 26 The other returne to their fatherto fetch Benjamin.

a This story sheweth plainly, that all things are governed by Gods providence for the profit of his Church.

† *Or, corn.*
b As men destitute of counsell.
* *As 17. 12.*

Then Jaakob saw that there was food in Egypt, and Jaakob said unto his sons, Why gaze ye one upon another?

2 And he said, Behold, I have heard that there is food in Egypt, * Get you down thither, and buy us food thence, that wee may live and not die.

3 ¶ So went Josephs ten brethren down to buy corn of the Egyptians.

4 But Benjamin Josephs brother would not Jaakob send with his brethren: for he said, Left death should befall him.

† *Ebr. should meet him.*

5 And the sons of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Joseph was Governour of the land, who sold to all the people of the land: then Josephs brethren came, and bowed their face to the ground before him.

e This differing is not to be followed, nor any particular facts of the fathers, nor approved by Gods word.

7 And when Joseph saw his brethren, he knew them, and made himselfe strange toward them, and spak to them roughly, and said unto them, Whence come yee? Who answered, Out of the land of Canaan, to buy victuaile.

* *chap. 37. 5.*

8 (Now Joseph knew his brethren, but they knew not him.)

9 And Joseph remembered the dreames which he dreamed of them, and he said unto them, Ye are spies, and are come to see the weakenesse of the land.

† *Ebr. nakedness, or filthinesse.*

10 But they said unto him, Nay, my lord, but to buy victuaile thy servants are come.

11 We are all one mans sons: we meane truly, and thy servants are no spies.

12 But he said unto them, Nay, but yee are come to see the weakenesse of the land

13 And they said, Wee thy servants are twelve brethren, the sons of one man in the

land of Canaan: and behold, the yongest is this day with our father, and one is not.

† *Or, is dead.*

14 Againc Joseph said unto them, This is it that I spak unto you, saying, Ye are spies.

15 Hereby ye shall be proved: *by* the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

d The Egyptians which were Idolaters, used to sweare by their kings life: but God forbiddeth to sweare, by any but him: yet Joseph dwelling among the wicked, smelleth of their corruptions.

16 Send one of you which may fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else *by* the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Joseph said unto them the third day, This doe, and live: for I feare God.

e And therefore am true and just.

19 If ye be true men, let one of your brethren be bound in your prison house, & go ye, carie food for the famine of your houses:

* *Chap. 43. 5.*

20 * But bring your yonger brother unto me, that your words may be tryed, and that ye die not: and they did so.

21 ¶ And they said one to another, We have verily sinned against our brother, in that we saw the anguish of his soul, when he besought us, and we would not heare him: therefore is this trouble come upon us.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and yee would not heare? and lo, his blood is now required.

* *Chap. 37. 21.*

23 (And they were not aware that Joseph understood them: for he spak unto them by an Interpreter.)

g God will take vengeance upon us, and measure us with our own measure.
† *Ebr. an interpreter betweene them.*

24 Then hee turned from them, and wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

25 ¶ So Joseph commanded that they should fill their sacks with wheat, and put every mans money againe in his sack, and give them victuaile for the journey: and thus did he unto them.

26 And they layd their victuaile upon their asses, and departed thence.

27 And as one of them opened his sack for to give his asse provender in the Inne, he espied his money: for loe, it was in his sacks mouth.

28 Then he said unto his brethren, My money is restored: for lo, it is even in my sack. And their heart failed them, and they were astonished, and said one to another, What is this, that God hath done unto us?

† *Ebr. went out.*
i Because their conscience accused them of their sinne, they thought God would have brought them to trouble by this money.

29 And they came unto Jaakob their father unto the land of Canaan, and told him all that had befallen them, saying,

30 The man, who is lord of the land, spak roughly to us, and put us in prison as spies of the country.

31 And we said unto him, We are true men, and are no spies.

32 We

* Or, cannot be
furne.

32 We be twelve brethren, sonnes of our father: one [†] is not, and the youngest [†] this day with our father in the land of Canaan.

33 Then the lord of the countrey said unto us, Hereby shall I know if yee be true men: Leave one of your brethren with me, and take food for the famine of your houses, and depart.

34 And bring your yongest brother unto me, that I may know that ye are no spies, but true men: so will I deliver you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sacks, behold, every mans bundle of money was in his sack: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iakob their father said to them, Ye have robbed me of my children: Joseph is not, and Simeon is not, and yee will take Benjamin: all these things [†] are against ^k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliver him to mine hand, and I will bring him to thee againe.

38 But hee said, My sonne shall not go down with you: for his brother is dead, & he is left alone: if death come unto him by the way which ye goe, then yee shall bring my gray head with sorrow unto the grave.

CHAP. XLIII.

13 Iakob suffereth Benjamin to depart with his children. 23 Simeon is delivered out of prison. 30 Joseph goeth aside and weepeth. 32 They feast together.

NOW great ^a famine was in the land. 2 And when they had eaten up the victualle, which they had brought from Egypt, their father said unto them, Turn againe, and buy us a litle food.

3 And Judah answered him, saying, The man charged us by an oath, saying, * Never see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will goe down, and buy thee food.

5 But if thou wilt not send him, we will not goe down: for the man sayd unto us, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt yee so evill with me, as to tell the man whether ye had yet a brother or no?

7 And they answered, The man asked straitly [†] of our selves, and of our kinred, saying, Is your father yet alive? have ye [†] any brother? And we told him [†] according to these words: could wee know certainly that hee would say, Bring your brother down?

8 Then said Judah to Israel his father, Send the boy with mee, that we may rise and goe, and that we may live, and not die, both wee, and thou, and our children.

9 I will bee suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, [†] then let mee beare the blame for ever.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel said unto them, If it must needs be so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little horie, [†] spices, and myrrhe, nuts, and almonds:

12 And take ^b double money in your hand, and the money, that was brought againe in your sacks mouthes: carie it againe in your hand, lest it were some oversight.

13 Take also your brother and arise, and goe againe to the man.

14 And ^c God Almighty give you mercie in the sight of the man, that he may deliver you your other brother, and Benjamin: But I shall be ^d robbed of my child, as I have beene.

15 ¶ Thus the men tooke this present, and tooke twice so much money in their hand with Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said [†] to his steward, Bring these men home and kill mear, and make ready: for the men shall eate with me at noone.

17 And the man did as Joseph bade, and brought the men unto Josephs house.

18 Now when the men were brought into Josephs house, they were ^e afraid, and said, Because of the money that came in our sacks mouthes at the first time; are wee brought, that he may [†] picke a quarrell against us & [†] lay some thing to our charge, and bring us in bondage and our asses.

19 Therefore came they to Josephs steward, and communed with him at the doore of the house,

20 And said, Oh sir, * wee came in deed down hither, at the first time to buy food.

21 And as we came to an Inne, and opened our sacks, behold, every mans money was in his sacks mouth, [†] even our money in full weight, but wee have brought it againe in our hands.

22 Also other money have wee brought in our hands to buy food, but we cannot tell, who put our money in our sacks.

23 And he said, [†] Peace be unto you, feare not: ^f your God, and the God of your father hath given you that treasure in your sacks, I had your money: and he brought forth Simeon to them.

24 So the man led them into Josephs house, and gave them water to wash their feet, and gave their asses provender.

25 And they made readie their present against

* Chap. 44.32.

† Ebr. I will finish to thee.

† Or, sweet smells.

b When we are in necessitie or danger, God forbiddeth not to use all honest means to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly means.

d He speaketh these words not so much of despaire, as to make his sonnes more careful to bring againe their brother.

† Or so the ruler of his house.

e So the judgment of God pressed their conscience.

† Ebr. rise himself upon us. † Ebr. cast himself upon us.

* Chap. 42.3.

† Or, you are well.

f Notwithstanding the corruptions of Egypt, yet Joseph taught his family to feare God.

† Or, light upon me. k For they seemed not to be touched with any love toward their brethren, which increased his sorrow: and partly, as appeareth, he suspected them for Joseph.

a This was a great temptation to Iakob to suffer so great famine in the land where God had promised to blesse him.

* Chap. 42.20.

* Chap. 42.20.

† Or, of our estate and condition.

† Ebr. to the mouth of these words: that is, that thing which he asked us.

against Joseph came at noone: (for they heard say, that they should eat bread there)

26 When Joseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

† Ebr. peace.

27 And he asked them of *their* † prosperitie, and said, Is your father, the old man of whom ye told me, in good health? is he yet alive?

28 Who answered, Thy servant our father is in good health, he is yet alive: and they bowed down, and made obeisance.

g For they two only were borne of Rahel.

29 And he lifting up his eyes, beheld his brother Benjamin his *mother's* sonne, and said, Is this your yonger brother, of whom ye tolde me? And he said, God be merciful unto thee, my sonne.

† Ebr. bewels.

30 And Joseph made haste (for his affection was inflamed toward his brother, and sought *where* to weepe) and entred into his chamber, and wept there.

† Ebr. bread.
h To signifie his dignitie.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on † meat.

32 And they *h* prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eat with him, by themselves, because the Egyptians might not eate bread with the Ebrewes: for that was an *i* abomination unto the Egyptians.

i The nature of the superstitious. Is to condemne all other in respect of themselves.

33 So they sate before him: the eldest according to his age, and the youngest according unto his youth: and the men marvelled among themselves.

k Sometime this word signifieth to be drunken, but here it is meant, that they had enough, and drank of the best wine.

34 And they tooke measses from before him, and sent to them: but Benjamins measse was five times so much as any of theirs: and they dranke, *k* and had of the best drinke with him.

CHAP. XLIV.

15 Joseph accuseth his brethren of theft. 33 Judah offereth himselfe to be servant for Benjamin.

Afterward he commanded his steward, saying fill the mens sacks with food, as much as they can cary, and put every mans money in his sacks mouth.

e We may not by this example use any unlawfull practices, seeing God hath commanded us to walke in simplicitie.

2 And *a* put my cuppe, *I meane*, the silver cuppe, in the fackes mouth of the yongest, and his corne money. And hee did according to the commandement that Joseph gave him.

† Ebr. the morning
fount:

3 And in the † morning the men were sent away, they, and their asses.

b Because the people thought he could divine, he attributeth to himselfe that knowledge: or else hee taimeth that he consulted with Soothsayers for it: which simulation is worthy to be reprov'd.

4 And when they went out of the city not farr off, Joseph said to his steward, Up, follow after the men: and when thou doest overtake them, say unto them, Wherefore have yee rewarded evill for good?

5 Is that not *the cup*, wherein my lord drinketh? *b* and in the which hee doeth divine and prophesie? yee have done evill in so doing.

6 ¶ And when hee overtook them, he said those words unto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy servants should doe such a thing.

8 Behold, the money which we found in our sacks mouthes, we brought againe to thee out of the land of Canaan: how then should wee steale out of thy lords house silver or gold?

9 With whomsoever of thy servants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it be according unto your words: he with whom it is found shall be my servant, and yee shall be † blamelesse.

† Ebr. innocent.

11 Then at once every man tooke down his sack to the ground, and every one opened his sack.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Benjamins sack.

13 Then they rent their clothes, and laded every man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sorry they were for it.

14 ¶ So Judah and his brethren came to Josephs house: (for he was yet there) and they fell before him on the ground.

15 Then Joseph said unto them, What act is this, which yee have done? know yee not that such a man as I, can divine and prophesie?

16 Then said Judah, What shall wee say unto my lord? what shall we speak? and how can we justifie our selves? *d* God hath found out the wickednesse of thy servants: behold, we are servants to my lord, both wee and hee, with whom the cup is found.

d. If we see no evident cause of our affliction, let us looke to the secret counsell of God, who punisheth us justly for our finnes.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my servant, and goe yee in peace unto your father.

18 ¶ Then Judah drew neere unto him, and said, O my Lord, let thy servant now speak a word in my lords eares, and let not thy wrath be kindled against thy servant: for thou art even *e* as Pharaoh.

e Equal in authority: or next unto the king. Chap. 42. 13. 16.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we answered my lord, We have a father that is olde, and a yong † childe, which he begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loveth him.

† Ebr. childe of his old age.

21 Now thou saydest unto thy servants, Bring him unto mee, that I may † fet mine eye upon him.

† Or, that I may see him.

22 And we answered my lord, the childe cannot depart from his father: for if he leave his father, his father would die.

23 Then saydest thou unto thy servants
* Except

* Chap. 43.3.

* Except your younger brother come down with you, looke in my face no more

24 So when we came unto thy servant our father, and shewed him what my lord had said,

25 And our father said unto us, Goe againe, buy us a little fodd;

† Ebr. be with us.

26 Then we answered, We cannot goe down: but if our yongest brother goe with us, then will wee goe down: for we may not see the mans face, except our yongest brother be with us.

f Rahel bare to Iaakob, Ioseph and Benjamin.

27 Then thy servant my father said unto us, Ye know that my wife bare me two sonnes:

* Chap. 37.33.

28 And the one went out from me, and I said, Of a surety he is torne in pieces, and I saw him not since.

g Ye shall cause me to die for sorrow.

29 Now ye take this also away from me: if death take him, then yee shall bring my gray head in sorrow to the grave.

† Ebr. his soule is bound to his soule.

30 Now therefore, when I come to thy servant my father, and the childe be not with us (seeing that his life dependeth on the childe's life)

31 Then when he shall see that the childe is not come, he will die: so shall thy servants bring the gray head of thy servant our father with sorrow to the grave.

* Chap. 43.9.

32 Doubtlesse thy servant became suretie for the child to my father, and said, If I bring him not unto thee againe, then I will beare the blame unto my father for ever.

h Meaning, hee had rather remaine there prisoner, then to returne and see his father in heaviness.

33 Now therefore, I pray thee, let me thy servant bide for the childe, as a servant to my lord, and let the childe goe up with his brethren.

34 For how can I goe up to my father, if the childe be not with me, unlesse I would see the evill that shall come on my father?

CHAP. XLV.

Ioseph maketh himselfe knowne to his brethren. 3 Hee sheweth that all was done by Gods providence. 18 Pharaoh commaundeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob rejoiceth.

a Not that he was ashamed of his kindred, but that he would cover his brethrens fault.

Then Ioseph could not refraine himselfe before all that stood by him, but he cried, Have forth every man from me. And there taried not one with him, while Ioseph uttered himselfe unto his brethren.

2 And he wept, and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said unto his brethren, I am Ioseph: doth my father yet live? But his brethren could not answer him, for they were astonished at his presence.

* Alt. 17. 13.
b This example teacheth, that we must by all meanes comfort them which are truly humbled, and wounded for their finnes.

4 Againe, Ioseph said to his brethren, come neere, I pray you, to me. And they came neere. And he said, I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither

grieved with yourselves, that yee sold me hither: * for God did send me before you for your preservation.

* Chap. 50.20.

6 For now two yeares of famine have been through the land, and five yeares are behinde, wherein neither shall be eating nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to save you alive by a great deliverance.

8 Now then you sent not me hither, but God, who hath made me a father unto Pharaoh, and lord of all his house, and rulenthroughout all the land of Egypt.

best of all things
shall be done
Albeit God do
testifie, yet he
turneth mans
wickednesse to
serve to his glory

9 Haste you and goe up to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, I pray thee.

10 And thou shalt dwell in the land of Goshen, and shall be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there: for yet remaine five yeares of famine) lest thou perish through povertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that my mouth speaketh to you.

d That is, that I
speak in your
owne language,
and have no in-
terpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye have seene, and make haste, and bring my father hither.

14 Then he fell on his brother Benjamins neck, and wept, and Benjamin wept on his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after ward his brethren talked with him.

† Ebr. voice.

16 ¶ And the tidings came unto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his servants.

17 Then Pharaoh said unto Ioseph, Say to thy brethren, This doe yee, lade your beasts & depart, goe to the land of Canaan;

18 And take your father, and your households, and come to me, and I will give you the best of the land of Egypt, and ye shall eat of the fat of the land.

e The most plentiful ground.
f The chiefest fruits and commodities.

19 And I command thee, Thus doe ye, take your charrets out of the land of Egypt for your children, and for your wives, and bring your father, and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

† Ebr. let not your eyes spare your vessels.

21 And the children of Israel did so: and Ioseph gave them charets according to the commandment of Pharaoh: he gave them victualls also for the journey.

22 He gave them all, none except change of rayment: but unto Benjamin he gave

three hundred pieces of silver, and five suits of raiment.

† Or, he sent as much, to wit, silver, as verse 22. and ten asses.

23 And unto his father † likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheat, and bread and meat for his father by the way.

g Seeing he had remitted the fault done toward him, he would not that they should scold one another.

24 So sent hee his brethren away, and they departed: and he said unto them, Fall not out by the way.

h As one between hope and feare.

25 ¶ Then they went up from Egypt, and came unto the land of Canaan unto Jaakob their father;

26 And told him, saying, Joseph is yet alive; and he also is governour over all the land of Egypt, and *Jaakob's* heart^a failed: for he beleev'd them not.

27 And they tolde him all the words of Joseph, which hee had said unto them: but when hee saw the charrets, which Joseph had sent to carry him, then the spirit of Jaakob their father revived.

28 And Israel said, *I have* enough: Joseph my sonne is yet alive: I will goe and see him yer I die.

CHAP. XLVI.

^a God assureth Jaakob of his journey into Egypt. 27 The number of his familie when he went into Egypt. 29 Joseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

Then Israel tooke his journey with all that hee had, and came to Beer-sheba, and offered sacrifice unto the God of his father Izhak.

a Whereby he both signified, that he worshipped y true God, and also that he kept in his heart the possession of that land, from whence present necessity drove him.

2 And God spake unto Israel in a vision by night, saying, Jaakob, Jaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe down into Egypt: for I will there make of thee a great nation

b Conducting thee by my power. c In thy posteritie. d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinned.

4 I will^b go down with thee into Egypt, and I will also^c bring thee up againe, and Joseph shall^d put his hand upon thine eyes.

5 Then Jaakob rose up from Beer-sheba: and the sonnes of Israel carried Jaakob their father, and their children, and their wives, in the charrets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both^a Jaakob and all his seed with him.

* Ysa. 24. 4. Psal. 105. 23. Isai. 52. 4.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, even Jaakob and his sonnes: * Reuben, Jaakob's first born.

* Exod. 1. 2. and 6. 24. num. 26. 5. 1. Chron. 5. 1.

9 And the sonnes of Reuben: Hanoeh, and Phallu, and Hezron, and Carmi.

10 ¶ Also the sonnes of * Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

* Exod. 6. 15. 1. Chron. 4. 24.

11 ¶ Also the sons of * Levi: Gerlhon, Kohath, and Merari.

* 1. Chron. 6. 1.

12 ¶ Also the sonnes of * Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sons of Pharez were Hezron and Hamul.

* 1. Chron. 2. 3. and 4. 21. chap. 38. 3.

13 ¶ Also the sons of * Issachar: Tola, and Phuvah, and Job, and Shimron.

* 1. Chron. 7. 1.

14 ¶ Also the sons of Zebulun: Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which shee bare unto Jaakob in Padan Aram, with his daughter Dinah. All the[†] foules of his sons and his daughters were thirtie and three.

† Or, persons.

16 ¶ Also the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

* 1. Chron. 7. 30.

17 ¶ Also the sons of * Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Sarah their sister. And the sons of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jaakob, even sixteene foules.

19 The sons of Rachel, Jaakob's wife, were Joseph and Benjamin.

20 ¶ And unto Joseph in the land of Egypt, were born Manasseh, and Ephraim, which * Asenath the daughter of Poti-phera prince of On bare unto him.

* Chap. 41. 50.

21 ¶ Also the sons of * Benjamin: Belah, and Becher, and Ashbeel, Gera, and Naaman, Ehi, and Rosh, Muppim and Huppim, and Ard.

* 1. Chron. 7. 6. and 8. 1.

22 These are the sons of Rachel, which were born unto Jaakob, fourteene foules in all.

23 ¶ Also the sons of Dan: Hushim.

24 ¶ Also the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillein.

25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, & she bare these to Jaakob, in all, seven foules.

26 All the^{*} foules, that came with Jaakob into Egypt, which came out of his[†] loynes (besides Jaakob's sons wives) were in the whole, threescore and six foules.

* Deut. 10. 22.

27 Also the sons of Joseph, which were born him in Egypt, were two foules: so that all the foules of the house of Jaakob, which came into Egypt, are seventie.

† Ebr. thighs.

28 ¶ Then he sent Judah before him unto Joseph, to[†] direct his way unto Goshen, & they came into the land of Goshen.

† Or, to prepare him a place.

29 Then Joseph made readie his charret, and went up to Goshen to meet Israel his

† Ebr. bound his charret.

Joseph meeteth his father. Chap. xlvij. How Joseph deals in the famin. 45

his father, & presented himselfe unto him, and fell on his necke, and wept upon his necke a † good while.

† Ebr. yet art thou alive.

30 And Israel said unto Joseph, Now let me die, since I have seene thy face, and that thou art yet alive.

31 Then Joseph said to his brethren, and to his fathers house, I will go up and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come unto mee.

e He was not ashamed of his father & kindred, though they were of base condition.

32 And the men are e shepherds, and because they are shepherds, they have brought their sheep and their cattel, and all that they have.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy servants are men occupied about cattel, from our childhood even unto this time, both we and our fathers: that ye may dwell in the land of Goshen: for every sheep keeper is an abomination unto the Egyptians.

f God suffereth the world to hate him, that they may forsake the faith of the world, and cleave to him.

CHAP. XLVII.

7 Jaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is given him. 22 The idolatrous priests have living of the King. 28 Jaakobs age when he dieth. 30 Joseph sweareth to bury him with his fathers.

Then came Joseph and told Pharaoh, and said, My father, and my brethren, and their sheep, and their cattell, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Joseph tooke part of his brethren, even a five men, and presented them unto Pharaoh.

a That the king might be assured they were come, and see what manner of people they were.

3 Then Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants are shepherds, both we and our fathers.

4 They said moreover unto Pharaoh, For to sojourne in the land are we come: for thy servants have no pasture for their sheep, so sore is the famine in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 Then spak Pharaoh to Joseph, saying, Thy father and thy brethren are come unto thee.

b Josephs great modestie appeareth, in that he would enterprise nothing without the kings commandement.

6 The b land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen, and if thou knowest that there be men of activitie among them, make them rulers over my cattell.

7 Joseph also brought Jaakob his father, and set him before Pharaoh. And Jaakob † saluted Pharaoh.

† Ebr. blessed.

† Ebr. how many dayes are the yeeres of thy life.

8 Then Pharaoh said unto Jaakob, † How old art thou?

9 And Jaakob said unto Pharaoh, The

whole time of my * pilgrimage is an hundred and thirtie yeares: few and evill have the dayes of my life beene, and I have not attained unto the yeares of the life of my fathers, in the dayes of their pilgrimages.

* Hebr. 11. 9. and 13.

10 And Jaakob † tooke leave of Pharaoh, & departed from the presence of Pharaoh.

† Ebr. blessed.

11 ¶ And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, even in the land of c Rameses, as Pharaoh had commanded.

c Which was a city in the country of Goshen. Exod. 1. 11.

12 And Joseph nourished his father, and his brethren, and all his fathers household, with bread, d even to the young children.

d Some read, that he fed them as little babes, because they could not provide for themselves against that famine.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

† Ebr. brought to an extremity, or at their wits end.

14 And Joseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and e Joseph layd up the money in Pharaohs house.

e Wherein he both declareth his fidelity toward the king, & his minde free from covetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joseph, and said, Give us bread: for why should wee die before thee? for our money is spent.

16 Then said Joseph, Bring your cattell, and I will give you for your cattell, if your money be spent.

17 So they brought their cattell unto Joseph, and Joseph gave them bread for the horses, and for the flocks of sheep, and for the herds of cattell, and for the asses: so hee fed them with bread for all their cattell that yeare.

18 But when the yeare was ended, they came unto him the next yeare, and said unto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our f land? buy us and our land for bread, and we and our land will be bound to Pharaoh: therefore give us seed, that we may live and not die, and that the land goe not to waste.

f For except the ground be tilled and sown, it perisheth, and is as it were dead.

20 So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his ground, because the famine was sore upon them: so the land became Pharaohs.

21 And he s removed the people unto the cities, from one † side of Egypt even to the other.

g By this changing, they signified that they had nothing of their owne, but received all of the kings liberality.

22 Onely the land of the Priests bought hee not: for the Priests had an ordinary of Pharaoh, and they did eate their ordinary,

† Ebr. and of the border.

D 5 which

which Pharaoh gave them: wherefore they sold not their ground.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: loe *here is* seed for you: sow therefore the ground.

24 And of the increase ye shall give the fifth part unto Pharaoh, and foure parts shall be yours for the seed of the field, and for your meat, & for them of your households, and for your children to eat.

25 Then they answered, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaohs servants.

26 Then Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, ^a except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Jaakob lived in the land of Egypt seventene yeares, so that the whole age of Jaakob *was* an hundred fourtie and seven yeares.

29 Now when the time drew neere that Israel must die, he called his sonne Joseph, and said unto him, If I have now found grace in thy sight, ^{*} put thine hand now under my thigh, and deale mercifully and truly with me, bury me not, I pray thee, in Egypt.

30 But when I shall [†] sleepe with my fathers, thou shalt cary me out of Egypt, and burie mee in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Swear unto me. And he sware unto him. And Israel [‡] worshipped towards the beds head.

C H A P. XLVIII.

¹ Joseph with his two sonnes visiteth his sick father. ³ Jaakob rehearseth Gods promise. ⁵ He receiveth Joseph sons as his. ¹⁹ He preferreth the younger. ²¹ He propheseth their returne to Canaan.

A Gainc after this, one said to Joseph. Loe, thy father is sick: then he tooke with him his ^a two sons, Manasseh and Ephraim.

2 Also one told Jaakob and said, Behold, thy sonne Joseph is come to thee: and Israel tooke his strength unto him, and sate upon the bed.

3 Then Jaakob said unto Joseph, God [‡] Almighty appeared unto mee at ^{*} Luz in the Land of Canaan, and blessed me.

4 And he said unto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy seed after thee for an ^b everlasting possession.

5 ¶ And now thy ^{*} two sons, Manasseh

and Ephraim, which are born unto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel ^{*} died upon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same *is* Beth-lehem.

8 Then Israel beheld Josephs sons, and said, Whose are these?

9 And Joseph said unto his father, They are my sons, which ^c God hath given me here. Then he said, I pray thee, bring them to mee, that I may bleffe them:

10 (For the eyes of Israel were dimme for age, so that he could not *well* see.) Then he caused them to come to him, and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to have seene thy face: yet loe, God hath shewed me also thy seed.

12 And Joseph took them away from his knees, and did reverence [†] down to the ground.

13 Then took Joseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand towards Israels right hand, so he brought *them* unto him.

14 But Israel stretched out his right hand, and laid it on ^d Ephraims head, which was the younger, and his left hand upon Manassehs head (directing his hands of purpose) for Manasseh *was* the elder.

15 ¶ ^{*} Also he blessed Joseph, and said, The God, before whom my Fathers, Abraham, and Izhak did walk, the God, which hath fed me all my life long unto this day, *bleffe thee*.

16 The ^e Angel, which hath delivered me from all evill, bleffe the children, and let my ^f name bee named upon them, and the name of my fathers Abraham and Izhak; that they may grow as fish into a multitude in the middes of the earth.

17 But when Joseph saw that his father laid his right hand upon the head of Ephraim, it ^g displeased him: and he stayed his fathers hand to remove it from Ephraims head to Manassehs head.

18 And Joseph said unto his father, not so, my father, for this is the eldest: put thy right hand upon his head.

19 But his father refused, and said, I know well, my sonne, I know well: he shall be also a people, and he shall be great likewise: but his younger brother shall be greater

^h Pharaoh in providing for idolatrous priests, shalbe a condemnation to all them which neglect the true ministers of Gods word.

^{*} Chap. 24. 2.

ⁱ Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.
^k He rejoiced that Joseph had promised him, and setting himself up upon his pillow, praised God, reade 1. Chro. 29. 10.

^a Joseph more esteemeth that his children should be received into Jaakobs family, which was the Church of God, then to enjoy all the treasures of Egypt.

[‡] Or, all sufficient.
^{*} Chap. 28. 13.

^b Which is true in the carnall Israel unto the coming of Christ, and in the spiritual for ever.
^{*} Chap. 41. 50.

^{*} Chap. 35. 19.

^c The faithfull acknowledge all benefits to come of Gods free mercies.

[†] Ebr. his fausts the ground.

^d Gods judgement is oft times contrary to mans, and he preferreth that which man despiseth.

^{*} Hebr. 11. 21.

^e This Angel must be understood of Christ, as Chap. 31. 13 and 32. 1.
^f Let them be taken as my children.

^g Joseph faileth in binding Gods grace to the order of nature.

greater then he, and his seed shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall be blest, and say, God make thee as ^h Ephraim, and as Manasseh: and he set Ephraim before Manasseh.

^h In whom Gods graces should manifestly appeare.

21 Then Israel said unto Joseph, Behold, I die, and God shall be with you, and bring you againe unto the land of ⁱ your fathers.

ⁱ Which they had by faith in the promise.

22 Moreover, I have given unto thee one portion above thy brethren, which ^k I gate out of the hand of the Amorite by my ^{*} sword and by my bow.

^k By my children whom God spared for my sake.
^{*} Chap. 34. 25.

CHAP. XLIX.

^l Jaakob bleffeth all his fons by name, and sheweth them what is to come. ¹⁰ Hee telleth them that Christ shall come out of Judah. ²⁹ He will be buried with his fathers. ³³ He dieth.

Then Jaakob called his fons, and sayd, Gather your selves together, that I may tell you what shall come to you in the ^a last dayes.

^a When God shall bring you out of Egypt, and because that he speaketh of the Messias, he nameth it the last dayes.

2 Gather your selves together, and heare, yee fons of Jaakob, and hearken unto Israel your father.

^b Begotten in my youth.
^c If thou hadst not lost thy birth-right by thine offence.

3 ^q Reuben mine eldest sonne, thou art my ^b might, and the beginning of my strength, ^c the excellencie of dignitie, and the excellencie of power:

^{*} Chap. 35. 22.
ⁱ Chron. 5. 1.
[†] Or, it ceased to be my bed.

4 Thou wast light as water: thou shalt not be excellent, because thou ^{*} wentest up to thy fathers bed: [†] then diddest thou defile my bed, ^{thy} dignitie is gone.

[†] Or, their swords were instruments of violence.

5 ^q Simeon and Levi, brethren ^{ine} vill, the [†] instruments of cruelty ^{are} in their habitations.

^d Or, tongue: meaning that he neither consented to them in word nor thought.
^e The Shechemites, Chap. 34. 26.

6 Into their secret let not my soule come: my ^d glory, be not thou joynd with their assembly: for in their wrath they slew a ^e man, and in their selfe-will they digged down a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will ^f divide them in Jaakob, and scatter them in Israel.

^f For Levi had no part, and Simeon was under Judah. Iosh. 19. 1. till God gave them the place of the Amalekites. 1 Chro. 4. 43.

8 ^q Thou Judah, thy brethren shall praise thee: thine hand ^{shall be} in the necke of thine enemies: thy fathers fons shall ^{bow} down unto thee.

^g As was verified in David and Christ.

9 Judah, ^{as} a lions whelp shall thou come up from the spoyle, my sonne. He shall lie down ^{and} couch as a Lion, and as a Lionesse. ^h Who shall stirre him up?

^h His enemies shall so feare him.
[†] Or, kingdome.

10 The [†] scepter shall not depart from Judah, nor a Law-giver from betweene his feet, untill ⁱ Shiloh come, and the people ^{shall be} gathered unto him.

ⁱ Which is Christ the Messias, the giver of all prosperitie: who shall call the Gentiles to salvation.

11 Hee shall binde his Asses foale unto the ^k vine, and his asses colt unto the best vine: hee shall wash his garment in wine, and his cloake in the blood of grapes.

^k A countrey most abundant with vines and pastures is promised him.

12 His eyes ^{shall be} red with wine, and his teeth white with milke.

13 ^q Zebulun shall dwell by the Sea side, and he ^{shall be} an haven for ships: and his border ^{shall be} unto Zidon.

14 ^q Issachar ^{shall be} [†] a strong asse, couching down between two burdens:

[†] Ebr. an asse of great bones.
[†] His force shall be great, but he shall want courage to resist his enemies.

15 And hee shall see that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shall be subject unto tribute.

16 ^q Dan ^{shall} judge his people as one of the tribes of Israel.

^m Shall have the honour of a tribe.

17 Dan shall be a ⁿ serpent by the way, an adder by the path, biting the horse heels, so that his rider shall fall backward.

ⁿ That is, full of subtiltie.

18 ^o Lord, I have waited for thy salvation.

^o Seeing the miseries that his posteritie should fall into, he bursteth out in prayer to God to remedie it.

19 ^q Gad, an hoste of men shall overcome him, but he shall overcome at the last

20 ^q Concerning Asher, his ^p bread ^{shall be} fat, and he shall give pleasures for a King.

^p He shall abound in corn and pleasant fruits.

21 ^q Naphtali ^{shall be} a hinde let go, giving ^{goodly} words.

^q Overcoming more by faire words then by force.

22 ^q Joseph ^{shall be} [†] a fruitfull bough, ^{even} a fruitfull bough by the well side: the [†] small boughs shall runne upon the wall.

[†] Ebr. a summe of increase.

23 [†] And the archers grieved him, and shot ^{against} him, and hated him.

[†] Ebr. daughters.
^r As his brethren, when they were his enemies, Potiphar, and others.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Jaakob, of whom ^{was} the feeder ^{appointed} by the ^{stone} of Israel.

[†] That is, God.

25 ^{Even} by the God of thy father, who shall helpe thee, and by the Almighty, who shall be blest thee with heavenly blessings from above, with blessings of the deep, that lieth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall be ^{stronger} then the blessings of mine elders: unto the end of the hills of the world they shall be on the head of Joseph, and on the top of the head of him that was ^v separate from his brethren.

^t In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.
^v Either in dignitie, or when he was sold from his brethren.

27 ^q Benjamin shall ravine ^{as} a wolfe: in the morning hee shall devoure the prey, and at night he shall divide the spoyle.

28 ^q All these are the twelve tribes of Israel, and thus their father spake unto them, and blessed them: every one of them blessed hee with a severall blessing.

29 And he charged them, and laid unto them, I am ready to be gathered unto my people: ^{*} bury me with my fathers in the cave, that is in the field of Ephron the Hittite;

^{*} Chap. 47. 34.

30 In the cave that is in the field of Mach-pelah besides Mamre in the land of Canaan: which ^{cave} Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebe-

Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the cave that is therein, was bought of the children of Heth.

x Whereby is signified how quietly he died.

33 Thus Jaakob made an ende of giving charge to his sons, and ^x plucked up his feet into the bed, and gave up the ghost, and was gathered to his people.

C H A P. L.

23 Iaakob is buried. 19 Ioseph forgiveth his brethern. 23 He seeth his childrens children. 25 He dieth.

Then Ioseph fell upon his fathers face and wept upon him, and kissed him.

a He meaneth them that embalmed the dead, & buried them.

2 And Ioseph commanded his servants the ^a physicians, to embalm his father, and the physicians embalmed Israel.

b They were more excessive in lamenting, then the faithful.

3 So fortie dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him ^b seventy dayes.

4 And when the dayes of his mourning were past, Ioseph spak to the house of Pharaoh, saying, If I have now found favour in your eyes, I pray you, in the eares of Pharaoh, and say,

* Chap. 47. 29.

5 My father made me ^{*} sweare, saying, Lo, I die, bury me in my grave, which I have made me in the land of Canaan: now therefore let me goe, I pray thee, and bury my father, and I will come againe.

c The very infidels would have oathes performed.

6 Then Pharaoh said, Go up and bury thy father, ^c as he made thee to swear.

7 ¶ So Ioseph went up to bury his father, and with him went all the servants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheep, and their cattel left they in the land of Goshen.

9 And there went up with him both charrets and horsemen: and they were an exceeding great company.

† Or, the corn store of Atad.

10 And they came to [†] Goren Atad, which is beyond Jorden, and there they made a great and exceeding fore lamentation: and he mourned for his father seven dayes.

11 And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they said, This is a great mourning unto the Egyptians: wherefore the name therefore was called [†] Abel Mizraim, which is beyond Jordan.

† Or, the lamentation of the Egyptians.

12 So his sons did unto him, according as he had commanded them.

13 ^{*} For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which cave ^{*} Abraham bought with the field, to be [†] a place to bury in, of Ephron the Hittite besides Mamre.

* Ait. 7. 16.

* Chap. 23. 16.

† Or, a possession

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, ^d It may be that Ioseph will hate us, and will pay us againe all the evil, which we did unto him.

d An evil conscience is never fully at rest.

16 Therefore they sent unto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say unto Ioseph, Forgive now, I pray thee, the trespass of thy brethren, and their sin: for they rewarded thee evill. And now we pray thee, forgive the trespass of the servants of thy fathers ^e God. And Ioseph wept when [†] they spake unto him.

e Meaning, that they which have one God, should be joyed in most sure love.

† Or, the messengers

18 Also his brethren came unto him, and fell down before his face, and said, Behold, We be thy servants.

19 To whom Ioseph said, ^{*} Feare not: for [†] am not I under [†] God?

* Chap. 45. 5.

† Or, am I in Gods stead, meaning to take vengeance.

f Who by the good successe, seemeth to remit it, and therefore is ought not to be revenged by me.

20 When ye thought evill against me, God disposed it to good, that hee might bring to passe, as it is this day, and save much people alive.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake [†] kindly unto them.

† Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lived an ^g hundred and ten yeares.

g Who notwithstanding he bore rule in Egypt about fourscore yeares, yet was joyed with the Church of God in faith and religion.

* Num. 32. 39.

23 ^{*} And Ioseph saw Ephraims children, even unto the third generation: also the sons of Machir the sonne of Manasseh were brought upon Iosephs knees.

24 And Ioseph said unto his brethren, ^{*} I am ready to die, and God will surely visite you, and bring you out of this land, unto the land which he sware unto Abraham, unto Izhak, and unto Jaakob.

* Hebr. 11. 22.

25 And Ioseph tooke an oath of the children of Israel, saying: ^h God will surely visite you, and ye shall carry my bones hence.

* Exod. 13. 19. h He speaketh this by the spirit of prophetic, exhorting his brethren to have full trust in Gods promise for their deliverance.

26 So Ioseph died, when he was an hundred and ten yeares old: and they embalmed him, and put him in a chest in Egypt.

THE

THE SECOND BOOK OF MOSES CALLED EXODVS

THE ARGUMENT.

After that Jaakob by Gods commandement, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeares, and of seventy persons grew to an infinite number, so that the King and the countrey grudged and endeavoured both by tyranny and cruell slavery to suppress them: the Lord according to his promise, Gen. 15. 14. had compassion of his Church, and delivered them, but plagued their enemies in most strange and sundry sorts, and the more that the tyranny of the wicked enraged against his Church, the more did his heavy judgements increase against them, till Pharaoh and his army were drowned in the red Sea, which gave an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefits: and albeit he had given them the Passover to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moved with ambition, sometime for lack of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and Law, both concerning the manner of serving him, and also the forme of judgements and civill policy: to the intent that they should not serve God after their own inventions, but according to that order, which his heavenly wisdom had appointed.

CHAP. I.

2 The children of Jaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The providence of God toward them. 15 The kings commandement to the midwives. 22 The sonnes of the Ebrewes are commanded to be cast into the river.

* Gen. 46. 8.
a Moses describeth the wonderfull order that God observeth in performing his promise to Abraham. Gen. 15. 14.



Now * these are the names of the children of Israel, which came into Egypt, (every man and his household came thither with Jaakob.)

2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 So all the * foules that came out of the loines of Jaakob, were * seventy fouls: Joseph was in Egypt already.

6 Now Joseph died, and all his brethren, and that whole generation.

7 ¶ And the * children of Israel † brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the ^b land was full of them.

8 Then there rose up a new king in Egypt, who * knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let us worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they joyne themselves also unto our enemies, and fight against us, and † get them out of the land.

11 Therefore did they set task-masters over them, to keep them under with burdens: and they built the cities Pithom and Raamses, for the † treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore * they were more grieved against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serve.

14 Thus they made them weary of their lives by sore labour in clay, and in brick, and in all worke in the field, with all manner of bondage, † which they laid upon them most cruelly.

15 ¶ Moreover the king of Egypt commanded the midwives of the Ebrew women, (of which the ones name was ^e Shi-
phrah,

d Into Canaan, and so we shall lose our commodity.

† Or, get up out of the land.

† Or, corn and provision.

e The more that God blesseth his, the more doth the wicked envy them.

f Ebr. wherewith they served them: slaves of the Ebr.

g These seem to have been the chiefe of the race.

† Or, persons.
* Gen. 46. 27.
Deut. 10. 22.

* Acts 7. 17.
† Or, did grow.

b He meaneth the countrey of Goshen.

c He considered not how God had preferred Egypt for Josephs sake.

phrah, and the name of the other Puah)

16 And said, * When ye doe the office of a midwife to the women of the Ebrews, and see them on their † stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her live.

† Or, seats whereupon they sat in travail.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved alive the men children.

18 Then the king of Egypt called for the midwives, and said unto them, Why have ye done thus, and have preserved alive the men children?

g Their disobedience herein was lawfull, but their dissembling evil.

19 And the midwives answered Pharaoh, Because the * Ebrew women are not as the women of Egypt: for they are lively, and are delivered ere the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were very mighty.

h That is, God increased the families of the Israelites by their means.

21 And because the midwives feared God, therefore he ^h made them houses.

i When tyrants cannot prevail by craft, they burst forth into open rage.

22 Then Pharaoh charged all his people, saying, Every man-child that is born, ⁱ cast ye into the river, but reserve every maid-child alive.

CHAP. II.

2 Moses is born and cast into the flage. 3 He is taken up of Pharaohs daughter, and kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites cry unto the Lord.

a This Levite was called Amram, who married Jochabed, Chap. 6, 20.

Then there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

* Num. 26, 59. 1 Chron. 23, 13. A.B. 7, 20. Heb. 11, 23.

3 But when she could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and ^b layd the childe therein, and put it among the bulrushes by the rivers brink.

b Committing him to the providence of God, whom she could not keepe from the rage of the tyrant.

4 Now his sister stood a far off, to wit, what would come of him.

5 ¶ Then the daughter of Pharaoh came down to wash her in the river, and her maidens walked by the rivers side: and when she saw the arke among the bulrushes, she sent her maid to fetch it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrews children.

7 Then said his sister unto Pharaohs daughter, Shall I go and call unto thee a nurse of the Ebrew women to nurse thee the childe?

c Mans counsell cannot hinder that which God hath determined shall come to passe.

8 And Pharaohs daughter said to her, goe. So the maide went and called the childes mother.

9 To whom Pharaohs daughter said,

Take this childe away, and nurse it for me, and I will reward thee. Then the woman took the child, and nursed him.

10 Now the child grew, and she brought him unto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was ^d grown, he went forth unto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

d That is, was forty year old, Act. 7, 23.

12 And he looked † round about, and when he saw no man, he * slew the Egyptian, and hid him in the sand.

† Ebr. thus and thus e Being assured that God had appointed him to deliver the Israelites, Acts 7, 25.

13 Again he came forth the second day, and behold, two Ebrews strove: and hee said unto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authority, and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses ^f feared and said, Certainly this thing is known.

f Though by his feare he shewed his infirmity, yet faith covered it, Hebr. 11, 27.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sat down by a well.

16 And the † Priest of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheep.

* Or, prime.

17 Then the shepherds came and drove them away: but Moses rose up, and † defended them, and watered their sheep.

† Ebr. saved them.

18 And when they came to Revel their † father, he said, How are ye come so soon to day?

* Or, grand father.

19 And they said, A man of Egypt delivered us from the hand of the shepherds, and also drew us water enough, and watered the sheep.

20 Then he said unto his daughters, And where is he? why have ye so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gave unto Moses Zipporah his daughter,

g Wherein he declared a thankful minde, which would recompense the benefit done unto his.

22 And she bare a sonne, * whose name he called Gershom: for he said, I have been a stranger in a strange land.

* Chap. 18, 3.

23 ¶ Then in processe of time, the King of Egypt dyed, and the children of Israel sighed for the bondage, and ^h cried, and their cry for the bondage came up unto God.

h God humbleth his by afflictions, that they should cry unto him, and receive the fruit of his promise.

24 Then God heard their moan, and God remembered his covenant with Abraham, Izhak, and Jaakob.

25 So God looked upon the children of Israel, and God ⁱ had respect unto them.

i He judged their cause: or, acknowledged them to be his.

CHAP.

CHAP. III.

*1 Moses keepeth sheep, and God appeareth unto him in a bush.
10 He sendeth him to deliver the children of Israel. 14 The Name of God. 16 God teacheth him what to doe.*

When Moses kept the sheep of Jethro his father in law, Priest of Midian, and drove the flock to the [†] back side of the desert, and came to the ^a mountain of God, ^b Horeb,

² Then the Angel of the Lord appeared unto him in ^a a flame of fire, out of the mids of a ^c bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

³ Therefore Moses said, I will turn aside now, and see this great sight, why the bush burneth not.

⁴ And when the ^d Lord saw that he turned aside to see, God called unto him out of the mids of the bush, and said, Moses, Moses. And he answered, I am here.

⁵ Then he said, Come not hither, ^e put thy shoes off thy feet: for the place whereon thou standest is ^f holy ground.

⁶ Moreover he said, ^g I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jaakob. Then Moses hid his face: for he was ^h afraid to look upon God.

⁷ ¶ Then the Lord said, I have surely seen the trouble of my people, which are in Egypt, and have heard their cry, because of their ⁱ taskmasters: for I know their sorrows.

⁸ Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that ⁱ floweth with milke and hony, *even* unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

⁹ ^k And now loe, the cry of the children of Israel is come unto me, and I have also seen the oppression, wherewith the Egyptians oppresse them.

¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou maist bring my people the children of Israel out of Egypt.

¹¹ ¶ But Moses said unto God, Who am ^l I, that I should goe unto Pharaoh, and that I should bring the children of Israel out of Egypt?

¹² And he answered, ^m Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee, After that thou hast brought the people out of Egypt, ye shall serve God upon this mountain.

¹³ Then Moses said unto God, Behold, *when* I shall come unto the children of Israel, and shall say unto them, The God of

your fathers hath sent me unto you: if they say unto me, What is his Name? what shall I say unto them?

¹⁴ And God answered Moses, I ⁿ AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

¹⁵ And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all ages.

¹⁶ Goe and gather the Elders of Israel together, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, Izhak, and Jaakob appeared unto me, and said [†] I have surely remembered you, & that which is done to you in Egypt.

¹⁷ Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land that floweth with milke and hony.

¹⁸ Then shall they obey thy voice, and thou, and the Elders of Israel shall goe unto the king of Egypt, and say unto him, The Lord God of the Ebrews hath [‡] met with us: we pray thee now therefore, let us goe three dayes journey in the wilderness, that we may [§] sacrifice unto the Lord our God.

¹⁹ ¶ But I know, that the king of Egypt will not let you goe, but by strong hand.

²⁰ Therefore wil I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

²¹ And I will make this people to be favoured of the Egyptians: so that when ye goe, ye shall not goe empty.

²² ¶ For every woman shall ask of her neighbour, and of her [‡] that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and yee shall put them on your sons, and on your daughters, and shall spoile the Egyptians.

CHAP. IV.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to help Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are believed.

Then Moses answered, and said, ^a But loe, they will not beleieve me, nor hearken unto my voyce: for they will say, The Lord hath not appeared unto thee.

² And the Lord said unto him, What is that in thine hand? And he answered, A rod.

³ Then said he, Cast it on the ground.

ⁿ The God which have ever been, am, and shall be: the God Almighty, by whom all things have their being, and the God of mercy, mindfull of my promise, Rev. 1.4.

[†] Ebr. in visiting have visited.

[‡] Or, appeared unto us.

[§] Because Egypt was full of idolatry, God would appoint them a place where they should serve him purely.

[‡] This example may not be followed generally, though at Gods commandment they did it justly, receiving some recompense of their labours. * Chap. 12. 2. and 12. 35. [‡] Or, in whose house she sojourneth.

^a God beareth with Moses doubting, because he was not altogether without faith.

[‡] Or, far within the desert.

^a It was so called after the law was given.

^b Called also Sinai.

^c Acts 7. 30.

^c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

^d Whom he called the Angel, verie 2.

^e Resigne thy self up to me, Ruth 4. 7. Joab 5. 15. ^f Because of my presence. * Matt. 22. 32. Acts 7. 32.

^g For sinne causeth man to feare Gods justice.

^h Whose cruelty was intollerable.

ⁱ Most plentifull of all things.

^k He heard before, but now he would revenge it.

^l He doth not fully disobey God, but acknowledgeth his own weakness.

^m Neither feare thine own weakness, nor Pharaohs tyranny.

E 2 So

So he cast it on the ground, and it was *turned* into a serpent: and Moses fled from it.

4 Again the Lord said unto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was *turned* into a rod in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 *Doethis*^b that they may beleeve, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he tooke it out *again*, behold, his hand was *leprous* as snow.

† Or, white as snow.

7 Moreover he said, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his *other* flesh.

† Or, the records confirmed by the first signe.

8 So shall it be, if they will not beleeve thee, neither obey *†* the voyce of the first signe, yet shall they beleeve for the voice of the second signe.

c Because these three signes should be sufficient witness to prove that Moses should deliver Gods people.

9 But if they will not yet beleeve these two signes, neither obey unto thy voyce, then shalt thou take of the *water* of the river, and powre it upon the drie land: so the water which thou shalt take out of the river, shall be *turned* to bloud upon the drie land.

† Ebr. from yesterday, and ere yesterday.

10 ¶ But Moses said unto the Lord, Oh my Lord, I am not eloquent, *†* neither at any time *have been*, nor yet since thou hast spoken unto thy servant: but I am *†* slow of speech, and slow of tongue.

† Ebr. heavy of mouth.

11 Then the Lord said unto him, Who hath given the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? have not I the Lord?

* Matt. 10. 19. and 12. 22.

12 Therefore goe now, and *†* I will be with thy mouth, and will teach thee what thou shalt say.

† Or, ministerie. d That is, of the Messias: or some other that is more meet then I. e Though wee provoke God justly to anger, yet he will never reject his.

13 But he said, Oh my Lord, send, I pray thee, by the *†* hand of *him* whom thou *d* shouldst send.

14 Then the Lord was *very* angry with Moses, and said, Doe not I know Aaron thy brother the Levite, that he himself shall speak? for loe, he commeth also forth to meet thee, and when he seeth thee, he will be glad in his heart.

f Thou shalt instruct him what to say.

15 Therefore thou shalt speak unto him, and *f* put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

* Chap. 7. 1. g Meaning, as a wife counsellour and full of Gods Spirit.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be as thy mouth, and thou shalt be to him as *†* God.

17 Moreover thou shalt take this Rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and said unto him, I pray thee, let me goe, and return to my *†* brethren, which are in Egypt, and see whether they be yet alive. Then Jethro said to Moses, Goe in peace.

† Or, kinsfolk, and lineage.

19 (For the Lord had said unto Moses in Midian, Goe, return to Egypt: for they are al dead which *†* went about to kill thee)

† Ebr. sought thy soule.

20 Then Moses took his wife, and his sons, and *†* put them on an asse, and returned toward the land of Egypt, and Moses took the *h* Rod of God in his hand.

† Ebr. caused them to ride.

21 And the Lord said unto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I have put in thine hand: but I *i* wil harden his heart, and he shall not let the people goe.

h Whereby he wrought the miracles.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel *is* my sonne, *even* my *†* first born.

i By retaining my spirit, and delivering him unto Satan to increas his malice.

k Meaning, most deare unto him.

23 Wherefore I say to thee, Let my sonne goe, that he may serve me: if thou refuse to let him goe, behold, I will slay thy sonne, *even* thy first born.

24 ¶ And as he was by the way in the Inne, the Lord met him, and *†* would have killed him.

l God punished him with sickness, for neglecting his Sacrament.

25 Then Zipporah took a sharp knife, and *m* cut away the fore-skin of her sonne, and cast it at his feet, and said, Thou *art* in deed a bloudie husband unto me.

m This act was extraordinary: for Moses was fore sicke, and God even then required it.

26 So *†* he departed from him, Then she said, O bloudie husband (because of the Circumcision)

† Or, is Angel.

27 ¶ Then the Lord said unto Aaron, Goe meet Moses in the wilderness. And he went and met him in the *†* Mount of God, and kissed him.

† Or, Horeb.

28 Then Moses told Aaron all the words of the Lord, who had sent him, and al the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken unto Moses, and he did the miracles in the sight of the people.

n So that Moses had now experience of Gods promise, that he should have good success.

31 And the *people* beleeved, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed down and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out upon Moses and Aaron therefore, and Moses complaineth unto God.

Then afterward Moses and Aaron went and said to *†* Pharaoh, Thus saith the Lord God of Israel, Let my people goe,

a Faith overcome fear, and maketh men bold in their vocation.

Pharaoh oppresseth the Israelites. Chap. v. vi. God reneweth his promise. 53

b And offer sacrifice.

goe, that they may^b celebrate a Feast unto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

† Or, God hath met us.

3 And they said, † Wee worship the God of the Ebrewes: wee pray thee, let us goe three dayes journey in the desert, and sacrifice unto the Lord our God, lest † hee bring upon us the pestilence, or sword.

† Ebr. left he meete us with pestilence.

4 Then said the King of Egypt unto them, Moses and Aaron, why cause yee the people to cease from their works? get you to your burthens.

5 Pharaoh said furthermore, Behold, much people^a now in the land, and yee make them leave their burthens.

c As though yee would rebel.

6 Therefore Pharaoh gave commandement the same day unto the Taske-masters of the people, and to their^d officers, saying,

d Which were of the Israelites, and had charge to see them doe their worke.

7 Yee shall give the people no more straw, to make brick († as in time past) but let them goe and gather them straw themselves.

† Ebr. yesterday, and yet yesterday.

8 Notwithstanding lay upon them the number of brick, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let us goe to offer sacrifice unto our God.

e The more cruelly that tyrants rage, the nearer is Gods helpe.

9 Lay more work upon the men, and cause them to doe it, and let them not regard^f vaine words.

f Of Moses and Aaron.

10 ¶ Then went the Task-masters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will give you no more straw.

11 Goe your selves, get you straw where ye can find it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

† Ebr. the works of a day in his day.

13 And the Task-masters hastened them, saying, Finish your dayes worke † every dayes taske, as yee did when yee had straw.

14 And the officers of the children of Israel, which Pharaohs Taske-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your taske in making brick, yesterday and today, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given to thy servants, and they say unto us, Make bricke: and loe, thy servants are beaten, and † thy people is blamed.

† Or, thy people the Egyptians are in the fault.

17 But he said, † Ye are too much idle:

† Ebr. idle, ye are idle.

therefore ye say, Let us goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be given you, yet shall ye deliver the whole tale of brick.

19 Then the officers of the children of Israel † saw themselves in an evill case, because it was said, Yee shall diminish nothing of your brick, nor of every dayes task.

† Or, looked sad on them, which said.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they said, The Lord look upon you and judge: for yee have made our favour to † stinke before Pharaoh, and before his servants, in that yee have put a sword in their hand to slay us.

* Read. Gen. 34: 30. g It is a grievous thing to the servants of God, to be accused of evill, specially of their brethren, when they doe their duty requireth.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy Name, hee hath vexed this people, and yet thou hast not delivered thy people.

CHAP. VI.

3 God reneweth his promise of the deliverance of the Israelites.

9 Moses speaketh to the Israelites, but they believe him not.

10 Moses and Aaron are sent againe unto Pharaoh. 14 The genealogie of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

Then the Lord said unto Moses, Now shalt thou see, what I will doe unto Pharaoh: for by a strong hand shall hee let them goe, and even † hee constrained to drive them out of his land.

† Ebr. in a strong hand.

2 Moreover, God spake unto Moses, and said unto him, I am the Lord,

3 And I appeared unto Abraham, to Izhak, and to Iakob by the Name of † Almighty God: but by my Name † Iehovah was I not known unto them.

† Or, all-sufficient. a Whereby he signifies that hee will performe in deed that which hee promised to their fathers: for this Name declareth that hee is constant, and will performe his promise.

4 Furthermore as I made my Covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I have also heard the groaning of the children of Israel, whom the Egyptians keepe in bondage, and have remembered my covenant.

6 Wherefore say thou unto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliver you out of their bondage, and wil redeeme you in a stretched out arme, and in great † judgements.

† Or, plagues. b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life everlasting, it is immutable.

7 Also I will † take you for my people, and wil be your God: then ye shall know that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I † sware that I would give to Abraham, to Izhak, and to Iakob, and I wil give it unto you for a possession: I am the Lord.

† Ebr. lift up mine hand.

The genealogie of Reuben. Exodus. God hardneth Pharaohs heart.

9 ¶ So Moses told the children of Israel thus: but they hearkened ^e not unto Moses, for anguish of spirit, and for cruel bondage.

^e So hard a thing it is to shew true obedience under the crosse.

10 Then the Lord spake unto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not unto me, how then shall Pharaoh heare mee, which am of ^d uncircumcised lips?

^d Or, barbarous & rude in speech: and by this word (uncircumcised) is signified, the whole corruption of mans nature.

13 Then the Lord spake unto Moses and unto Aaron, and charged them to goe to the children of Israel, and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the ^e heads of their fathers houses: the ^e sons of Reuben the first born of Israel are Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben.

^e This genealogie sheweth of whom Moses and Aaron came.
* Gen. 46. 9.
Num. 26. 5.
1 Chron. 5. 3.
* 1 Chron. 4. 24.

15 * Also the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

* Num. 3. 17.
1 Chron. 6. 1. and 23. 6.

16 ¶ * These also are the names of the sons of Levi in their generations: Gershon, and Kohath, and Merari: (and the yeares of the life of Levi were an hundred ^f thirtie and seven yeares)

^f For he was 42. yeares old when he came into Egypt. and there lived 94.

17 The sons of Gershon, were Libni and Shimi by their families.

18 * And the sons of Kohath, Amram, and Izhar, and Hebron, and Uzziel, (& Kohath lived an hundred thirtie & three yeares)

* Num. 26. 57.
1 Chron. 6. 1. and 23. 6.

19 Also the sons of Merari, were Mahali and Musi: these are the families of Levi by their kinreds.

20 * And Amram tooke Jochebed his ^g fathers sister to his wife, and she bare him Aaron and Moses (and Amram lived an hundred thirtie and seven yeares)

* Chap. 2. 2.
Num. 26. 59.
^g Which kinde of marriage was after in the Law forbidden, Levit. 18. 12.
^h Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.

21 ¶ Also the sons of Izhar: ^h Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of ⁱ Amminadab, sister of Nahashon to his wife; which bare him Nadab, and Abihu, Eleazar, and Ithamar.

ⁱ Who was a Prince of Judah, Num. 2. 3.

24 Also the sons of Korah: ^k Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him ^{one} of the daughters of Putiel to his wife, which bare him ^{*} Phinehas: these are the principall fathers of the Levites throughout their families.

* Num. 25. 11.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their ^k armies.

^k For their families were so great, that they might be compared to armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake unto Moses in the land of Egypt,

29 When the Lord, *I say*, spake unto Moses, saying, I am the Lord, speake thou unto Pharaoh the king of Egypt all that I say unto thee,

¹ The disobedience both of Moses, and of the people, sheweth that their deliverance came onely of Gods free mercie.

30 Then Moses said before the Lord, Behold, I am of ¹ uncircumcised lippes, and how shall Pharaoh heare me?

CHAP. VII.

³ God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

Then the Lord said to Moses, Behold, I have made thee [†] Pharaohs ^{*} God, and Aaron thy brother shall [†] be thy Prophet.

[†] Or, a God to Pharaoh.
^{*} I have given thee power and authoritie to speake in my name and to execute my judgements upon him.
[†] Or, shall speake for thee (before Pharaoh.)

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake unto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, *even* my people, the children of Israel out of the land of Egypt, by great ^b judgements.

^b To strengthen Moses faith, God promitteth againe to punish most sharply the oppression of his Church.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *even* so did they.

7 (Now Moses was ^c fourescore yeares old, and Aaron fourescore and three, when they spake unto Pharaoh)

^c Moses lived in affliction and banishment forty yeares, before he enjoyed his office to deliver Gods people.

8 ¶ And the Lord had spoken unto Moses and Aaron, saying,

9 If Pharaoh speake unto you, saying, Shew a miracle for you, then shalt thou say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a [†] serpent.

[†] Or, dragon.

10 ¶ Then went Moses and Aaron unto Pharaoh, and did even as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his servants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and ^d sorcerers: and those charmers also of Egypt did in like manner with their enchantments.

^d It seemeth that these were Iannes and Jambres, 2 Tim. 3. 8. and 9. ever the wicked maliciously resist the truth of God.

12 For they cast down every man his rod, and they were turned into serpents: but Aarons rod devoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had laid.

14 ¶ The

14 ¶ The Lord then said unto Moses, Pharaohs heart is [†] obstinate, he refuseth to let the people goe.

15 Goe unto Pharaoh in the morning, (lo, hee will come forth unto the water) and thou shalt stand and meet him by ^e the rivers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say unto him, The Lord God of the Ebrewes hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and beholde, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rodde that is in mine hand upon the water that is in the river, and it shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stinke, and it shall [†] grieve the Egyptians to drinke of the water of the river.

19 ¶ The Lord then spake to Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their streames, over their rivers, and over their ponds, and over all pooles of their waters, and they shall be [†] blood, and there shall be blood throughout all the land of Egypt, both in *vessels* of wood, and of stone.

20 So Moses and Aaron did even as the Lord commanded: ^{*} and he lift up the rod, and smote the water that was in the river in the sight of Pharaoh, and in the sight of his servants: and ^{*} all the water that was in the river, was turned into blood.

21 And the ^f fish that was in the river, died: and the river stank, so that the Egyptians could not drinke of the water of the river: and there was blood throughout all the land of Egypt.

22 And the Enchanters of Egypt did ^g likewise with their forceries: and the heart of Pharaoh was [†] hardened: so that hee did not hearken unto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, [†] neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river *for* waters to drinke: for they could not drinke of the water of the river.

25 And *this* [†] continued fully seven dayes after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysoe flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward the Lord said unto Moses, Goe unto Pharaoh, and tell him, Thus

saith the Lord, Let my people goe, that they may serve me:

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with ^a frogs:

3 And the river shall be full of frogs, which shall goe up and come into thine house, and into thy chamber, where thou sleepest, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and [†] into thy kneading troughes.

4 Yea, the frogs shall climbe up upon thee, and on thy people, and upon all thy servants.

5 ¶ Also the Lord said unto Moses, Say thou unto Aaron, Stretch out thine hand with thy rodde upon the streames, upon the rivers, and upon the ponds, and cause frogs to come up upon the land of Egypt.

6 Then Aaron stretched out his hand upon the waters of Egypt, and the [†] frogs came up, and covered the land of ^b Egypt.

7 And the Sorcerers did likewise with their Sorceries, and brought frogs up upon the Land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ^c Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice unto the Lord.

9 And Moses said unto Pharaoh, [†] Concerning me, *even* [†] command when I shall pray for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and from thine houses, that they may remaine in the river onely.

10 Then he said, To morrow. And hee answered, Be it [†] as thou hast said, that thou mayst know, that there is none like unto the Lord our God.

11 So the frogges shall depart from thee, and from thine houses, and from thy servants, and from thy people: onely they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogges, which hee had [†] sent unto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges ^d died in the houses, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land stank *of them*.

15 But when Pharaoh saw that he had *rest given him*, hee [†] hardened his heart, and hearkened not unto them, as the Lord had said.

16 ¶ Again the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to [†] Lice throughout all the land of Egypt.

E 4

17 And

[†] Or, heave and dull.

^e To wit, the river Nilus.

[†] Or, they shall be wearie, and abhorre to drinke.

[†] The first plague.

^{*} Chap. 17. 5.

[†] Psal. 78. 44.

^f To signifie that it was a true miracle, and that God plagued them in that which was most necessarie for the preservation of life.

^g In outward appearance, and after that the seven dayes were ended.

[†] Ebr. was made strong.

[†] Ebr. he set not his heart at all thereunto.

[†] Or, seven dayes were accomplished.

^a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

[†] Or, upon thy dough, or into thine ambries.

[†] The second plague.

^b But Goshen, where Gods people dwelt, was excepted.

^c Not love, but feare causeth the very infidels to seeke unto God.

[†] Ebr. have this honour over me.
[†] Or, I speak plainly unto me.

[†] Ebr. according to thy word.

[†] Or, laid up.

^d In things of this life God oftentimes heareth the prayers of the just for the ungodly.

[†] Or, made his heart harder.

[†] The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and Lice came upon man and upon beast: all the dust of the earth was Lice thoroughout all the Land of Egypt.

18 Now the Enchanters assayed likewise with their enchantments to bring forth Lice, but they ^e could not. So the Lice were upon man and upon beast.

^e God confounded their wisdom and authority in a thing most vile.

^f They acknowledged that this was done by Gods power and not by forcerie, Luke 11. 10.

19 Then said the enchanters unto Pharaoh, This is ^f the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not unto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh (lo, he will come forth unto the water) and say unto him, Thus saith the Lord, Let my people goe, that they may serve me.

^g Or, a multitude of venomous beasts, as serpents, &c.

21 Else, if thou wilt not let my people goe, behold, I will send ^g swarmes of flies both upon thee, and upon thy servants, and upon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

^h Or, I will separate.

22 But the land of Goshen, where my people are, will I cause to be ^h wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the middes of the ^h earth.

ⁱ Or, land of Egypt.

23 And I will make a deliverance of my people from thy people: to morrow shall this miracle be.

^j The fourth plague.

24 And the Lord did so: for there came ^j great swarms of flies into the house of Pharaoh, and into his servants houses, so that through all the land of Egypt, the earth was corrupt by the swarms of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice unto your God in this land.

^k For the Egyptians worshipped divers beasts, as the ox, the sheep, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

^l Chap. 3. 18.

26 But Moses answered, It is not meet to doe so: for *then* we should offer unto the Lord our God, *that which is* an ^l abomination unto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone us?

27 Let us go three dayes journey in the desert, and sacrifice unto the Lord our God, ^m as he hath commanded us.

ⁿ So the wicked prescribe unto Gods messengers how farre they shall goe.

28 And Pharaoh said, I will let you go, that yee may sacrifice unto the Lord your God in the wilderness: but ⁿ go not farre away, pray for me.

29 And Moses said, Behold, I will go out from thee, and pray unto the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people to morrow: but let Pharaoh from henceforth ^o deceive no more, in not suffering the people to sacrifice unto the Lord.

^o He could not judge his heart, but yet hee charged him to doe this unfeignedly.

30 So Moses went out from Pharaoh, and prayed unto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his servants, and from his people, and there remained not one.

^p Where God giveth not faith, no miracles can prevail.

32 Yet Pharaoh ^k hardened his heart at this time also, and did not let the people go.

CHAP. IX.

3 The murraine of beasts. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen is ever excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him. 35 Yet he is obstinate.

Then the Lord said unto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serve me.

2 But if thou refuse to let *them* goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is upon thy flock which is in the field: for upon the horses, upon the asses, upon the camels, upon the cattell, and upon the sheepe *shalbe* a ^q mighty great moraine.

^q The fifth plague. a Hee shall declare his heauie judgement against his enemies, and his fauour toward his children.

4 And the Lord shall doe ^r wonderfully between the beasts of Israel, and the beasts of Egypt: so that there shall nothing die, of all that *pertaineth* to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

^r Into the land of Goshen, where the Israelites dwelled.

7 Then Pharaoh ^s sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, take your handfull of ^t ashes of the furnace, and Moses shall sprinkle them toward the heaven in the sight of Pharaoh,

^u Or, Embers.

9 And they shall be turned to dust in all the land of Egypt: & it shall be as a scab breaking out into blisters upon man, and upon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heaven, and there came ^v a scab breaking out into blisters upon man, and upon beast.

^v The sixth plague.

11 And the Sorcerers could not stand before Moses, because of the scabbe: for the scabbe was upon the Enchanters, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, ^w as the Lord had said unto Moses.

^w Chap. 4. 21.

13 ¶ Also the Lord said unto Moses, Rise up early in the morning, and stand before

fore Pharaoh, and tell him, Thus saith the Lord God of the Ebrews, Let my people goe, that they may serve me.

14 For I will at this time send all my plagues upon ^cthine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, * for this cause have ‡ I appointed thee, to ‡ shew my power in thee, and to declare my ^dName throughout all the world.

17 Yet thou exaltest thy self against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt, since the foundation thereof was laid, unto this time.

19 Send therefore now, and ^egather thy cattell, and all that thou hast in the field: for upon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall upon them, & they shall die.

20 Such ^fthen as feared the word of the Lord among the servants of Pharaoh, made his servants and his cattell flee into the houses:

21 But such as † regarded not the ^gword of the Lord, left his servants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may be haile in all the land of Egypt, upon man, and upon beast, and upon all the herbs of the field in the land of Egypt.

23 Then Moses stretched out his Rod toward heaven, and the Lord sent thunder and ‡ haile, and † lightning upon the ground: and the Lord caused haile to raine upon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, ‡ since it was a Nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbs of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen, (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said unto them, I have now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray yee unto the Lord (for it is enough) that there be no more † mighty thunders, and haile, and I will let you goe, and ye shall tarry no longer.

29 Then Moses said unto him, As soon as I am out of the City, I will spread mine hands unto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy servants, I know ^hbefore I pray, ye will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was balled.

32 But the wheat and the rie were not smitten: for they were ‡ hid in the ground)

33 Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it upon the earth.

34 And when Pharaoh saw that the raine, and the haile, and the thunder were ceased, he sinned againe, and hardned his heart, both he and his servants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said † by Moses.

CHAP. X.

7 Pharaohs servants counsell him to let the Israelites depart. 13 Grasshoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 21 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

A Gaine the Lord said unto Moses, Go to Pharaoh: for * I have hardened his heart, and the heart of his servants, that I might worke these my miracles ‡ in the mids of his realme,

2 And that thou mayest declare in the ^aears of thy son, and of thy sonnes sonne, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron unto Pharaoh, & they said unto him, Thus saith the Lord God of the Ebrews, How long wilt thou refuse ^bto humble thy self before me? Let my people go, that they may serve me.

4 But if thou refuse to let my people go, behold, to morow will I bring ‡ grasshoppers into thy coasts.

5 And they shall cover the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth unto you, and hath escaped from the haile: and they shall eat all your trees that bud in the field.

6 And they shall fill thine houses, and all thy servants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have seen, since the time that they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs servants said unto him,
ow

^c So that thine own conscience shall condemn thee of ingratitude and malice.

* Rom. 9. 17.
‡ Or, let thee up.
‡ Or, to shew thee.

^d That is, that all the world may magnifie my power in overcoming thee.

^e Here we see, though Gods wrath be kindled, yet there is a certaine mercy shewed even to his enemies.

† Ebr. set not his heart to.
‡ The word of the minister is called the word of God.

‡ The seventh plague.
† Ebr. fire walked.

‡ Or, since it was inhabited.

‡ The wicked confesse their sins to their condemnation, but they cannot believe to obtain remission.
† Ebr. voices of God.

* Psalm 24. 1.

^h Meaning, that when they have their request, they are never the better, though they make many faire promises, wherein we see the practices of the wicked.

‡ Or, late season.

† Ebr. by the hand of Moses.

* Chap. 4. 21.

‡ Or, in his presence, or among them.

^a The miracles should be to great, that they should be spoken of for ever, where also we see the durie of parents toward their children.

^b The end of afflictions is, to humble our selves with true repentance under the hand of God.

‡ Or, locusts.

† Or, *share*.
c Meaning, the
occasion of all
these evils: so are
the godly ever
charged, as Elias
was by Achab.

How long shall he be † an^e offence unto us? let the men goe, that they may serve the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought again unto Pharaoh, and he said unto them, Goe serve the Lord your God, but who are they that shall goe?

9 And Moses answered, We will goe with our yong, and with our old, with our sonnes, and with our daughters, with our sheep, and with our cattel will we goe: for we must celebrate a feast unto the Lord.

d That is, I would
the Lord were no
more affectioned
toward you, then I
am minded to let
you goe.
e Punishment is
prepared for you.
Some read, ye in-
tend some mis-
chiefe.

10 And he said unto them, Let^d the Lord so be with you, as I will let you goe and your children: behold, for^e evill is before your face.

11 *It shall not be so: now go ye that are men, and serve the Lord: for that was your desire.* Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said unto Moses, stretch out thine hand upon the land of Egypt for the grasshoppers, that they may come upon the land of Egypt, and eat all the herbs of the land, *even* all that the haile hath left.

13 Then Moses stretched forth his Rod upon the land of Egypt: and the Lord brought an East wind upon the land all that day, and all that night: and in the morning the East winde brought the † grasshoppers.

† The eighth
plague.

14 So the grasshoppers went up upon all the land of Egypt, and † remained in all quarters of Egypt: so grievous grasshoppers, like to these were never before, neither after them shall be such.

† Or, he caused
them to remaine.

15 For they covered all the face of the earth, so that the land was darke: and they did eat all the hearbes of the land, and all the fruits of the trees, which the haile had left: so that there was no green thing left upon the trees, nor among the herbes of the field throughout all the land of Egypt.

f The wicked in
their miseries
seek to Gods mi-
nisters for helpe,
albeit they hate
and detest them.

16 Therefore Pharaoh called for^f Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And now forgive me my sinne onely this once, and pray unto the Lord your God, that he may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grasshoppers, and violently cast them into the^g Red sea, so that there remained not one grasshopper in all the coast of Egypt.

g The water seem-
ed red, because
the sand or gravell
is red: the Ebrews
call it the Sea of
bulrushes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said unto Moses,

Stretch out thine hand toward heaven, that there may be upon the land of Egypt darknes, even darknesse that may be^h felt.

h Because it was
so thick.

22 Then Moses stretched forth his hand toward heaven, and there was a † blacke darknesse in all the land of Egypt three dayes.

† The ninth
plague.

23 No man saw another, neither rose up from the place where he wasⁱ for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serve the Lord: onely your sheep and your cattel shall abide, and your children shall go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may doe^j sacrifice unto the Lord our God.

26 Therefore our cattel also shall goe with us: there shall not an^k hoofe be left, for thereof must we take to serve the Lord our God: neither doe we know^k how we shall serve the Lord, untill we come thither.

i The ministers of
God ought not to
yeeld one jot to
the wicked, as
touching their
charge.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

k That is, with
what beasts, or
how many.

28 And Pharaoh said unto him, Get thee from me: look thou see my face no more: for whensoever thou comest in my sight, thou shalt^l die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

l Thought, before
he confessed Mo-
ses just, yet against
his own consci-
ence he threat-
neth to put him to
death.

CHAP. XI.

1 God promiseth their departure. 2 Hee willeth them to borrow their neighbours jewels. 3 Moses was esteemed of all Jews Pharaoh. 4 He signifieth the death of the first borne.

NOW the Lord had said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall^a at once chase you hence.

a Without any
condition, but
with haste and
violence.

2 Speak thou now to the people, that every man † require of his neighbour, and every woman of her neighbour, † jewels of silver, and jewels of gold.

† Or, borrow.
* Chap. 3. 22. and
12. 35.

3 And the Lord gave the people favour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

* Chap. 12. 29.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, unto the first borne of the maid servant, that is at^b the mill, and all the first borne of beasts.

b From the high-
est to the lowest.

6 Then there shall be a great cry throughout all the land of Egypt, such as was never none like, nor shall be.

7 But against none of the children of Israel

Israel shall a dog move his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said unto Moses, Pharaoh shall not hear you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, & he suffered not the children of Israel to go out of his land.

CHAP. XII.

3 The Lord instituteth the Passeover. 26 The fathers must teach their children the mystery thereof. 29 The first born are slain. 31 The Israelites are driven out of the land. 33 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This ^a moneth shall bee unto you the beginning of moneths: it shall be to you the first ^b moneth of the year.

3 Speak yee unto all the Congregation of Israel, saying, in the tenth of this moneth let every man take unto him a lambe, according to the house of the fathers, a lamb for an house.

4 And if the household be too little for the lambe, hee shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his ^d eating shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeare old: yee shall take it of the lambs, or of the kids.

6 And yee shall keep it untill the fourteenth day of this moneth: then ^e all the multitude of the Congregation of Israel shall kill it ^f at evening.

7 After, they shall take of the blood, and strike it on the two posts, and on the upper doorepost of the houses, where they shall eat it.

8 And they shall eat the flesh the same night, rost with fire, and unleavened bread: with sower ^g herbs they shall eat it.

9 Eat not thereof raw, boiled nor sodden in water, but rost with fire, both his ^h head, his feet, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that which remaineth of it unto the morrow, shall ye burn with fire.

11 ¶ And thus shall ye eate it; Your loines girded, your shoes on your feet, and your staves in your hands, and ye shall eat it in hast: for it is the Lords passeover.

12 For I will passe thorow the land of

Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute judgement upon all the gods of Egypt: I am the Lord.

13 And the blood shall be a token for you upon the houses where ye are: so when I see the blood, I will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt.

14 And this day shall be unto you a remembrance: and ye shall keep it an holy feast unto the Lord, thorowout your generations: ye shall keep it holy by an ordinance ⁱ for ever.

15 Seven dayes shall ye eat unleavened bread, and in any case ye shall put away leaven the first day out of your houses: for whosoever eateth leavened bread from the first day untill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no work shall be done in them, save about that which every man must eate: that onely may ye doe.

17 Yee shall keep also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by an ordinance for ever.

18 ¶ In the first moneth and in the fourteenth day of the moneth at ^k even, yee shall eate unleavened bread unto the one and twentieth day of the moneth at even.

19 Seven dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or born in the land.

20 Yee shall eat no leavened bread: but in all your habitations shall ye eate unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, & said unto them, Chuse out and take you for every of your households a lamb, and kill the Passeover.

22 And take ^l a bunch of hyssop, and dip it in the blood that is in the bason, and strike the ^m lintell, and the ⁿ doore cheeks with the blood that is in the bason, and let none of you goe out at the doore of his house untill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintell, and on the two doore cheeks, the Lord will passe over the doore, and will not suffer the ^o destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee, and thy sons for ever.

25 And when ye shall come into the land,

^c That is, under thy power and government.

^d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

^a Called Nisan, containing part of March, and part of April.
^b As touching the observation of feasts: as for other policies, they reckoned from September.

^e As the fathers of the household had great or small families.

^d He shall take so many as are sufficient to eat the lambe.

^e Every one in his house.

^f Ebr. between the two evenings; or twilight.

^h That is, all that may be eaten.

^g The lambe was not the Passeover, but signified it: as Sacraments are not the thing in selfe, which they doe represent, but signify it.

^j Or, princes, or idols.

^h Of the benefit received for your deliverance.

ⁱ That is, untill Christs coming: for then ceremonies had an end.

^k Or, calling together of the people to serve God.

^l Levit. 23. 5. Numb. 28. 16.
^k For in old time so they counted, beginning the day at Sun set, till the next day at the same time.

^m Hebr. 13. 28.

ⁿ Or, transverse, or upper doorepost.
^o Or, two side posts.

^o The Angel sent of God to kill the first born.

m The land of Canaan.

† Or, ceremony.
* 10. 4. 6.

n They gave God thanks for so great a benefit.

* Chap. 11. 4.
† The tenth plague.

o Of those houses wherein any first born was, either of men or beasts.

p Pray for me.

* Chap. 3. 22. and 35. 2.

† Or, lent them.

* Num. 33. 3.
† 10. 24. 6.
q Which was a city in Goshen.
Gen. 47. 11.

r Which were strangers, and not borne of the Israelites.

* Gen. 15. 13.
† 10. 7. 6.
* 10. 24. 6.

m land, which the Lord will give you as he hath promised, then yee shall keep this † service.

26 * And when your children aske you, What service is this ye keep?

27 Then ye shall say, It is the sacrifice of the Lords Passeeover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at * midnight the Lord † smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said.

32 Take also your sheep and your cattel, as ye have said, and depart, and † blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * jewels of silver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the sight of the Egyptians: and they † granted their request: so they spoiled the Egyptians.

37 Then the * children of Israel took their journey from Rameses to Succoth about six hundred thousand men of foot, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheep, and beeves, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was † foure hundred and thirty years.

41 And when the † foure hundred and thirty years were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 Also the Lord said unto Moses and Aaron, This is the law of the Passeeover: no stranger shall eat thereof.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger, or an hired servant shall not eat thereof.

46 * In one house shall it be eaten: thou shalt carry none of the flesh out of the house, * neither shall ye break a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passeeover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

49 One * law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Passeeover. 8. 14. An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Joseph. 21 The pillar of the cloud and of the fire.

And the Lord spake unto Moses, saying, 2 * Sanctifie unto me all the first born: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said unto the people, * Remember this day, in the which ye came out of Egypt, out of the † house of a bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come ye out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Cananites, and Hittites, and Amorites, and Hivites, and Jebusites (which he sware unto thy fathers, that he would give thee, a land flowing with milk and hony) then thou shalt keep this service in this month.

6 Seven

f From Abrahams departing from Ur in Chaldea, unto the departing of the children of Israel from Egypt are 430 years.

r Except he be circumcised and onely professe your religion.

* Num. 9. 12.

* 10. 19. 36.

v They that are of the household of God, must be all joined in one faith and religion.

* Chap. 22. 29. and 34. 19.
Levit. 27. 26.
Num. 3. 13. & 8. 16.
Levit. 2. 23.

* Exod. 23. 13.

† Ebr. house of servants.

a Where they were in most cruel slavery.

b To signifie that they had not leisure to leaven their bread.

c Containing part of March, and part of April, when corn began to ripe in that country.

^d Both the ſe-
venth and the firſt
day were holy, as
Chap. 12. 16.

6 Seven dayes ſhalt thou eate unlea-
vened bread, and the ^a ſeventh day ſhall be the
feſt of the Lord.

7 Unleavened bread ſhall be eaten ſeven
dayes, and there ſhall no leavened bread be
ſeene with thee; nor yet leaven be ſeene
with thee in all thy quarters.

^e When thou
doeſt celebrate
the feſt of unlea-
vened bread.

8 ¶ And thou ſhalt ſhew thy ſonne* in
that day, ſaying, *This is done*, becauſe of that
which the Lord did unto me, when I came
out of Egypt.

^f Thou ſhalt have
continual remem-
brance thereof, as
thou wouldeſt of a
thing that is in
thine hand, or be-
fore thine eyes-

9 And it ſhall be a ſigne unto thee^f upon
thine hand, and for a remembrance be-
tweene thine eyes, that the Law of the Lord
may be in thy mouth: for by a ſtrong hand
the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in
his ſeaſon appointed from yeare to yeare.

11 ¶ And when the Lord ſhall bring
thee into the land of the Canaanites, as he
ſware unto thee and to thy fathers, and
ſhall give it thee,

^g Chap. 22. 29.
and 34. 19.
Exod. 44. 30.

12 * Then thou ſhalt ſet apart unto the
Lord all that *firſt* openeth the wombe: alſo
every thing that *firſt* doth open the wombe,
and commeth forth of the beaſt: the males
ſhall be the Lords.

^h Ehr. That firſt
commeth forth.

13 But every [†] firſt foale of an [§] aſſe, thou
ſhalt redeeme with a lambe: and if thou re-
deem him not, then thou ſhalt breake his
neck: likewise all the firſt borne of man
among thy ſons ſhalt thou^h buy out.

ⁱ By offering a
cleane beaſt in ſa-
crifice. Levit. 12.
6.

[†] Or, hereafter-
wards.

14 ¶ And when thy ſonne ſhall aſke thee
[‡] to morrow, ſaying, What is this? thou
ſhalt then ſay unto him, With a mighty
hand the Lord brought us out of Egypt, out
of the houſe of bondage.

15 For when Pharaoh was hard hearted
againſt our departing, the Lord then ſlew
all the firſt born in the land of Egypt: from
the firſt born of man, even to the firſt born
of beaſt: therefore I ſacrifice unto the Lord
all the males that *firſt* open the wombe, but
all the firſt born of my ſons I redeeme.

[‡] Or, ſignes of re-
membrance.

16 And it ſhall be as a token upon thine
hand, and as [‡] frontlets betweene thine
eyes, that the Lord brought us out of Egypt
by a mightie hand.

[‡] Or, becauſe.

17 ¶ Now when Pharaoh had let the peo-
ple goe, God caried them not by the way of
the Philiftims countrey, [‡] though it were
neerer: (for God ſaid, leſt the people re-
pent when they ſeeⁱ war, and turn againe
to Egypt.)

ⁱ Which the Phi-
liſtims would have
made againſt
them, by ſtopping
them the paſſage.

18 But God made the people to goe
about by the way of the wildernes of the
Red ſea: and the children of Iſrael went up
armed out of the land of Egypt.

^k That is, not pri-
vily but openly,
and as the word
doeth ſignifie, ſet
in order by five
and five.

[†] Gen. 50. 25.
44. 24. 32.

19 (And Moſes tooke the bones of Jo-
ſeph with him: for he had made the chil-
dren of Iſrael ſweare, ſaying, * God will
ſurely viſite you, and ye ſhall take my bones
away hence with you)

20 ¶ * So they tooke their journey ^{* Num. 33. 6.}
from Succoth, and camped in Etham in the
edge of the wildernes.

<sup>* Num. 14. 14.
Deut. 1. 33.
Pſal. 78. 14.
1 Cor. 10. 1.
1 To defend them
from the heat of
the Sunne.
* Neh. 9. 19.</sup>

21 * And the Lord went before them by
day in a pillar of a^l cloud to lead them the
way, and by night in a pillar of fire to give
them light, that they might goe both by
day, and by night.

22 * He tooke not away the pillar of
the cloud by day, nor the pillar of fire by
night from before the people.

C H A P. XIV.

[§] 8 Pharaohs heart is hardened, and purſueth the Iſraelites;
[†] 11 The Iſraelites ſtricken with feare, murmure againſt Mo-
ſes. 13 Moſes doeth encourage them. 21 He divideth the
Sea. 23. 27 The Egyptians follow and are drowned.

^a From toward
the countrey of
the Philiftims.
^b So the Sea was
before them,
mountaines on ei-
ther ſide, and
the enemy at
their backe: yet
they obeyed
God, and were de-
livered.
* Num. 33. 7.
^c By puniſhing
his obſtinate re-
bellion.

Then the Lord ſpak unto Moſes, ſaying,
2 Speak to the children of Iſrael,
that they^a return and campe before^b Pi-ha-
hiroth, betweene Migdol and the Sea, over
againſt * Baal-zephon: about it ſhall yee
campe by the Sea.

3 For Pharaoh will ſay of the children
of Iſrael, They are tangled in the land: the
wildernes hath ſhut them in.

4 And I will harden Pharaohs heart
that he ſhall follow after you: ſo I will^c get
me honour upon Pharaoh, and upon all his
hoſte: the Egyptians alſo ſhall know that I
am the Lord: and they did ſo.

5 ¶ Then it was told the King of E-
gypt, that the people fled: and the heart
of Pharaoh, and of his ſervants was turned
againſt the people, and they ſaid, Why
have we this done, and have let Iſrael goe
out of our ſervice?

6 And he made ready his charrets, and
tooke his people with him,

7 And tooke ſixe hundred choſen cha-
rets, and^d all the charrets of Egypt, and cap-
taines over every one of them.

^d Joſephus ſaith
that heſtes
charrets,
there were 50000.
horſemen, and
200000 footmen.

8 (For the Lord had hardened the heart
of Pharaoh king of Egypt, and he followed
after the children of Iſrael: but the children
of Iſrael went out with an^e high hand)

^e With great joy
and boldneſſe.
* Iſa. 24. 6.

9 * And the Egyptians purſued after
them, and all the horſes and charrets of Pha-
raoh, and his horſemen and his hoſte over-
tooke them camping by the Sea, beſide Pi-
hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the
children of Iſrael liſt up their eyes, and be-
hold, the Egyptians marched after them;
and they were ſore^f afraid: wherefore the
children of Iſrael cried unto the Lord.

^f They, which d
little before in
their deliverance
rejoyced, being
now in danger are
afraid and mur-
mure.

11 And they ſaid unto Moſes, Haſt thou
brought us to die in the wildernes, becauſe
there were no graves in Egypt? wherefore
haſt thou ſerved us thus, to cary us out of
Egypt?

^g Such is the im-
paciencie of the
fleſh, that it can-
not abide Gods
appointed time.

12 Did not we tell thee this thing in E-
gypt, ſaying, Let[§] us be in reſt, that we
may ſerve the Egyptians? for it had bene
better

F

better

better for us to serve the Egyptians, then that we should die in the wilderness.

* In this figure, four chief points are to be considered.

First, that the Church of God is ever subject in this world to the cross, and to be afflicted after one sort or other. The second, that the Ministers

of God following their vocation, shall be evil spoken of, and murmured against, even of them that pretend the same cause and Religion that they do. The third, that God delivereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea, and oftentimes augmenteth them: as the Israelites were now in less hope of their lives, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods help is most ready to succour: for the Israelites had on either side of them huge rocks and mountains, before them the Sea, behind them most cruell enemies, so that there was no way left to escape to mans judgement.



† Or, deliverance.

h Only put your trust in God without grudging or doubting. i Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

13 Then Moses said to the people, Feare ye not, stand still, and behold ‡ the salvation of the Lord which he will shew to you this day. For the Egyptians whom ye have seen this day, ye shall never see them againe.

14 The Lord shall fight for you; therefore hold you your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speake unto the children of Israel that they go forward:

16 And lift thou up thy rod, and stretch out thine hand upon the Sea, and divide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, and upon all his host, upon his charrets, and upon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his charrets, and upon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed, and went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darknesse, yet gave it light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand upon the Sea, and the Lord caused the Sea to runne backe by a strong East wind all the night, and made the sea

k The cloude sheweth light to the Israelites, but to the Egyptians it was darknesse, so that their two hosts could not joyne together.

drie land: for the waters were * divided.

22 Then the * children of Israel went thorow the mids of the Sea upon the drie ground, & the waters were a wall unto them on their right hand, and on their left hand.

23 And the Egyptians pursued, and went after them to the mids of the sea, even all Pharaohs horses, his charrets, and his horsemen.

24 Now in the morning † watch, when the Lord looked unto the hoste of the Egyptians, out of the fiery and cloudie pillar, he strook the host of the Egyptians with feare.

25 For he took off their charet wheelles, and they drave them with ‡ much ado: so that the Egyptians every one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand upon the Sea, that the waters may returne upon the Egyptians, upon their charrets, and upon their horsemen.

27 Then Moses stretched forth his hand upon the Sea, and the sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord overthrew the Egyptians in the mids of the Sea.

28 So the water returned and covered the charrets and the horsemen, even all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked upon drie land thorow the mids of the Sea, and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea bank.

31 And Israel saw the mighty † power, which the Lord shewed upon the Egyptians: so the people feared the Lord, and beleived the Lord, and his ‡ servant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing praises unto God for their deliverance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweet. 26 God teacheth the people obedience.

Then † sang * Moses and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrowne in the Sea.

2 The Lord is my strength and ‡ praise, and he is become my salvation. He is my God, & I will † prepare him a Tabernacle, he is my fathers God, and I will exalt him.

3 The Lord is a † man of warre, his Name is Jehovah.

4 Pharaohs charrets and his hoste hath he cast into the sea: his chosen captaines also were drowned in the red Sea.

5 The depths have covered them; they sank

* Job. 4. 23. Psal. 114. 3. * Tps. 78. 13. 1. Cor. 10. 1. Hebr. 11. 29.

† Which was about the three last hours of the night.

‡ Or, Heavily.

m So the Lord by the water saved his, and by the water drowned his enemies.

† Ebr. hand, n That is, the doctrine which he taught them in the name of the Lord.

a Praising God for the overthrow of his enemies, and their deliverance.

† Or, The occasion of my song of praise.

b To worship him therein.

c In battell he overcometh ever. d Ever continue in his promise.

A Signe great custom Jewes in ceremony 11. 34. 21. b. to cov. ton dar. I By f. like 'f. thanks

sank to the bottome as a stone.

[†] Or, power.

6 Thy [†] right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised theemie.

^e Those that are enemies to Gods people, are his enemies.

7 And in thy great glory thou hast overthrowne them that rose against^e thee: thou sentest forth thy wrath, *which* consumed them as stubble.

[†] Or, in the depth of the sea.

8 And by the blast of thy nostrils the waters were gathered, the fouds stood still as an heape, the depths congealed together in the [†] heart of the Sea.

[†] Ebr. my soul shall be filled.

9 Theemie said, I will pursue, I will overtake *them*, I will devide the spoyle, [†] my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy wind, the sea covered them, they sank as lead in the mighty waters.

^f For so, oftentimes the Scripture calleth the mighty men of the world.

11 Who is like unto thee, O Lord, among the^f gods! who is like thee *so* glorious in holiness, ^g fearefull in praises, doing wonders!

^g Which ought to be praised with all feare and reverence.

12 Thou stretchedst out thy right hand, the earth swallowed them.

^h That is, into the land of Canaan; or into mount Zion.

13 Thou wilt by thy mercie cary this people *which* thou deliveredst: thou wilt bring *them* in thy strength unto thine holy habitation.

14 The people shall heare *and* be afraid: sorrow shall come upon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall wax faint hearted.

[†] Deut. 2. 25.

[†] Or, for thy great power.

16 ^{*} Feare and dread shall fall upon them: because of the [†] greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, *which* thou hast purchased.

ⁱ Which was mount Zion, where afterward the Temple was built.

17 Thou shalt bring them in, and plant them in the mountaine of thine ⁱ inheritance, *which* is the place that thou hast prepared, O Lord, for to dwell in, *even* the Sanctuary, O Lord, *which* thine hands shall establish.

18 The Lord shall reigne for ever & ever.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea upon them: but the children of Israel went on drie land in the middes of the Sea.

^k Signifying their great joy, which custome the Jewes observed in certaine solemnities, Iudg. 11. 34. and 21. 21. but it ought not to be a cloake to cover our wanton dances.

20 ¶ And Miriam the Prophetesse, sister of Aaron, took a timbrell in her hand, and all the women came out after her with Timbrels and ^k dances.

21 And Miriam ^l answered the men, Sing ye unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowne in the Sea.

22 Then Moses brought Israel from the

red Sea, and they went out into the wilderness of ^m Shur: and they went three dayes in the wilderness, and found no waters.

^m Which was called Shur, Num. 33. 8.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called [†] Marah.

[†] Or, bitterness.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed unto the Lord, and the Lord shewed him a tree, *which* when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and thereⁿ he proved them,

ⁿ That is, God, or Moses in Gods name.

26 And said, If thou wilt diligently hearken, O Israel, unto the voyce of the Lord thy God, and wilt do that which is ^o right in his sight, and wilt give eare unto his commandements, and keep all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I *am* the Lord that healeth thee.

^o Which is, to doe that onely which God commandeth.

27 ¶ ^{*} And they came to Elim, where were twelve fountaines of water, and severie [†] palme trees, and they camped there by the waters.

^{*} Num. 33. 9.

[†] Or, kadseem.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmur against Moses and Aaron. 13 The Lord sendeth quails, and Manna. 23 The Sabbath is sanctified unto the Lord. 27 The seventh day Manna could not be found, 32 It is kept for a remembrance to the posterity.

Afterward all the congregation of the children of Israel departed from Elim, and came to the wilderness of ^a Sin, (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

^a That is, the eight place wherein they had camped: there is another place called Sin, which was the 33. place wherein they camped: and is also called Kadesh, Num. 33. 36.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sate by the flesh^b pots, when we ate bread *our* bellies full: for ye have brought us out into this wildernes, to kill this whole company with famine.

^b So hard a thing it is to the flesh, not to murmur against God when the belly is pinched.

4 ¶ Then said the Lord unto Moses; Behold, I will cause bread to raine from heaven to you, and the people shall goe out, and gather [†] that that is sufficient for every ^c day, that I may prove them, whether they will walke in my law or no.

[†] Ebr. The portion of a day in his day. ^c To signifie that they should constantly depend upon Gods providence from day to day.

5 But the sixth day they shall prepare that which they shall bring *home*, and it shall be twice as much as they gather dayly.

6 Then Moses and Aaron said unto all the children of Israel, At even ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory

d He gave them
not Manna because
they murmured,
but for his pro-
mise sake.

e He that con-
temneth Gods
ministers, con-
temneth God
himselfe.

* Chap. 13. 21.

† Or, in the twilight.

* Num. 11. 31.

* Num. 11. 7.
Psal. 78. 24.

f Which signi-
feth a part, por-
tion, or gift: also
meat prepared.
* Job. 6. 31.
1 Cor. 10. 3.

g Which containeth
about a pottle of four mea-
sure.
† Ebr. for an head.

* 2 Cor. 8. 15.

h God is a rich
feeder of all, and
none can justly
complane.

i No creature is
so pure, but being
abused, it turneth
to our destruction.

k Which portion
should serve for
the Sabbath and
the day before.

glory of the Lord: ^d for he hath heard
your grudgings against the Lord: and what
are we that ye have murmured against us?

8 Again Moses said, At even shall the
Lord give you flesh to eat, and in the
morning your fill of bread: for the Lord
hath heard your murmurings, which yee
murmure against him: for what are we?
your murmurings are not against us, but
against the ^e Lord.

9 ¶ And Moses said unto Aaron, Say
unto all the Congregation of the children
of Israel, Draw neere before the Lord: for
he hath heard your murmurings.

10 Now as Aaron spake unto the whole
congregation of the children of Israel, they
looked toward the wilderness, and behold,
the glory of the Lord appeared* in a cloud.

11 (For the Lord had spoken unto
Moses, saying,

12 I have heard the murmurings of the
children of Israel: tell them *therefore*, and
say, † At even ye shall eat flesh, and in the
morning ye shall be filled with bread, & ye
shall know that I am the Lord your God)

13 And so at even the* Quails came
and covered the campe: and in the morning
the dew lay round about the hoste.

14 * And when the dew that was fallen
was ascended, behold, a small round thing
was upon the face of the wilderness, smal as
the hoare frost on the earth.

15 And when the children of Israel saw
it, they said one to another, It is^f M A N,
for they wist not what it was. And Moses
sayd unto them, * This is the bread which
the Lord hath given you to eat.

16 ¶ This is the thing which the Lord
hath commanded: gather of it every man
according to his eating, ^g an Omer for † a
man according to the number of your per-
sons: every man shall take for them which
are in his tent.

17 And the children of Israel did so, and
gathered, some more, some lesse.

18 And when they did measure it with
an Omer, * he that had gathered much, had
nothing over, and he that had gathered
little, had no^h lack: so every man gathered
according to his eating.

19 Moses then said unto them, Let no
man reserve thereof till morning.

20 Notwithstanding they obeyed not Mo-
ses: but some of them reserved of it til mor-
ning, and it was full of wormes, andⁱ stank:
therefore Moses was angry with them.

21 And they gathered it every morning, e-
very man according to his eating: for when
the heat of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered
twice so much bread, two Omers for one
man: then all the rulers of the congregation
came and told Moses.

23 And he answered them, This is that,
which the Lord hath said, To morrow ^{is}
the rest of the holy Sabbath unto the Lord:
bake that *to day* which ye will bake, and
seeth that which ye will seeth, and all that
remaineth, lay it up to be kept till the mor-
ning for you.

24 And they laid it up till the morning,
as Moses bade, and it stank not, neither was
there any worme therein.

25 Then Moses said, Eat that to day: for
to day ^{is} the Sabbath unto the Lord: to day
ye shall not^l find it in the field.

26 Six dayes shall ye gather it, but in
the seventh day ^{is} the Sabbath: in it there
shall be none.

27 ¶ Notwithstanding, there^m went
out *some* of the people on the seventh day
for to gather, and they found none.

28 And the Lord said unto Moses, How
long refuse ye to keepe my commande-
ments, and my lawes?

29 Behold, how the Lord hath given
you the Sabbath: therefore he giveth you
the sixth day bread for two dayes: *carried
therefore* every man in his place: let no man
goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the
name of it, M A N: and it was likeⁿ to Co-
riander seed, *but* white: and the taste of it
was like unto wafers *made* with honie.

32 And Moses said, This is that which
the Lord hath commanded, Fill an Omer
of it, to keepe it for your posteritie: that
they may see the bread wherewith I have
fed you in the wilderness, when I brought
you out of the land of Egypt.

33 Moses also said to Aaron, Take a
pot, and put an Omer full of M A N there-
in, and set it before the Lord to be kept
for your posterity.

34 As the Lord commanded Moses, so
Aaron laid it up before the^r Testimonie to
be kept.

35 And the children of Israel did eat
M A N * forty yeares, untill they came unto a
land inhabited: they did eat M A N untill they
came to the borders of the land of Canaan.

36 The Omer ^{is} the tenth part of the
^q Ephah.

CHAP. XVII.

¹ The Israelites come into Rephidim, and grudge for water.
⁶ Water is given them out of the rock. ¹¹ Moses holdeth
up his hands, and they overcome the Amalekites. ¹⁵ Moses
buildeth an altar to the Lord.

And all the Congregation of the chil-
dren of Israel departed from the wil-
derness of Sin, by their journeys † at the
commandment of the Lord, and camped
in^a Rephidim, where *was* no water for the
people to drinke.

2 * Wherefore the people contended
with

l God tooke away
the occasion from
their labor, to sig-
nifie how holy he
would have the
Sabbath kept.

m Their infidelity
was to great, that
they did expressly
against Gods com-
mandement.

n Informe and fi-
gure, but not in
colour, Numb.
11. 7.

o Of this vessel,
reade Heb. 9. 4.

p That is the Ark
of the covenant:
to wit, after that
the Ark was
made.
* 1 Cor. 10. 12.
Numb. 9. 15.

q Which measure
contained about
ten pottles.

† Ebr. at the mouth.
a Moses here no-
teth not every
place, where they
camped, as Num.
33. but only those
places where some
notable thing was
done.
* Num. 20. 4.

with Moses, and said, Give us water that we may drinke. And Moses said unto them, Why contend ye with me? wherefore doe yee^b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought us out of Egypt, to kill us and our children, and our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to^c stone me.

5 And the Lord answered unto Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou^{*} smorest the river, take in thine hand, and goe:

6^{*} Behold, I will stand there before thee upon the rock in Horeb, and thou shalt smite on the rock, & water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, [†]Massah, and [†]Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the^d Lord among us, or no?

8 ¶^{*} Then came^e Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse us out men, and goe fight with Amalek: to morow I will stand on the top of the^f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And when Moses held up his hand, Israel prevailed: but when hee let his hand^g down, Amalek prevailed.

12 Now Moses hands were hevie: therefore they tooke a stone and put it under him, and he sate upon it: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: so his hands were steadie untill the going down of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance^h in the book, and [†]rehearse it to Ioshua: for^{*} I will utterly put out the remembrance of Amalek from under heaven.

15 (And Moses built an Altar, and called the name of it, ⁱJehovah-nissi)

16 Also he said, [†]The Lord hath sworn, that he will have warre with Amalek from generation to generation.

CHAP. XVIII.

¹ Iethro cometh to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro rejoiceth and offereth sacrifice to God. 21 What manner of men Officers and Iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing Officers.

When Jethro the^{*} Priest of Midian, Moses father in law, heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Jethro the father in law of Moses, took Zipporah Moses wife, (after he had^{*} sent her away)

3 And her two sons, (whereof the one was called^{*} Gershom: for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and delivered me from the sword of Pharaoh)

5 And Jethro Moses father in law, came with his two sons and his wife unto Moses into the wilderness, where he camped by the^b mount of God.

6 And he^c said to Moses, I thy father in Law Jethro am come to thee, and thy wife and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeysance, and kissed him; and each asked other of his[†] welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Israels sake, and all the travaile that had come unto them by the way, and how the Lord delivered them.

9 And Jethro rejoiced at all the goodness which the Lord had shewed to Israel, and because he had delivered them out of the hand of the Egyptians.

10 Therefore Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, & out of the hand of Pharaoh: who hath also delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: ^{*}for as they have dealt proudly with them, so are they^e recompensed.

12 Then Jethro Moses father in law, took burnt offerings and sacrifices to offer unto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law[†] before God.

13 ¶ Now on the morow, when Moses sate to judge the people, the people stood about Moses, from morning unto even.

14 And when Moses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning unto even?

15 And Moses said unto his father in law; Because the people come unto me to seeke^g God.

16 When they have a matter, they come unto me, and I judge betweene one and another

^b Why distrust you God? why looke you not for succour of him without murmuring against us?

^c How ready the people are for their own matters to slay the true prophets, and how slow they are to revenge Gods cause against his enemies and false prophets.

^{*} Chap. 7. 20.
^{*} Num. 20. 9.
Psal. 78. 15. and 105. 42.
1. Cor. 10. 4.

[†] Or, temptation.
[†] Or, strife.

^d When in adversity wee thinke God to be absent, then we neglect his promise, and make him a liar.

^e Who came of Eliphaz, sonne of Esau, Gen. 36. 12.
^f That is, Horeb, which is also called Sinai.

^g So that we see how dangerous a thing it is to faint in prayer.

^h In the booke of the Law.
[†] Ebr. put it in the eares of Ioshua.
^{*} Num. 24. 20.
¹ Sam. 15. 3.

ⁱ That is, the Lord is my banner: as he declared by holding up his rod and his hands.
[†] Ebr. the hand of the Lord upon the throne.

^{*} Chap. 2. 16.

^a It may seeme that he sent her backe for a time to her father for her impatience, lest she should be a let to his vocation, which was so dangerous, Chap. 4. 25.

^{*} Chap. 2. 22.

^b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.
^c That is, he sent messengers to say unto him.
[†] Ebr. of peace.

^d Whereby it is evident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

^{*} Chap. 1. 10. 16. 22. and 5. 7. and 14. 8.

^e For they that drowned the children of the Israelites perished themselves by water.

^f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

^g That is, so know Gods will, and to have iustice executed.

another, and declare the ordinances of God, and his lawes.

17 But Moses father in law sayd unto him, The thing which thou doest, is not well.

18 Thou both [†] weariest thy selfe greatly, and this people that is with thee: for the thing is too heavy for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my [‡] voyce, (I will give thee counsell, and God shall be with thee) be thou for the people to ^h Godward, and report thou the causes unto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way wherein they must walke, and the worke that they must doe.

21 Moreover, provide thou among all the people ⁱ men of courage, fearing God, men dealing truely, hating covetousnesse: and appoint ^{such} over them to be rulers over thousands, rulers over hundreths, rulers over fifties, and rulers over tens.

22 And let them judge the people at all seasons: but every great matter let them bring unto thee, and let them judge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God ^{so} command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses ^k obeyed the voyce of his father in law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreths, rulers over fifties, and rulers over tens.

26 And they judged the people at all seasons, but they brought the hard causes unto Moses: for they judged all small matters themselves.

27 Afterward Moses ^l let his father in law depart, and he went into his countrey.

CHAP. XIX.

¹ The Israelites come to Sinai. ⁵ Israel is chosen from among all other nations. ⁸ The people promise to obey God. ¹² He that toucheth the hill, dieth. ¹⁶ God appeareth unto Moses upon the mount in thunder and lightning.

IN the ^a third moneth, after the children of Israel were gone out of the land of Egypt, the same ^b day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: even there Israel camped before the mount.

3 * But Moses went up unto God, for the Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of ^c Jaakob, and tell the children of Israel,

4 * Ye have seene what I did unto the Egyptians, and how I caried you upon

^d eagles wings, and have brought you unto me.

5 Now therefore * if yee will heare my voyce indeede, and keepe my covenant, then ye shall be my chiefe treasure above all people, * though all the earth be mine.

6 Ye shall be unto me also a kingdome of * Priests, and an holy nation. These ^{are} the words which thou shalt speake unto the children of Israel.

7 ¶ Moses then came, and called for the Elders of the people, and proposed unto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moses reported the words of the people unto the Lord.

9 And the Lord said unto Moses, Loe, I come unto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleve thee for ever. (For Moses had told the words of the people unto the Lord)

10 Moreover, the Lord sayd unto Moses, Goe to the people, and * sanctifie them to day and to morow, and let them wash their clothes,

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people upon mount Sinai.

12 And thou shalt set markes unto the people round about, saying, Take heed to your selves that ye go not up to the mount, nor touch the border of it: whosoever toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or striken thorow with darts, whether it be beast or man, hee shall not live: when the [‡] horne bloweth long, they shall come up [‡] into the mountaine.

14 ¶ Then Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be readie on the third day, and come not at your ^f wives.

16 And the third day, when it was morning, there was thunders and lighnings, & a thicke cloud upon the mount, & the sound of the trumpet exceeding loud, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came down upon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses

^d For the Eagle by flying high, is out of danger, and in carrying her birds rather on her wings, then in her talons, declareth her love.

* Deut. 5. 2.
* Deut. 10. 14.
Psal. 24. 1.

* 1 Pet. 2. 9. revul. 1. 6.

* Chap. 24. 3.
Deut. 5. 27.
and 26. 17.
Lev. 24. 16.

^e Teach them to be pure in heart, as they shew themselves outwardly cleane by washing.

* Heb. 12. 20.

* Or, trumpet.

* Or, toward.

^f But give your selves to prayer and abstinence, that you may at this time attend onely upon the Lord. 1 Cor. 7. 5.

* Gen. 4. 11.

^g God used these fearefull signes, that his Law should be had in greater reverence, and his majestie the more feared.

[†] Ebr. thou wilt faint and fall.

* Deut. 1. 9.

[‡] Or, counsell.

^h Judge thou in hard causes, which cannot be decided but by consulting with God.

ⁱ What manner of men ought to be chosen to beare office.

^k Godly counsell ought ever to be obeyed, though it come of our inferiours: for to such God oftentimes giveth wisdom to humble them that are exalted, and to declare that one member hath need of another.

Reade the occasion, Numb. 10. 29.

^a Which was in the beginning of the moneth Sivan, containing part of May, and part of June.

^b That they departed from Rephidim.

* Alt. 7. 38.

^c God called Jaakob Israel, therefore the house of Jaakob and the people of Israel signifye only Gods people.

* Deut. 29. 2.

Moses spake, and God answered him by his voice.

20 (For the Lord came down upon mount Sinai on the top of the mount) and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord said unto Moses, Go downe, charge the people, that they break not *their bounds*, to goe up to the Lord to gaze, lest many of them perish.

22 And let the \dagger Priests also which come to the Lord be sanctified, lest the Lord \dagger destroy them.

23 And Moses said unto the Lord, The people cannot come up into the mount Sinai: for thou hast charged us, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said unto him, Go, get thee downe, and come up, thou, and Aaron with thee: but let not the \dagger Priests and the people breake *their bounds* to come up unto the Lord, lest he destroy them.

25 So Moses went downe unto the people, and told them.

C H A P. XX.

2 The commandments of the first Table. 12 The Commandments of the second. 18 The people afraid are comforted by Moses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

Then God spake all these words, saying, 2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of \dagger bondage.

3 Thou shalt have none other gods \dagger before me.

4 * Thou shalt make thee no graven Image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not \dagger bow down to them, neither serve them: for I am the Lord thy God, a jealous God, visiting the iniquitie of the fathers upon the children, upon the third generation, and upon the fourth of them that hate me:

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 * Thou shalt not take the Name of the Lord thy God in \dagger vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, \dagger to keepe it holy.

9 * Six dayes shalt thou labour, and doe all thy worke,

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man servant, nor thy maid, nor thy beast, nor thy stranger that is within thy \dagger gates.

11 * For in six dayes the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy father & thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

13 * Thou shalt not \dagger kill.

14 Thou shalt not \dagger commit adultery.

15 Thou shalt not \dagger steale.

16 Thou shalt not beare false \dagger witness against thy neighbour.

17 * Thou shalt not \dagger covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his man servant, nor his maid, nor his ox, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people \dagger saw the thunders, and the \dagger lightnings, and the sound of the trumpet, and the mountaine smoking: And when the people saw it, they fled, and stood as farre off,

19 And said unto Moses, * Talke thou with us, and wee will heare: but let not God talke with us, lest we die.

20 Then Moses said unto the people, feare not: for God is come to \dagger proove you, and that his feare may be before you, that yee sinne not.

21 So the people stood as farre off, but Moses drew neere unto the darkenesse where God was.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Yee have seene that I have talked with you from heaven.

23 Ye shall not make *therefore* with me gods of silver, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make unto me, and thereon shalt offer thy burnt offerings, and thy \dagger peace offerings, thy sheepe, and thine oxen: in all places, where I shal put the remembrance of my Name, I will come unto thee, and blesse thee.

25 * But if thou wilt make me an Altar of stone, thou shalt not build it of hewen stones: for *if* thou lift up thy tooles upon them, thou hast polluted \dagger them.

26 Neither shalt thou goe up by steps unto mine altar, that thy \dagger filthinesse be not discovered thereon.

C H A P. XXI.

Temporall and civill ordinances appointed by God, touching servitude, murders, and wrongs: the observation whereof doeth not justify a man, but are given to bridle our corrupt nature, which else would breake out into all mischief and crueltie.

Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew servant, he shall serve six yeares, and in the seventh he shall goe out free, \dagger for nothing.

F 4

3 If he

h He gave authority to Moses by plaine words, that the people might understand him.

\dagger Or, rulers.

\dagger Or, breake out upon them.

i Neither dignitie nor multitude have authority to passe the bounds that Gods word precribeth.

a When Moses and Aaron were gone up, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

* Deut. 5.6.

¶ Psal. 81.10.

\dagger Or, servants.

b To whose eyes

all things are open.

* Levit. 26.1.

¶ Psal. 97.7.

c By this outward

gesture all kinde

of service and

worship to idols is

forbidden.

d And will bee

revenge on the

contemners of

mine honour.

e So readie is he

rather to shew

mercie, then to

punish.

* Levit. 19.12.

Deut. 5.11.

¶ Matt. 5.33.

f Either by swea-

ring falsely or

rashly by his

Name, or by con-

temning it.

g Which is by

meditating the

spirituall rest, by

hearing Gods

word, and resting

from worldly tra-

vailes.

* Chap. 23.12.

Exech. 20.12.

\dagger Or, cities.

* Gen. 2.2.

* Deut. 5.15.

¶ Matth. 15.4.

Eph. 6.2.

h By the parents

also is meant all

that have autho-

ritie over us.

* Matth. 5.21.

i But love and

preserve thy

brothers life.

k But be pure in

heart, word, and

deed.

l But studie to save

his goods.

m But further his

good name, and

speake truth.

* Rom. 7.7.

n Thou mayest

not so much as

with his hinde-

rance in any

thing.

\dagger Or, heard.

\dagger Ebr. firebrands

* Deut. 5.24. and

18.16.

¶ Heb. 12.18.

o Whether you

will obey his pre-

cepts as you pro-

mised. chap. 19.8.

* Chap. 27.8. and

38.7.

* Levit. 3.1.

* Deut. 27.5.

Lev. 8.3.

\dagger Ebr. it, that is,

the stone.

p Which might

be by his stou-

ing, or flying

broad of his

clothes.

* Levit. 25.39.

Deut. 15.12.

1er. 34.14.

a Paying no mo-

ney for his li-

bertie.

b Not having wife
nor children.

3 If he^b came himselfe alone, he shal go out himselfe alone: if he were married, then his wife shall go out with him.

e Till her time of
servitude was ex-
pired, which
might be the
seventh yeare, or
the fiftieth.

4 If his master hath given him a wife, & shee hath borne him sons, or daughters, the wife and her children shall be her^e masters, but he shall go out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not go out free.

f Ebr. god.
d Where the
Judges sate.

6 Then his master shall bring him unto the^f Judges, and set him to the^d doore, or to the post, and his master shall bore his eare thorow with an awle, and he shall serve him for^e ever.

7 Likewise if a man^f sell his daughter to be a servant, she shall not go out as the men servants doe.

e That is, to the
yeare of Iubile,
which was every
fiftieth yeare.
f Constrained
either by povertie
or else to the in-
tent that her ma-
ster should marrie
her.

8 If shee please not her master, who hath betrothed her to himself, then shall^h he cause to buy her: he shal have no power to sel her to a strange people, seeing he^h despised her

g By giving an-
other money to
buy her of him.
h Or, deflowred her.

9 But if he hath betrothed her unto his son, he shall deale with her^h according to the custome of the daughters.

h That is, he shall
give her dowrie.

10 If he takeⁱ him another wife, he shall not diminish her food, her raiment, and recompense of her virginie.

i For his sonne.

11 And if he doe not these^k three unto her, then shall she goe out free, paying no money.

k Neither marrie
her himselfe, nor
give another mo-
ney to buy her,
nor bestow her
upon his son.
* Lev. 24. 17.

12 ¶ He that smiteth a man, and he die, shall die the death.

l Though a man
be killed at un-
wares, yet it is
Gods providence
that it should so
be.
* Deut. 19. 3.

13 And if a man hath not laid wait, but^l God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

m The holinesse
of the place ought
not to defend the
murderer.

14 But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine^m Altar that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

* Levit. 20. 9.
Prov. 20. 20.
Matth 15. 4.
Mark 7. 10.

17 ¶ And he that curseth his father or mother, shall die the death.

18 ¶ When men also strive together, and one smite another with aⁿ stone, or with the fist, & he die not, but lieth in bed,

n Either farre off
him, or neere.

19 If he rise againe and walke without upon his staffe, then shall he that smote him goe^o quit, save only he shall beare his charges^o for his resting, and shall pay for his healing.

o By the civill
justice.
* Or, lesing of his
time.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shall not be^p punished: for he^p his money.

p By the civill
magistrates, but
before God he is
a murderer.

22 ¶ Also if men strive and hurt a wo-

man with childe, so that her childe depart from her, and^q death follow not, he shall be surely punished according as the wo- mans husband shall appoint him, or he shall pay as the^q Judges determine.

q Of the mother,
or childe.

23 But if death follow, then thou shalt pay life for life,

* Or, arbiters.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foot for foot,

* Lev. 24. 20.

Deut. 19. 21.

Matth. 5. 38.

r The execution
of this law only
belonged to the
magistrate, Mat. 9.
38.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his servant in the eye, or his maid in the eye, and hath perished it, he shall let him go free for his eye.

s So God revenge-
eth crueltie in
the least things.

27 Also if he smite^t out his servants tooth, or his maids tooth, he shall let him go out free for his tooth.

28 ¶ If an ox gore a man, or a woman, that he die, the^u ox shall be^u stoned to death, and his flesh shal not be eaten, but the owner of the ox shall goe quit.

* Gen. 9. 5.

t If the beast be
punished, much
more shall the
murderer.

29 If the ox were wont to push in times past, and it hath been^u told his master, and he hath not kept him, and after he killeth a man or a woman, the ox shal be stoned, and his owner shall die also.

* Or, testified to his.

30 If there be set to him a^v sum of money, then he shall pay the rancome of his life, whatsoever shall be laid upon him.

v By the next of
the kindred of him
that is so slaine.

31 Whether he hath gored a son, or gored a daughter, he shal be judged after the same maner.

32 If the ox gore a servant or a maide, he shall give unto their master thirtie^x shekels of silver, and the ox shall be stoned.

x Reade Gen. 23.
15.

33 ¶ And when a man shall open a well, or when he shall digge a pit and cover it not, and an ox or an asse fall therein,

34 The owner of the pit shall^y make it good, and give money to the owner thereof, but the dead beast shall be his.

y This law for-
biddeth, not only
not to hurt, but to
beware least any
be hurt.

35 ¶ And if a mans ox hurt his neighbours ox that he die, then they shall sell the live ox, and divide the money thereof, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his own.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 In-
sisting of maidens. 18 Witchcraft. 20 Idolatry. 21 Support
of strangers, widowes, and fatherlesse. 25 Vsurie. 28 Re-
verence to Magistrates.

If a man steale an^a ox or a sheepe, and kill it or sell it, he shall restore five oxen for the ox, and four sheep for the sheep.

a Either great
beast of the herd,
or a small beast of
the flock.

* 2. Sam. 12. 6.

b Breaking an

house to enter in,

or undermining.

† Ebr. when he

summe riseth upon

him.

c He shall be put

to death, that kil-

leth him.

† Ebr. in his hand.

2 ¶ If a thiefe be found^b breaking up, and be smitten that he die, no blood shall be shed for him.

3 But if it be[†] in the day light, blood shall be shed for him: for he should make full restitution: if he had not^{wherewith}, then should

should he be sold for his theft.

† Ebr. in his land.

4 If the theft be found † with him alive, (whether it be ox, or asse, or sheep) he shall restore the double.

5 ¶ If a man do hurt field or vineyard, & put his beast to feed in another mans field, he shall recompence of the best of his own field, and of the best of his own vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corn, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution,

7 ¶ If a man deliver his neighbour money or stuffe to keep, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thief be not found, then the master of the house shall be brought unto the † Judges to sweare, whether he hath^d put his hand unto his neighbours goods, or no.

† Ebr. gods.
d That is, whether he hath stolen.

9 In all maner of trespassse, whether it be for oxen, for asse, for sheepe, for raiment, or for any manner of lost thing, which another chalengeth to be his, the cause of both parties, shall come before the Judges, and whom the Judges condemne, he shall pay the double unto his neighbour.

10 If a man deliver unto his neighbour to keep asse, or ox, or sheep, or any beast, and it die, or be † hurt, or taken away by enemies, and no man see it,

† Ebr. broken.

11 ¶ An oath of the Lord shall be between them twain, that he hath not put his hand unto his neighbours goods, and the owner of it shall take the oath, and he shall not make it good.

e They should sweare by the Name of the Lord.

12 ¶ But if it be stolen from him, he shall make restitution unto the owner thereof.

* Gen. 31. 39.

13 If it be torne in pieces, he shall bring record, and shall not make that good which is devoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

g He that hired it shall be free by paying the hire.
* Dent. 22. 28

16 ¶ And if a man entise a mayd that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to give her to him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast, shall die the death.

* Dent. 13. 13, 14, 15.

20 ¶ He that offereth unto any gods, save unto the Lord onely, shall be slaine.

* Levit. 19. 33.

21 ¶ Moreover, thou shalt not doe injury to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widow, nor fatherlesse childe. * Zech. 7. 10.

23 If thou vex or trouble such, and so he call and cry unto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

h The just plague of God upon the oppressors.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an usurer unto him: ye shall not oppresse him with usury.

* Levit. 25. 37.
Dent. 23. 19.
Psal. 15. 5.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the Sun go down:

27 For that is his covering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when he crieth unto me, I will heare him: for I am mercifull.

i For cold and necessity.

28 ¶ Thou shalt not raile upon the Judges, neither speake evill of the ruler of thy people.

* Ait. 23. 5.

29 ¶ Thine abundance and thy licour shalt thou not keep back. * The first borne of thy sons shalt thou give me.

k Thine abundance of thy corne, olve, and wine.
* Chap. 13. 2. and 34. 19.

30 Likewise shalt thou doe with thine oxen and with thy sheep: seven dayes it shall be with his damme, and the eight day thou shalt give it me.

31 ¶ Ye shall be an holy people unto me, * neither shall ye eate any flesh that is torne of beasts in the field: ye shall cast it to the dogs.

* Levit. 22. 8.
Exek. 44. 31.
l And so have nothing to doe with it.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23. The Angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

Thou shalt not † receive a false tale, neither shalt thou put thine hand with the wicked, to be a † false witnesse.

† Or, report a false tale.

2 Thou shalt not follow a multitude to doe evill, neither † agree in a controversie to decline after many, and overthrow the truth.

† Or, crush.

3 ¶ Thou shalt not esteem a poore man in his cause.

4 ¶ If thou meet thine enemies ox, or his asse going astray, thou shalt^b bring him to him again.

b If we be bound to doe good to our enemies beast, much more to our enemy himselfe.
Mat. 5. 44.

5 If thou see thine enemies^c asse lying under his burthen, wilt thou cease to help him? thou shalt help him up again with it.

c If God command to help up our enemies asse under his burden, will he suffer us to cast down our brethren with heavy burdens?
Dan. 13. 35.

6 ¶ Thou shalt not overthrow the right of thy poore in his suit.

7 Thou shalt keep thee far from a false matter, * and shalt not slay the^d innocent and the righteous: for I will not justifie a wicked man.

d Whether thou be magistrate, or art commanded by the magistrates.

8 ¶ Thou shalt take no gift: for the gift blindeth the † wise, and perverteth the

* Dent. 16. 19.
† Ebr. seeing.

words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreover, six yeares thou shalt sow thy land, and gather the fruits thereof,

11 But the seventh yeare thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leave, the beasts of the field shall eat. In like maner thou shalt do with thy vineyard, and with thine olive trees.

* Chap. 23. 10.
Dent. 5. 13.

12 * Six dayes thou shalt do thy work, and in the seventh day thou shalt rest, that thine ox and thine asse may rest, and the son of thy maid, & the stranger may be refreshed.

13 And ye shall take heed to all things that I have said unto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

f Neither by swearing by them, not speaking of them, Psal. 16. 4. Ephel. 5. 3.

* Chap. 13. 3. and 34. 16.

g That is, Easter, in remembrance that the Angel passed over, and spared the Israelites, when he slew the first borne of the Egyptians.

* Dent. 16. 16.

14 ¶ Three times thou shalt keep a feast unto me in the yeare.

15 Thou shalt keep thee feast of unleavened bread: thou shalt eat unleavened bread seven dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before me emptie:

h Which is, Whitsontide, in token that the Law was given 40 dayes after they departed from Egypt.

i This is the feast of tabernacles, signifying that they dwelled 40 yeares under the tents, or the tabernacles in the wilderness.

16 The feast also of the harvest of the first fruits of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the yeare, when thou hast gathered in thy labours out of the field.

k No leavened bread shall be then in thine house.

* Chap. 34. 26.
Dent. 14. 22.

17 These three times in the yeare shall all thy men children appeare before the Lord Jehovah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remain untill the morning.

l Meaning, that no fruit should be taken before just time: and hereby are bridled all cruel and wanton appetites.

* Chap. 33. 2.
Dent. 7. 21.

19 * The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I have prepared.

m I will give him mine authoritie, and he shall govern you in my name.

* Chap. 33. 2.
Dent. 7. 21.
Isa. 24. 11.

21 Beware of him, & heare his voyce, and provoke him not: for he wil not spare your misdeeds, because my Name is in him.

22 But if thou hearken unto his voyce, and doe all that I speake, then I will be an enemy unto thine enemies, and will afflict them that afflict thee.

23 For mine Angel shall goe before thee, and bring thee unto the Amorites, and the Hittites, and the Perrizzites, and the Canaanites, the Hivites, and the Jebusites, and I will destroy them.

* Dent. 7. 23.
n God commandeth his, not onely, not to worship idols, but to destroy them.

24 Thou shalt not bow down to their gods, neither serve them, nor doe after the works of them: but utterly overthrow

them, and break in pieces their images.

25 For ye shall serve the Lord your God, and he shall blesse thy bread and thy water, and I will take all sicknesse away from the mids of thee.

o That is, all things necessary for this present life.

* Dent. 7. 14.

26 ¶ There shall none cast their fruit nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies turn their backs unto thee:

p I will make them afraid at thy coming, & send mine Angel to destroy them, as Chap. 33. 2.

28 And I will send hornets before thee, which shall drive out the Hivites, the Canaanites, and the Hittites from thy face.

* Isa. 24. 12.

29 I will not cast them out from thy face in one yeare, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By little and little I will drive them out from thy face, untill thou increase, and inherite the land.

31 And I will make thy coasts from the red sea unto the sea of the Philistims, and from the desert unto the River: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

q Called the sea of Syria.
r Of Arabia called deserta.
s To wit, Euphrates.

32 * Thou shalt make no covenant with them, nor with their gods:

* Chap. 34. 16.
Dent. 7. 2.

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serve their gods, surely it shall be thy destruction.

t Ebr. offence, or sinne.
* Dent. 7. 16. and Isa. 23. 13.

CHAP. XXIV.

1 The people promise to obey God. 3 Moses writeth the Civill Laws. 9. 13 Moses returneth into the Mountaine. 14 Aaron and Hur have the charge of the people. 18 Moses was forty dayes and forty nights in the Mountaine.

Now he had said unto Moses, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and seventie of the Elders of Israel, and ye shall worship afar off.

a When he called him up to the mountaine to give him the laws, beginning at the 20 chap. hitherto.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe up with him.

3 ¶ Afterward Moses came and told the people all the words of the Lord, and all the Laws: and all the people answered with one voice, and said, * All the things which the Lord hath said, will we do.

b When he had received these laws in mount Sinai.
† Ebr. indgements.
* Chap. 19. 8.

4 And Moses wrote all the words of the Lord, and rose up early, and set up an Altar under the mountaine, and twelve pillars according to the twelve tribes of Israel.

* Chap. 20. 24.
† Or, at the foot of the mountaine.

5 And he sent young men of the children of Israel, which offered burnt offerings of beeves, and sacrificed peace offerings unto the Lord.

c For as yet the priesthood was not given to Levi.

6 Then Moses tooke halfe of the blood and put it in basons, and halfe of the blood he sprinkled on the Altar.

7 After

* Or, the book of the Law.

7 After hee tooke the ‡ book of the covenant, and read it in the audience of the people : who said, all that the Lord hath said, we will doe, and be obedient.

8 Then Moses took the* bloud, and sprinkled it on the people, and said, Behold, the † bloud of the covenant, w^{ch} the Lord hath made with you concerning all these things.

9 ¶ Then went up Moses and Aaron, Nadab, and Abihu, and seventie of the Elders of Israel.

10 And they^e saw the God of Israel, and under his feet was as it were a † work of a Saphir stone, and as the very heaven when it is cleare.

11 And upon the nobles of the children of Israel he^f laid not his hand: also they saw God, and^g did eat and drink.

12 ¶ And the Lord^h said unto Moses, Come up to me into the Mountaine, and be there, and I wil give theeⁱ tables of stone, and the Law, and the Commandements, which I have written, for to teach^k them.

13 Then Moses rose up, and his minister Joshua, and Moses went up into the mountain of God,

14 And said unto the Elders, Tary ye here, until we come again unto you: and behold, Aaron, and Hur^{are} with you : whosoever hath any matters, let him come to them.

15 Then Moses went up to the Mount, and the cloud covered the Mountain,

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered ‡ it six dayes: and the seventh day he called unto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was likeⁱ consuming fire on the top of the mountain, in the eyes of the children of Israel.

18 And Moses entred into the mids of the cloud, and went up to the mountain, and Moses was in the* mount fourtie daies and fourtie nights.

C H A P. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seat. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

Then the Lord spake unto Moses, saying,

2 * Speake unto the children of Israel, that they may receive an offering for me: of every man, whose heart giveth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and silver, and brasse,

4 ‡ And blue silk, and purple, and scarlet, and fine linnen, and goats^{haire},

5 And rammes skins coloured red, and the skins of badgers, and the wood^c Shittim,

6 Oyle for the light, spices for^d anointing oile, and for the perfume of sweet savour,

7 Onix stones, and stones to be set in the * Ephod, and in the * breast-plate.

8 Also they shall make me a * Sanctuary: that I may dwell among them.

9 According to all that I shew thee, even so shall ye make the form of the Tabernacle, & the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an half broad, and a cubite and an halfe high.

11 And thou shalt overlay it with pure gold: within and without shalt thou overlay it, and shalt make upon it a ‡ crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four ‡ corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and cover them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the^f Testimonie which I shall give thee.

17 Also thou shalt make a ‡ * Mercie seat of pure gold, two cubits and an halfe long, and a cubite and an half broad.

18 And thou shalt make two cherubims of gold: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie seat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie seat shall ye make the Cherubims on the two ends thereof.

20 And the Cherubims shall stretch their wings on high, covering the Mercie seat with their wings, and their faces one to another: to the Mercie seat-ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie seat above upon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee.

22 And there I will ‡ declare my self unto thee, & from above the Mercie seat * between the two Cherubims which are upon the Arke of the Testimonie, I will tell thee all things which I will give thee in commandement unto the children of Israel.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubit broad, and a cubite and a half hie:

24 And thou shalt cover it with pure gold, and make thereto a crown of gold round about.

25 Thou shalt also make unto it a border

* 1 Pet. 1.2. Heb. 9.20. d Which bloud signifieth that the covenant broken, cannot be fastened without blood shedding.

e As perfectly as their infirmities could behold his Majestie. † Ebr. brick worke.

f He made them not afraid, nor punished them. g That is, rejoiced. h The second time. i Signifying the hardness of our hearts, except God doe write his laws therein by his Spirit. Jer. 31. 33. Ezek. 11. 19. 2 Cor. 3. 3. Heb. 8. 10. and 10. 16. k To wit, the people.

‡ Or, him.

l The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his spirit, he is like a pleasant Saphir.

* Chap. 34. 28. Dent. 9. 9.

a After the morall and judicial law he giveth them the ceremoniall law, that nothing should be left to mans invention.

* Chap. 35. 5. b For the building and use of the Tabernacle. ‡ Or, yellow.

c Which is thought to be a kind of Cedar, which wil not rot. d Ordained for the Priests.

* Chap. 28. 4. * Chap. 28. 15. e A place both to offer sacrifice, and to heare the Law.

* Chap. 37. 1.

‡ Or, a circle and a border.

‡ Or, feet.

f The stone tables, the rod of Aaron and Manna, which were a Testimonie of Gods presence. ‡ Or, covering: or propitiatorie. g There God appeared mercifully unto them: and this was a figure of Christ.

‡ Or, will appoint with thee. * Numb. 7. 39.

* Chap. 37. 10.

^a Or, as hand bread.

der of ^a four fingers round about: and thou shalt make a golden crown round about the border thereof.

26 After, thou shalt make for it four rings of gold, and shalt put the rings in the four corners that are in the four feet thereof:

27 Over against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

^b To set the bread upon.

29 Thou shalt make also ^b dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set upon the Table Shewbread before me continually.

* Chap. 37. 17.

ⁱ It shall not be smoken, but beaten out of the lump of gold with the hammer.

31 ¶ ⁱ Also thou shalt make a Candlestick of pure gold: of ⁱ worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his bouls, his knops: and his flours shall be of the same.

32 Six branches also shall come out of the sides of it: three branches of the candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like unto almonds, one knop and one flour in one branch: and three bouls like almonds in the other branch: one knop and one floure: so throughout the six branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be four bouls like unto almonds, his knops and his floures.

35 And there shall be a knop under two branches made thereof: and a knop under two branches made thereof: and a knop under two branches made thereof, according to the six branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof, all this shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and the lamps thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers and snuffe dishes thereof shall be of pure gold.

^k This was the talent weight of the Temple, and weighed 120 pound.

* Hebr. 1. 5.

All. 7. 44.

39 Of a ^k talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountain.

CHAP. XXVI.

^l The form of the Tabernacle and the appurtenances. 33 The place of the Arke, of the Mercie seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with ten curtaines of fine twi-

ned linnen: and blew silk, and purple, and skarlet: and in them thou shalt make Cherubims of ^a broidered work.

^a That is, of most cunning or fine worke.

2 The length of one curtain shall be eight and twentie cubits, and the breadth of one curtain, four cubits: every one of the curtains shall have one measure,

3 Five curtains shall be coupled one to another: and the other five curtaines shall be coupled one to another.

4 And thou shalt make strings of blew silk upon the edge of the one curtain, ^b which is in the selvedge of the coupling: and likewise shalt thou make in the edge of the other curtain in the selvedge, in the second coupling.

^b On the side that the curtains might be tyed together.

5 Fiftie strings shalt thou make in one curtain, and fiftie strings shalt thou make in the edge of the curtain, which is in the ^c second coupling: the strings shall be one right against another.

^c In tying together both the sides.

6 Thou shalt make also fiftie ^d taches of gold, and couple the curtains one to another with the taches, and it shall be one ^d tabernacle.

^d Or, hooks.

^e Or, partition.

7 ¶ Also thou shalt make curtains of goates haire, to be a ^d covering upon the Tabernacle: thou shalt make them to the number of eleven curtains.

^d Left rain and weather should marre it.

8 The length of a curtain shall be thittie cubits, and the breadth of a curtain four cubits: the eleven curtains shall be of one measure.

9 And thou shalt couple five curtains by themselves, and the six curtains by themselves: but thou shalt double the ^e sixth curtain upon the forefront of the covering.

^e That is, five on the one side, and five on the other, and the six should hang over the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtain, in the selvedge of the coupling, and fifty strings in the edge of the other curtain in the second coupling.

11 Likewise thou shalt make fiftie ^f taches of brasse, and fasten them on the strings, and shalt couple the covering together, that it may be one.

^f Or, hooks.

12 And the ^g remnant that resteth in the curtains of the covering, even the half curtain that resteth, shall be left at the back side of the Tabernacle;

^g For these curtains were two cubits longer then the curtains of the Tabernacle: so that they were fider by a cubite on both sides.

13 That the cubit on the one side, and the cubit on the other side of that which is left in the length of the curtains of the covering, may remain on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make a ^h covering of rams skins died red, and a covering ^h of badgers skinnnes above.

^h To be put upon the covering that was made of goats haire.

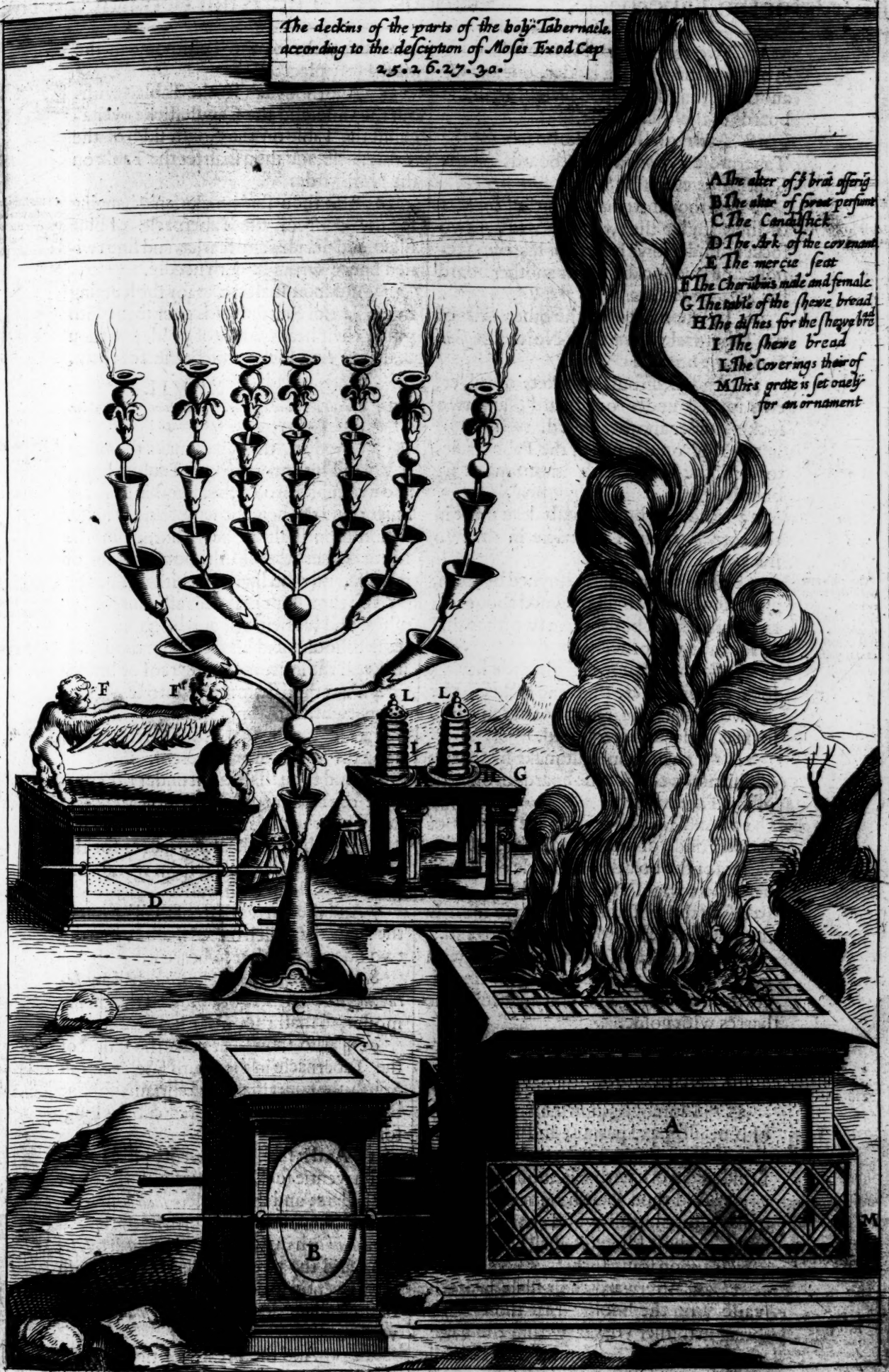
ⁱ This was the third covering for the Tabernacle.

15 ¶ Also thou shalt make boards for the tabernacle of Shittim wood to stand up.

16 Ten cubits shall be the length of a board, and a cubit and an half cubit the breadth of one board.

The deckins of the parts of the holy Tabernacle.
according to the description of Moses Exod Chap
25. 26. 27. 30.

A The altar of brass offering
B The altar of sweet perfume
C The Candlestick
D The Ark of the covenant
E The mercie seat
F The Cherubim male and female
G The table of the shewe bread
H The dishes for the shewe bread
I The shewe bread
L The Coverings thereof
M This grate is set onely
for an ornament



17 Two tenons *shall be* in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boards for the Tabernacle, *even* twentie boards on the South side, *even* full South.

*† Or, brasse pieces
wherein were the
sockets for the
tenons.*

19 And thou shalt make fourtie *†* sockets of silver under the twentie boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards.

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make six boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

*The Ebrew
word signifieth
twines: declar-
ing that they
should be so per-
fect & well joyned
as was possible.*

24 Also they shall be *†*joyned beneath, and likewise they shall be joyned above to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boards having sockets of silver, *even* sixteene sockets, *that is*, two sockets under one board, and two sockets under another board.

26 ¶ Then thou shalt make five barres of Shittim-wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall go thorow the mids of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of gold for places for the barres, and thou shalt cover the barres with golde.

** Chap. 25. 9. 40.
Hebr. 8. 5.
Art. 7. 44.*

30 So thou shalt reare up the Tabernacle, *†* according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreover, thou shalt make a vaile of blue filke, and purple, and scarlet, and fine twined linnen: thou shalt make it of broidered work with Cherubims.

*† Some read
heads of the pil-
lars.*

32 And thou shalt hang it upon foure pillars of Shittim-wood covered with gold, (whose *†* hooks shall be of gold) *standing* upon foure sockets of silver.

*† Ebr. under the
hooks: meaning
that it should hang
downward from the
hooks.*

33 ¶ Afterward thou shalt hang the vaile *†* on the hooks, that thou mayest bring in thither, *that is*, within the vaile, the Arke of the Testimony: and the vaile shall make you a separation betweene the Holy place, and the *†* most Holy place.

*1 Whereunto the
high Priest onely
entred once a
yeare.*

34 Also thou shalt put the Mercy seat

upon the Arke of the Testimony in the most Holy place.

35 And thou shalt set the Table *†* without the vaile, and the Candlestick over against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

*† Meaning, in the
holy place.*

36 Also thou shalt make an *†* hanging for the door of the Tabernacle of blue filke, and purple, and scarlet, and fine twined linnen wrought with needle.

*† This hanging
or vaile was be-
tweene the holy
place, and there
where the people
were.*

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads *shall be* of gold, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

Moreover, thou shalt make the *†* altar of Shittim-wood, five cubits long, and five cubits broad (the altar shall be foure square) and the height thereof three cubits.

*† For the burnt
offering.*

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it *†* selfe, and thou shalt cover it with brasse.

*† Of the same
wood and matter
not fastened un-
to it.*

3 Also thou shalt make his ashpens for his ashes, and his befoms, and his basins, and his flesh hooks, and his *†* censers: thou shalt make all the instruments thereof of brasse.

† Or, frequents.

4 And thou shalt make unto it a grate *like* networke of brasse: also upon that *†* grate shalt thou make foure brasen rings upon the foure corners thereof.

† Ebr. net.

5 And thou shalt put it under the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, *Isay*, of Shittim wood, and shalt cover them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be upon the two sides of the altar to beare it.

8 Thou shalt make the altar hallow *betweene* the boards, as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the *†* court of the Tabernacle in the South side, *even* full South: the court shall have curtaines of fine twined linnen, of an hundred cubites long, for one side.

*† This was the
first entry into the
Tabernacle, where
the people
abode.*

10 And it shall have twenty pillars, with their twentie sockets of brasse: the heads of the pillars, and their *†* fillets shall be silver.

*† They were ear-
taine hoops or
circles for to
beautifie the pil-
lar.*

11 Likewise on the North side in length *there shall be* hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the fillets shall be silver.

12 ¶ And the breath of the court on the West side shall have curtaines of fiftie cubits, with their ten pillars and their ten sockets.

13 And

^e Meaning curtains of fifty cubits.
^f Of the doore of the court.

13 And the breadth of the court, Eastward full East, *shall have* ^e fifty cubits.

14 Also hangings of fifteen cubits *shall be on the one* ^f side, with their three pillars, and their three sockets.

15 Likewise on the other side *shall be* hangings of fifteen cubits, with their three pillars, and their three sockets.

16 ¶ And in the gate of the court *shall be* a vail of twenty cubits, of blew silk, and purple, and scarlet, and fine twined linnen, wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall have fillets of silver round about, with their heads of silver, and their sockets of brasle.

^g Ebr. fifty in fifty.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty [†] at either end, and the height five cubits, and the hangings of fine twined linnen, and their sockets of brasle.

19 All the vessels of the Tabernacle for all manner service thereof, and all the ^g pinnes thereof, and all the pins of the court *shall be* brasle.

^g Or, stakes, where with the curtains were fastened to the ground.

20 ¶ And thou shalt command the children of Israel, that they bring unto thee pure oyle olive ^h beaten, for the light, that the lamps may alway [†] burn.

^h Such as cometh from the olive, when it is first pressed or beaten.
[†] Or, ascend up.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sons dresse them from evening to morning before the Lord, for a statute for ever unto their generations, *to be observed* by the children of Israel.

CHAP. XXVIII.

¹ The Lord calleth Aaron and his sons to the Priesthood.
⁴ Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrm and Tnimim. 38 Aaron beareth the iniquity of the Israelites offerings.

And cause thou thy brother Aaron to come unto thee, and his sons with him, from among the children of Israel, that he may serve me in the Priests office: *I meane*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes.

^a Whereby his office may bee knowne to bee glorious and excellent.

2 And thou shalt make holy garments for Aaron thy brother, ^a glorious and beautiful.

[†] Ebr. Wise in heart.

3 Therefore thou shalt speake unto all [†] cunning men, whom I have filled with the spirit of wisdom, that they make Aarons garments to ^b consecrate him, that he may serve mee in the Priests office.

^b Which is to separate him from the rest.

4 Now these shall bee the garments which they shall make, a breast-plate, and an ^c Ephod, and a robe, and a broidered coat, a mitre, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sons, that he may serve me in the Priests office.

^c A short and strait coat without sleeves put upmost upon his garments, to keep them close into him.

5 Therefore they shall take gold, and

blue filke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blew silk, and purple, & scarlet, & fine twined linnen of broidered worke.

7 The two shoulders thereof shall be joyned together by their two edges: so shall it be closed.

8 And the ^d embroidered gard of the same Ephod, which shall be upon him, shall be of the selfe same worke and stuffe, even of gold, blue filke, and purple, and scarlet, and fine twined linnen.

^d which surround his breast.

9 And thou shalt take two Onix stones, and grave upon them the names of the children of Israel.

10 Six names of them upon the one stone, and the six names that remaine, upon the second stone, according to ^e their generations.

^e As they were in age, so should they bee graven in order.

11 Thou shalt cause to grave the two stones according to the names of the children of Israel, by a graver of signers, that worketh and graveth in stone, and shalt make them to be set & embossed in gold.

12 And thou shalt put the two stones upon the two shoulders of the Ephod, as stones of ^f remembrance of the children of Israel: for Aaron shall bear their names before the Lord upon his two shoulders for a remembrance.

^f That Aaron might remember the Israelites to Godward.

13 ¶ So thou shalt make bosses of gold,

14 And two chaines of fine gold ^g at the end, of wrethen worke shalt thou make them, and shalt fasten the wrethen chaines upon the bosses.

^g Of the bosses.

15 ¶ Also thou shalt make the breast-plate of ^h judgement with broidered work: like the worke of the Ephod shalt thou make it, of gold, blue filke, & purple, & scarlet, & fine twined linnē shalt thou make it.

^h It was so called, because the High Priest could not give sentence in judgement without that on his breast.
ⁱ The description of the breastplate.

16 ⁱ Foure square it shall be and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, even foure rowes of stones: the order *shall be this*, a [†] ruby, a topaze, and a [†] carbuncle in the first row.

[†] Or, Saphir.
[†] Or, Carbuncle.

18 And in the second row thou shalt set an [†] emeraud, a saphir, and a [†] diamond.

[†] Or, Carbuncle.
[†] Or, Jasper.

19 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth row a [†] chrysolite, an onix, and a jasper: and they shall be set in gold in their embossments.

[†] Ebr. Turquoise.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, graven in signets, every one after his name, and they shall be for the twelve tribes.

22 ¶ Then thou shalt make upon the breast-plate two chaines at the ends, of wrethen worke of pure gold.

G 2 23 Thou

The pattern of the high preist clad with the holy
 ornaments and ornaments according to the description
 of Exodus Cap. xxviii together with the
 material deckings and instruments



A the mitre or bridered cap C the ephod or uppermost coat I the breast plate of Judgment
 B the robe that under the ephod D the girdle II the uppermost ring
 E the pomegranate and II the water M M the undermost ring
 F the bells of gold NN the silk lace
 G the bells of gold O the under rings
 H the golden chains

23 Thou shalt make also upon the breast-plate two rings of gold, and put the two rings on ^k the two ends of the breast-plate.

^k Which are up-
most toward the
shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the ends of the breast-plate.

25 And the *other* two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put *them* upon the shoulders of the Ephod on the fore-side of it.

^l Which are be-
neath.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the ^l two *other* ends of the breast-plate, upon the border thereof, toward the inside of the Ephod.

27 And two *other* rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it, over against the coupling of it upon the broidered gard of the Ephod.

28 Thus they shall binde the breast-plate by his rings unto the rings of the Ephod, with a lace of blew silk, that it may be *fast* upon the broidred gard of the Ephod, and that the breast-plate be not loosed from the Ephod.

^m Aaron shall not
enter into the
holy place in his
own name, but in
the name of all
the children of
Israel.

29 So Aaron shall ^m beare the names of the children of Israel in the breast-plate of judgement upon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

ⁿ Urim signifieth
light, and Thum-
min perfection:
declaring that the
stones of the
breast-plate were
most cleare, and of
perfect beautie:
by Urim also is
meant knowledge,
and Thummin
holinesse, shewing
what vertues are
required in the
Priests.

30 ¶ Also thou shalt put in the breast-plate of judgement the ⁿ Urim and the Thummim, which shall be upon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the judgement of the children of Israel upon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blew silk.

32 And the hole for his head shall be in the middes of it, having an edge of woven worke round about the collar of it: so shall it be as the collar of an habergion that it rent not.

33 ¶ And beneath upon the skirts thereof, thou shalt make pomegranates of blew silk, and purple, and scarlet, round about the skirts thereof, and bells of gold between them round about:

34 *That is*, a golden bell and a pomegranate, a golden bell and a pomegranate, round about upon the skirts of the robe.

35 So shall it be upon Aaron, when he ministreth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

^o Holinesse ap-
pertaineth to the
Lord: for he is
most holy, and no-
thing unholy may
appeare before
him.

36 ¶ Also thou shalt make a plate of pure gold, and grave thereon, as signets are graven, ^o HOLINESSE TO THE LORD.

37 And thou shalt put it on a blew silk lace, and it shall be upon the miter; *even*

upon the forefront of the miter shall it be.

38 So shall it be upon Aarons forehead, that Aaron may ^p beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes upon his forehead, to make them acceptable before the Lord.

^p Their offerings
could not be so
perfect, but some
fault would be
therein: which
sinne the high
Priest bare, and pa-
cified God.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle work.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonets shalt thou make them for glorie and comelineffe.

41 And thou shalt put them upon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and ^q fill their hands, and sanctifie them, that they may minister unto me in the Priests office.

^q That is, conse-
crate them by gi-
ving them things
to offer, and there-
by admit them to
their office.

42 Thou shalt also make them linnen breeches to cover their privities: from the loines unto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes when they come into the Tabernacle ^r of the Congregation, or when they come unto the altar to minister in the holy place, that they ^r commit not iniquitie, and so die. *This shall be a law for ever unto him, and to his seed after him.*

^r Or, of minis-
tration.

^r In not hiding
their nakednesse.

P S A L M. XXIX.

¹ The manner of consecrating the Priests. ³⁶ The continuall sa-
crifice. ⁴³ The Lord promisseth to dwell among the children of
Israel.

This thing also shalt thou do unto the when thou consecrest them, to be my Priests, ^s Take a yong calfe, and two rams without blemish,

^s Levit. 9. 2.

2 And unleavened bread, and cakes unleavened tempered with oyle, and wafers unleavened anointed with oyle: (of fine wheat floure shalt thou make them)

3 Then thou shalt put them in one basket, and ^t present them in the basket with the calfe and the two rammes,

^t To offer them in
sacrifice.

4 And shalt bring Aaron and his sonnes unto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put upon Aaron the tunicle, and the ^u robe of the Ephod, and the Ephod, & the breast-plate, and shalt close *them* to him with the broidered gard of the Ephod.

^u Which was next
under the Ephod.

6 Then thou shalt put the miter upon his head, and shalt put the holy ^v crowne upon the miter.

^v Chap. 28. 36.

7 And thou shalt take the anointing oyle, and shalt powre upon his head, and anoint him.

^v Chap. 30. 35.

8 And thou shalt bring his sonnes, and put coats upon them,

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the

G 3 bonets

* Chap. 28. 41.
† Or, consecrate them.

* Levit. 1. 4.
c Signifying, that the sacrifice was also offered for them, and that they did approve it.

* Levit. 3. 3.

* Levit. 3. 3.
2 Cor. 5. 21.

d Or, a favour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the ear.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also † fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall c put their hands upon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it upon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foot of the Altar.

13 * Also thou shalt take all the fat that covereth the inwards, and the kall, that is on the liver, and the two kidneyes, and the fat that is upon them, and shalt burne them upon the Altar.

14 But the flesh of the calfe, and his skinne, & his dounge shalt thou burne with fire without the holte: it is a † sin offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about upon the Altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, and shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burne the whole ram upon the Altar: for it is a burnt offering unto the Lord d for a sweet savour: it is an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it e upon the lap of Aarons eare, and upon the lappe of the right eare of his sonnes, & upon the thumb of their right hand, and upon the great toe of their right foot, and shalt sprinkle the blood upon the Altar round about.

21 And thou shalt take of the blood that is f upon the Altar, & of the anointing oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, & upon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams the fat and the rump, even the fat that covereth the inwards, and the kall of the liver, and the two kidneyes, and the fat that is upon them, and the right shoulder, (for it is the g ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer,

out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receive them of their hands, and burne them upon the Altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the breast of the ram of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the i heave offering, which was shaken to and fro, and which was heaved up of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their k peace offerings, even their heave offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seeth his flesh in the holy place.

32 * And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, l where-by their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things, which I have commanded thee: seven dayes shalt thou † consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for m reconciliation: and thou shalt cleanse the altar, when thou hast offered upon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, & sanctifie it, so the altar shall be most holy:

h This sacrifice the Priest did move toward the East, West, North and South.
i So called, because it was not onely shaken to and fro, but also lifted up.

k Which were offerings of thanksgiving to God for his benefits.

* Levit. 8. 31. and 24. 9. Math. 13. 4.

l That is, by the sacrifices.

† Ebr. fill their hands.

m To appease Gods wrath, that sinne may be pardoned.

holy: and whatsoever toucheth the altar, shall be holy.

* Num. 28:3.

38 ¶ * Now this is that which thou shalt present upon the altar: *even* two lambs of one yeare old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at Even.

n That is, an Omer, reade chap. 16. 16.
o Which is about a pinte.

40 And with the one lambe, a ⁿ tenth part of fine floure mingled with the fourth part of an ^o Hin of beaten oyl, & the fourth part of an hin of wine, for a drink-offering.

41 And the other lambe thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drink-offering thereof, to be, a burnt-offering for a sweet savour unto the Lord.

z Or, declare my self to you.

42 *This shall be* a continuall burnt-offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will ^z make appointment with you, to speake there unto thee.

p Because of my glorious presence,

43 There I will appoint with the children of Israel, and the place shall be sanctified by ^p my glory.

* Levit. 26. 12.
2 Cor. 6. 16.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will ^{*} dwell among the children of Israel, and will be their God.

q It is I the Lord that am their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: ^q I am the Lord their God.

CHAP. XXX.

i The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The brasen laver. 23 The anointing Oyle. 34 The making of the perfume.

a Upon the which the sweet perfume was burnt, verse 34.

Further more, thou shalt make an altar ^a for sweet perfume, of Shittim wood thou shalt make it.

b Of the same wood and matter.

2 The length thereof a cubite, and the breadth thereof a cubite (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be ^b of the same,

z Or, a circle and border.

3 And thou shalt overlay it with fine gold, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make unto it ^z a crowne of gold round about.

4 Besides this, thou shalt make under this crown two golden rings on either side: *even* on every side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt cover them with gold.

e That is, in the Sanctuarie, and not in the holiest of all.

6 After thou shalt set it ^e before the Vaile, that is neere the Ark of the Testimonie, before the Mercie seate that is upon the Testimony, where I wil appoint with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he ^d dresseth the lamps thereof, shall he burn it.

d Meaning, when he trimmeth them, and refresheth the oyle.

8 Likewise at even, when Aaron setteth up the lamps thereof, he shall burn incense: *this perfume shall be* perpetually before the Lord, throughout your generations.

6 Ye shall offer no ^e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drink-offering ^f thereon.

e Otherwise made then this, which is described.
f But it must onely serve to burn perfume.

10 And Aaron shall make reconciliation upon the horns of it once in a yeare, with the blood of the sin-offering *in the day* of reconciliation: once in the yeare shall he make reconciliation upō it throughout your generations: this is most holy unto the Lord.

11 ¶ Afterward the Lord spake unto Moses, saying,

* Num. 1. 2. 5.

12 * When thou takest the summe of the children of Israel after their number, then they shall give every man ^g a redemption of his life unto the Lord, when thou tellest them, that there be no plague among them, when thou countest them.

g Whereby he testifieth that he redeemed his life which he had forfeit, as is declared by David, 2 Sam. 24. 1.

13 This shall every man give, that goeth into the number, half a shekel, after the ^h shekel of the Sanctuarie: (* a shekel ^h twentie gerahs) the half shekel shall be an offering to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12 pence, after five shillings sterling the ounce of silver.
* Levit. 27. 25.
Num. 3. 47.
Ezek. 45. 12.

14 All that are numbred from twentie yeare old and above, shall give an offering unto the Lord.

15 The rich shall not passe, and the poore shall not diminish from half a shekel, when ye shall give an offering unto the Lord, ⁱ for the redemption of your lives.

i That God should be mercifull unto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it unto the use of the Tabernacle of the Congregation, that it may be a memorial unto the childre of Israel before the Lord, for the redemption of your lives.

17 ¶ Also the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brasse, and his foot of brasle to wash, and shalt put it between the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall ^k wash their hands and their feet thereat.

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

20 When they go into the Tabernacle of the Congregation, or when they goe unto the Altar to minister, and to make the perfume of the burnt-offering to the Lord, they shall wash themselves with water; lest they die.

21 So they shall wash their hands and their feet that they die not: and *this* shall be to them an ordinance ^l for ever, both to him & to his seed throughout their generatiōs.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake unto Moses, saying,

m Weighing so much.

n It is a kinde of reed of a very sweet flavour within, and it is used in powders, and odours.

o Chap. 29. 40.

o All things which appertain to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger or an Israelite, save only the Priests.

r In Ebrew, Sheheleth: which is a sweet kinde of gumme, and shineth as the naile.

s Onely dedicate to the use of the Tabernacle.

23 Take thou also unto thee principall spices, of the most pure myrrhe five hundred ^m shekels, of sweet Cinnamon half so much, *that is*, two hundred and fifty, and of sweet ^a Calamus, two hundred, and fiftie:

24 Also of Cassia five hundred, after the shekel of the Sanctuary, and of oyle olive an ^a hin.

25 So thou shalt make of it the oyle of holy oyntment, *even* a most precious oyntment after the art of the Apothecary: this shall be the oyle of holy oyntment.

26 And thou shalt anoint the ^a Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlestick, with all the instruments thereof, and the Altar of incense:

28 Also the Altar of burnt-offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister unto me in the Priests office.

31 Moreover, thou shalt speak unto the children of Israel, saying, This shall be an holy oynting oyle unto me, throughout your generations.

32 None shall anoint ^a mans flesh therewith, neither shall ye make any composition like unto it: *for* it is holy, and shall be holy unto you.

33 Whosoever shall make the like oyntment, or whosoever shall put any of it upon ^a a stranger, even he shall be cut off from his people.

34 And the Lord said unto Moses, Take unto thee ^a these spices, pure myrrhe and cleare gumme, and galbanum, *these* odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume composed after the art of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, & shalt put of it before *the* Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be unto you most holy.

37 And ye shall not make unto you any composition like this perfume, which thou shalt make: it shall be unto thee holy for the ^a Lord.

38 Whosoever shall make like unto that to smell thereto, even he shall be cut off from his people.

C H A P. XXXI.

2 God maketh Bezaleel and Aholiab meet for his work. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake unto Moses, saying,

2 Behold, I ^a have called by name, Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,

3 Whom I have filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all ^b workmanship:

4 To find out curious works to work in gold, and in silver, and in brasse,

5 Also in the art to set stones, and to carve in timber, and to work in all manner of workmanship.

6 And behold, I have joynd with him Aholiab the son of Ahisamach of the tribe of Dan, and in the hearts of all that are ^c wise-hearted, have I put wisdom to make all that I have commanded thee:

7 *That is*, the Tabernacle of the Congregation, and the Ark of the Testimonie, & the Mercie-seate that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the ^d pure Candlestick with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt-offering with all his instruments, and the Laver with his foot:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the ^e Anointing oyle, and sweet perfume for the Sanctuary: according to all that I have commanded thee, shall they doe.

12 ¶ Afterward the Lord spake unto Moses, saying,

13 Speake thou also unto the children of Israel, and say, ^f Notwithstanding keep ye my Sabbaths: for it is a signe between me and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 ^g Ye shall therefore keep the ^h Sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be even cut off from among his people.

15 Six dayes shall men work, but in the seventh day ⁱ is the Sabbath of the holy rest to the Lord: whosoever doth any work in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keep the Sabbath, that they may observe the ^j rest throughout their generations for an everlasting covenant.

17 It is a signe between me and the children of Israel for ever: ^k for in six dayes the Lord made the heaven and the earth, and in the seventh day ^l he ceased, and rested.

18 Thus (when the Lord had made an end of

a I have chosen, and made meet, chap. 35. 30.

b This sheweth that handycrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I have instructed them, and increased their knowledge.

d So called, because of the cunning and art used therein, or because the whole was beaten out of one piece.

e Which onely was to anoint the Priests, and the instruments of the Tabernacle, and not to burn.

f Though I command these works to be done, yet will I not that you breake my Sabbath dayes.

g Chap. 20. 8.

h Ezr. 20. 12. God repeateth this point, because the whole keeping of the law standeth in the true use of the Sabbath, which is to cease from our works, & to obey the will of God.

i Or, Sabbath.

k Gen. 1. 31. and 2. 2.

l From creating his creatures, but not from governing and preserving them.

of communing with Moses upon mount Sinai) * he gave him two tables¹ of the Testimony, even tables of stone, written with the finger of God.

CHAP. XXXII.

^a The Israelites impute their deliverance to the calf. ¹⁴ God is appeased by Moses prayer. ¹⁹ Moses breaketh the Tables. ²⁷ Hee slayeth the idolaters. ³² Moses zeale for the people.

BUT when the people saw, that Moses tarried long ere he came downe from the mountaine, the people gathered themselves together against Aaron, and said unto him, Up, ^a make us gods to goe before us: for of this Moses (the man that brought us out of the land of Egypt) we know not what is become of him.

² And Aaron said unto them, ^b Pluck off the golden eareings, which are in the eares of your wives, of your sons, and of your daughters, and bring them unto me.

³ Then all the people pluckt from themselves ^c the golden eareings, which were in their eares, and they brought them unto Aaron.

⁴ * Who received them at their hands, and fashioned it with the graving tooles, and made of it a ^d molten calf: then they said, * These be thy gods, O Israel, which brought thee out of the land of Egypt.

⁵ When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

⁶ So they rose up the next day in the morning, and offered burnt-offerings, and brought peace-offerings: also the * people fate them downe to eate and to drinke, and rose up to play.

⁷ ¶ Then the Lord said unto Moses, * Go, get thee down: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

⁸ They * are soon turned out of the way, which I commanded them: for they have made them a molten calf, and have worshipped it, and have offered therto, saying, * These be thy gods, O Israel, which have brought thee out of the land of Egypt.

⁹ Again the Lord said unto Moses, * I have seene this people, and behold, it is a stiff-necked people.

¹⁰ Now ^f therefore let me alone, that my wrath may waxe hot against them, for I will consume them: but I will make of thee a mighty people.

¹¹ * But Moses prayed unto the Lord his God, and said, O Lord, why doth thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

¹² * Wherefore shall the Egyptians ^g speak, & say, He hath brought them out

maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ^h change thy minde from this evill toward thy people.

¹³ Remember ⁱ Abraham, Izhak, and Israel: thy servants, to whom thou swarest by thine owne selfe, and saidst unto them, * I will multiply your seed, as the starrs of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

¹⁴ Then the Lord changed his mind from the evill, which he threatned to doe unto his people.

¹⁵ So Moses returned and went down from the mountain with the two Tables of the Testimony in his hand: the Tables were written on both their sides, even on the one side & on the other were they writtē.

¹⁶ And these Tables were the worke of God, and ^h this writing was the writing of God graven in the Tables.

¹⁷ And when Joshua hard the noise of the people, as they shouted, he said unto Moses, There is a noise of war in the host.

¹⁸ Who answered, It is not the noise of them that have the victory, nor the noise of them that are overcome: but I doe hear the noise of singing.

¹⁹ Now, as soon as he came neere unto the host, he saw the calf & the dancing: so Moses wrath waxed hot, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

²⁰ * After, he took the calf, which they had made, and burned it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel ⁱ drinke of it.

²¹ Also Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

²² Then Aaron answered, Let not the wrath of my Lord wax fierce: Thou knowest this people, that they are ^{even} set on mischief.

²³ And they said unto mee, Make us gods to goe before us: for wee know not what is become of this Moses (the man that brought us out of the land of Egypt.)

²⁴ Then I said unto them, Ye that have gold, pluck it off: and they brought it mee, and I did cast it into the fire, and ^{thereof} came this calf.

²⁵ Moses therefore saw that the people were ^k naked (for Aaron had made them naked unto their shame among their enemies.)

²⁶ And Moses stood in the gate of the camp, and said, Who ^{peraineth} to the Lord? let him come to mee. And all the sons of Levi gathered themselves unto him.

²⁷ Then he said unto the, Thus saith the Lord

* Deut. 9. 10.
Whereby he declared his will to his people.

^a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.
^b Thinking that they would rather forgoe idolatry, then to religne their most precious jewels.

^c Such is the rage of idolaters that they spare no cost to satisfie their wicked desires.
* Psal. 106. 19.

^d They smelted of their leaven of Egypt, where they saw calves, oxen, and serpents worshipped.
* 1 Kings 12. 28.

* 1 Cor. 10. 7.

* Deut. 9. 12.

^e Whereby wee see what necessity wee have to pray earnestly to God, to keepe us in his true obedience, and to fend us good guides.
* 1 Kings 12. 28.

* Chap. 33. 3.
Deut. 9. 13.

^f God sheweth that the prayers of the godly stay his punishment.

* Psal. 106. 23.

* Num. 14. 13.

^g Or, blasphemers.

* Or, repent.

^h That is, thy promise made to Abraham.

* Gen. 12. 7. and 15. 7. and 48. 16.

^h All these repetitions shew how excellent a thing they defrauded themselves of, by their idolatry.

* Deut. 9. 21.

ⁱ Partly, to despite them of their idolatry, and partly, that they should have none occasion to remember it afterward.

^k Both destitute of Gods favour, and an occasion to their enemies to speake evill of their God.

1 This fact did so please God, that he turned the curse of Jakob against Levi, to a blessing. Deut. 33. 9.

m In revenging Gods glory, wee must have no respect to person, but put off all carnall affection.

n So much hee esteemed the glory of God, that hee preferred it even to his owne salvation.

o I will make it knowne that hee was never predestinate in mine eternall counsell to life everlasting.

p This declareth how grievous a sin idolatry is, seeing that, at Moses prayer, God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entred into it, must passe up by the hills. * Gen. 12. 7.

* Chap. 23. 27. Isa. 24. 11. Deut. 7. 22.

* Chap. 32. 9. Deut. 9. 13.

Lord, God of Israel, Put every man his sword by his side: go to and fro, from gate to gate, through the host, and slay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moses had commanded: & there fell of the people the same day about three thousand me.

29 (For Moses had said, Consecrate your hands unto the Lord this day, even every man upon his son, and upon his brother, that there may bee given you a blessing this day.)

30 And when the morning came, Moses said unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacifie him for your sin.

31 Moses therefore went againe unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Therefore now if thou pardon their sin, thy mercy shall appear: but if thou wilt not, I pray thee, rase mee out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever have sinned against mee, I will put him out of my booke.

34 Go now therefore, bring the people unto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visit their sins upon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are said because the Lord denieth to goe up with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people. 18 And desireth to see the glory of the Lord.

Afterward the Lord said unto Moses, Depart, & goe up from hence, thou, and the people (which thou hast brought up out of the land of Egypt) unto the land which I sware unto Abraham, to Izhak, and to Jakob, saying, * Unto thy seed will I give it.

2 And * I will send an Angell before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites:

3 To a land, I say, that floweth with milk and hony: for I will not goe up with thee, * because thou art a stiff-necked people, lest I consume thee in the way.

4 And when the people heard this evill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say unto the children of Israel, Ye are a stiff-necked people, I will come suddenly upon thee, and consume thee: therefore now

put thy costly raiment from thee, that I may know ^b what to doe unto thee)

6 So the children of Israel laid their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses took his Tabernacle, & pitched it without the host far off from the host, and called it * Ohel-moed. And when any did seeke to the Lord, he went out unto the Tabernacle of the Congregation, which was without the host.

8 And when Moses went out unto the Tabernacle, all the people rose up, and stood every man at his tent doore, and looked after Moses, untill he was gone into the Tabernacle.

9 And as soon as Moses was entred into the Tabernacle, the cloudy pillar descended, and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudy pillar stand at the Tabernacle doore, all the people rose up, and worshipped every man in his tent doore.

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. After he turned again into the host, but his servant Joshua the son of Nun a yōg man, departed not out of the Tabernacle.

12 ¶ Then Moses said unto the Lord, See, thou sayest unto me, lead this people forth, & thou hast not shewed me whom thou wilt send with mee: thou hast said moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore I pray thee, If I have found favour in thy sight, shew mee now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this Nation is thy people.

14 And hee answered, My presence shall go with thee, and I will give thee rest.

15 Then hee said unto him, If thy presence goe not with us, carry us not hence.

16 And wherein now shall it be known, that I and thy people have found favour in thy sight? shall it not be when thou goest with us? so I, and thy people shall have preeminence before all the people that are upon the earth.

17 And the Lord said unto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shew mee thy glory.

19 And he answered, I will make all my good go before thee, and I will proclaim the Name of the Lord before thee: * for I will shew mercy to whom I will shew mercy, and will have compassion on whom I will have compassion.

20 Furthermore he said, Thou canst not see

b Thus either I may shew mercy if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should bee instructed of the Lords will.

d Most plainly & familiarly of all others, Num. 12. 7, 8. Deut. 34. 10.

e I care for thee, and will preserve thee in this thy vocation.

f Ebr. face. Signifying, that the Israelites should excell through Gods favour all other people, verse 16.

g Thy face, thy substance, and thy Majesty. h My mercy and fatherly care. i Read Chap. 34. verse 6. 7. k Rom. 9. 15. 2: For finding nothing in man that can deserve mercy, he will freely give his.

1 For Moses saw
not his face in full
Majestie, but as
mans weaknes
could beare.
m In mount Ho-
reb.

see my face, for there shall no man see me,
and ¹live.

21 Also the Lord said, Behold, *There is a*
place by ^m me, and thou shalt stand upon
the rock:

22 And while my glory passeth by, I wil
put thee in a cleft of the rock, & will cover
thee with mine hand while I passe by.

n So much of my
glory as in this
mortall life thou
art able to see.

23 After I will take away mine hand,
and thou shalt see my ⁿ back parts: but my
face shall not be seen.

CHAP. XXXIV.

3 The Tables are renewed. 6 The description of God. 12 All
fellowship with idolaters is forbidden. 18 The three Feasts.
28 Moses is fourty dayes in the Mount. 38 His face shin-
eth, and he covereth it with a Vail.

And the Lord said unto Moses, * Hew
thee two tables of stone, like unto the
first, and I will write upon the Tables the
words that were in the first Tables, which
thou brakest in pieces.

2 And be ready in the morning, that
thou mayest come up early unto the
mount of Sinai, and † wait there for me in
the top of the Mount.

3 But let no man come up with thee,
neither let any man be seen throughout all
the Mount, neither let the sheep nor cattel
feed ‡ before this Mount.

4 ¶ Then Moses ‡ hewed two Tables of
stone like unto the first, and rose up early in
the morning, and went up unto the Mount
Sinai, as the Lord had commanded him, &
took in his hand two Tables of stone.

5 And the Lord descended in the cloud,
and stood with him there, and proclaimed
the Name of the Lord.

6 So the Lord passed before his face, and
cried, The Lord, the Lord, strong, mercif-
ull, and gracious, slow to anger, and abun-
dant in goodnesse and trueth,

7 Reserving mercie for thousands, for-
giving iniquitie, and transgression, and sin,
and not † making *the wicked* innocent, * visi-
ting the iniquitie of the fathers, upon the
children, and upon childrens children, unto
the third and fourth generation.

8 Then Moses made haste and bowed
himself to the earth, and worshipped,

9 And said, O Lord, I pray thee, if I have
found grace in thy sight, that the Lord
would now go with us (^b for it is a stiffe-
necked people) and pardon our iniquitie
and our sin, and take us for thine inheri-
tance.

10 And he answered, Behold, * I will
make a covenant before all thy people, and
will do marveiles, such as have not been
done in all the world, neither in all Nati-
ons: and all the people among whom thou
art, shall see the work of the Lord: for it is
a terrible thing that I will do with thee.

11 Keep diligently that which I com-

mand thee this day: Behold, I will cast out
before thee the Amorites, and the Canaa-
nites, and the Hittites, and the Perizzites,
and the Hivites, and the Iebusites.

12 * Take heed to thy self, that thou
make no compact with the inhabitants of
the land whither thou goest, least they be
the cause of ^c ruine among you:

13 But ye shall overthrow their altars,
and break their images in pieces, and cut
down their ^d groves,

14 (For thou shalt bow down to
none other God, because the Lord, whose
Name is Jealous, (is a jealous God)

15 Left thou make a * compact with the
inhabitants of the land, & when they go a
whoring after their gods, and doe sacrifice
unto their gods, *some man* call thee, and
thou * eate of his sacrifice:

16 And *lest* thou take of their * daugh-
ters unto thy sons, and their daughters go
a whoring after their gods, and make thy
sons go a whoring after their gods.

17 Thou shalt make thee no gods of
^e mettall.

18 ¶ The feast of * unleavened bread
shalt thou keep: seven dayes shalt thou eat
unleavened bread, as I commanded thee, in
the time of the moneth of Abib: for in the
moneth of Abib thou camest out of Egypt.

19 * Every male that *first* openeth the
wombe, *shalbe* mine: also all the first borne
of thy flock shalbe reckened *mine*, both of
beeves and sheep.

20 But the first of the asse thou shalt
buy out with a lamb: and if thou redeem
him not, then thou shalt break his neck: all
the first born of thy sons shalt thou re-
deem, and none shall appeare before me
^f emptie.

21 ¶ * Six dayes shalt thou work, and in
the seventh day thou shalt rest: both in ear-
ing time, and in the harvest thou shalt rest.

22 ¶ * Thou shalt also observe the feast
of weekes in the time of the first fruits of
wheate harvest, and the feast of gathering
fruits in ^g the end of the year.

23 ¶ * Thrice in a yeare shall all your
men-children appeare before the Lord Je-
hovah, God of Israel.

24 For I will cast out the Nations be-
fore thee, and enlarge thy coasts, so that no
man shall ^h desire thy land, when thou shalt
come up to appeare before the Lord thy
God thrice in the year.

25 * Thou shalt not offer the blood of
my sacrifice with leaven, neither shal ought
of the sacrifice of the feast of Paschever be
left unto the morning.

26 The first ripe fruits of thy land thou
shalt bring unto the house of the Lord thy
God: yet shalt thou not ⁱ seeth a kid in his
mothers milk.

27 And

* Deut. 7.2.

c If thou follow
their wickednes,
and pollute thy
self with their
idolatric.
d Which pleasant
places they chused
for their idoles.

* Chap. 20. 5.

* Chap. 23. 32.
Deut. 7.2. 3.

* 1 Cor. 8. 10.

* 1 King 11. 2.

e As gold, silver,
brasse, or anything
that is molten:
And herein is con-
demned all manner
of idoles, whatso-
ever they be made
of.

* Chap. 23. 15.

* Chap. 13. 4.

* Chap. 13. 2.

and 22. 29.

Deut. 44. 30.

* Chap. 23. 18.
f Without offer-
ring some thing.
* Chap. 23. 12.

* Chap. 23. 16.

g Which was in
September, when
the Sun declineth,
which in the
count of political
things, they called
the end of the
year.

* Deut. 16. 16.

Chap. 23. 14. 17.

h God promiseth
to defend them &
theirs, which obey
his Commande-
ment.

* Chap. 23. 18.

i Read chap. 23.
19. Deut. 14. 21.

* Deut. 10. 1.

† Ebr. stand to me.

‡ Or, about.

‡ Or, polished.

a This ought to
be referred to the
Lord, and not to
Moses proclaim-
ing: as Chap. 33.
verse 19.

† Ebr. not making
innocent.
* Deut. 5. 9.
Ivri. 32. 18.

b Seeing the peo-
ple are thus of na-
ture, the rulers
have need to call
upon God that he
would alwayes be
present with his
Spirit.
* Deut. 5. 2.

* Chap. 24. 18.
Deut. 9. 9.

k This miracle
was to confirme
the authoritie of
the Law, and
ought no more to
be followed then
other miracles.
Deut. 4. 13.
Or, words.

1 Reade 2 Cor.
3. 2.

* 2 Cor. 3. 13.

m Which was in
the Tabernacle of
the Congregation.

* Chap. 20. 9.

n Wherein ye shal
rest from all bodi-
ly work.

¶ Chap. 27. 2.

27 And the Lord said unto Moses, Write thou these words: for after the tenour of these words I have made a Covenant with thee and with Israel.

28 So he was there with the Lord fourtie dayes and fourtie nights, and did neither eate bread nor drink water: and he wrote in the Tables the words of the Covenant, even the ten Commandements.

29 ¶ So when Moses came down from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked upon Moses, and behold, the skinne of his face shone bright, and they were afraid to come neere him.

31 But Moses called them: And Aaron & all the chiefe of the Congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said unto him in mount Sinai.

33 So Moses made an ende of communing with them, and had put a covering upon his face.

34 But, when Moses came before the Lord to speake with him, he took off the covering untill he came out: then he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the covering upon his face, untill he went to speak with God.

C H A P. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readiness of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said unto them, These are the words which the Lord hath commanded, that ye should doe them:

2 * Six dayes thou shalt work, but the seventh day shall be unto you the holy Sabbath of rest unto the Lord: whosoever doeth any work therein, shall die.

3 Yee shall kindle no fire throughout all your habitations upon the Sabbath day.

4 ¶ Againe, Moses spake unto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering unto the Lord: whosoever is of a * willing heart, let him bring this offering to the Lord, namely, gold, and silver, and brasse:

6 Also blue silk, and purple, and scarlet, and fine linnen, and goats haire,

7 And rammes skinned red, and badgers skinned, with Shittim wood,

8 And oyle for light, and spices for the anointing oyle, and for the sweet incense,

9 And onix stones, and stones to be set in the Ephod, and in the breastplate.

10 And all the wise hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the * Tabernacle, the pavilion thereof, and his covering, and his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seat, and the vaile that covereth it,

13 The Table, and the barres of it, and all the instruments thereof, & the shew-bread.

14 Also the Candlestick of light, and his instruments, and his lamps with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweet incense, and the vaile of the doore at the entering in of the Tabernacle,

16 The * Altar of burnt offering with his brasen grate, his barres and all his instruments, the laver and his foot,

17 The hangings of the Court, his pillars, and his sockets, and the vaile of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cords,

19 The * ministring garments to minister in the Holy place, & the holy garments for Aaron the Priest, and the garments of his sons, that they may minister in the Priests office,

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And every one, whose heart + encouraged him, and every one, whose spirit made him willing, came and brought an offering to the Lord, for the work of the Tabernacle of the Congregation, and for all his uses, and for the holy garments.

22 Both men and women, as many as were free-hearted, came and brought taches and earings, and rings, and bracelets, all were jewels of gold: and every one that offered, offered an offering of gold unto the Lord:

23 Every man also, which had blue silke, and purple, and scarlet, and fine linnen, and goates haire, and rammes skins died red, and badgers skins, brought them.

24 All that offered an oblation of silver & of brasse, brought the offering unto the Lord: and every one, that + had Shittim wood for any manner of work of the ministration, brought it.

25 And all the women that were wise-hearted, did spin with their hands, and brought the spun work, even the blue silk, and

b Reade Chap.
28. 3.

* Chap. 26. 31.

c Which hanged
before the Mercie
seat, that it could
not be seene.

* Chap. 30. 1.

* Chap. 27. 1.

d Such as apper-
taine to the ser-
vice of the Taber-
nacle.

+ Ebr. lifted him up.

+ Or, lookt.

+ Ebr. with whom
was found.

e Which were
wittie and expert.

& the purple, the scarlet, & the fine linnen.

26 Likewise all the women, ^f whose hearts were moved with knowledge, spun goats *haire*.

27 And the rulers brought Onix stones, and stones to be set in the Ephod, and in the breastplate.

28 Also spice, and oyle for light, and for the ^g anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose hearts moved them willingly to bring for all the work, which the Lord had commanded them to make ^h by the hand of Moses, brought a free offering unto the Lord.

30 ¶ Then Moses said unto the children of Israel, Behold, ⁱ the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah.

31 And hath filled him ^j with an excellent spirit of wisdom, of understanding, and of knowledge, and in all maner of worke,

32 To find out curious works, to work in gold, and in silver, and in brasse,

33 And in graving stones to set them, and in carving of wood, ^k even to make any maner of fine worke.

34 And he hath put in his heart that he may teach ^l other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all maner of ^m cunning, and broidered, and needle worke, in blue silk, and in purple, in scarlet, and in fine linnen and weaving, ⁿ even to doe all maner of worke and subtile inventions.

CHAP. XXXVI.

3 The great readines of the people, in ^o much that he commanded them to cease. 8 The curtaines made. 19 The coverings. 20 The boards. 31 The bars. 35 And the vails.

Then wrought Bezaleel, and Aholiab, and all ^p cunning men, to whom the Lord gave wisdom, & understanding, to know how to worke all maner of worke for the service of the ^q Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise-hearted men in whose hearts the Lord had given wisdom, ^r even as many as their hearts encouraged to come unto that work to worke it.

3 And they received of Moses all the offering which the children of Israel had brought for the worke of the service of the Sanctuary, to make it: also ^s they brought still unto him free gifts every morning.

4 So all the wise men that wrought all the holy worke, came every man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the use of the worke, which the Lord

hath commanded to be made.

6 Then Moses gave a commandment, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary: So the people were stayed from offering.

7 For the stuffe they had was sufficient for all the worke to make it, and too much.

8 ^t All the cunning men therefore among the workemen, made ^u for the Tabernacle ten curtaines of fine twined linnen, and of blue silk, and purple, and scarlet: ^v Cherubims of broidered worke made they ^w upon them.

9 The length of one curtaine ^x was twenty and eight cubites: and the breadth of one curtaine foure cubites: and the curtaines were all of one size.

10 And he coupled five curtaines together, & the other five coupled he together.

11 And he made strings of blue silk by the edge of one curtaine, in the selvedge of the coupling: likewise he made on the side of the ^y other curtaine in the selvedge in the second coupling.

12 ^z Fifty strings made he in the one curtaine, and fiftie strings made he in the edge of the ^{aa} other curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fifty ^{ab} taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goats ^{ac} haire for the ^{ad} covering upon the Tabernacle: he made them ^{ae} to the number of eleven curtaines.

15 The length of one curtaine ^{af} had thirty cubits, and the breadth of one curtaine foure cubits: the eleven curtaines were of one size.

16 And he coupled five curtaines by themselves, and six curtaines by themselves:

17 Also he made fifty strings upon the edge of ^{ag} one curtaine in the selvedge in the coupling, and fifty strings made he upon the edge of the ^{ah} other curtaine in the second coupling.

18 He made also fifty taches of brasse to couple the covering that it might be one.

19 And he made a ^{ai} covering upon the pavilion of rammes skins died red, and a covering of badgers skins above.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to ^{aj} stand up.

21 The length of a board ^{ak} was ten cubits, and the breadth of a board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So he made twenty boards for the

H South

^f That is, which were good spinners.

^g Chap. 30. 23.

^h Vnto Moses as a minister thereof.

ⁱ Chap. 31. 2.

^j Or, with the spirit of God.

^k Pertaining to graving, or carving, or such like. ^l Chap. 26. 1.

^m Eke, wise in heart.

ⁿ By the Sanctuary he meaneth here all the Tabernacle.

^o Meaning, the sacrifices.

^p A rare example, and notable, to see the people ready to serve God with their goods.

^t Chap. 26. 3. 4.

^u Which were little pictures with wings, in the forme of children.

^z Chap. 26. 16.

^{ab} Or, buckles.

^{ac} Or, peevish.

^{ai} These two were above the covering of the goats haire.

^{aj} And to beare up the curtaines of the Tabernacle.

South side of the tabernacle, even full South.

24 And fortie sockets of silver made he under the twenty boards, two sockets under one board for his two tenons, & two sockets under another board for his two tenons.

25 Also for the other side of the tabernacle toward the North, he made twenty boards,

26 And their fourty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward the West side of the Tabernacle he made fixe boards.

28 And two boards made he in the corners of the Tabernacle, for either side,

29 And they were joyned beneath, and likewise were made sure above with a ring: this he did to both in both corners.

30 So there were eight boards and their sixteene sockets of silver, under every board two sockets.

31 ¶ After, he made barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, & five barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to the other.

34 He overlayd also the boards with gold, and made their rings of gold for places for the barres, & covered the barres with gold.

35 ¶ Moreover he made a vaile of blue silk, and purple, and of scarlet, and of fine twined linnen: with Cherubims of broidered worke made he it:

36 And made therunto foure pillars of Shittim, and overlayd them with gold: whose hooks were also of gold, and he cast for them foure sockets of silver.

37 And he made an hanging for the tabernacle doore, of blue silk, and purple, & scarlet, & fine twined linnen, & needle worke,

38 And the five pillars of it with their hookes, and overlaid their chapiters and their fillets with gold, but their five sockets were of brasse.

C H A P. XXXVII.

1 The Arke. 6 The Mercie seat. 10 The Table. 17 The Candlesticks. 23 The Altar of incense.

After this, Bezaleel made the Arke of Shittim wood, two cubits and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe high:

2 And overlaid it with fine gold within and without, and made a crown of gold to it round about,

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and covered them with gold,

5 And put the barres in the rings by the sides of the arke, to beare the arke.

6 ¶ And he made the Mercie seat of pure gold: two cubits and an halfe was the length thereof, and one cubit and an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Mercie seat: even of work beaten with the hammer made he them.

8 One Cherub on the one end, and another Cherub on the other end: of the Mercie seat made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, and covered the Mercie seat with their wings, and their faces were one towards another: toward the Mercie seat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubits was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine gold, and made thereto a crown of gold round about

12 Also he made thereto a border of an hand breadth round about, & made upon the border a crown of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the four feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

16 And he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise he made the Candlestick of pure gold: of worke beaten out with the hammer made he the Candlestick, and his shaft, and his branch, his bowles, his knops, and his flowres were of one piece.

18 And six branches came out of the sides thereof: three branches of the candlestick out of the one side of it, and three branches of the candlestick out of the other side of it.

19 In one branch three bowles made like almonds, a knop & a flowre, and in another branch three bols made like almonds, a knop & a flowre: and so throughout the six branches that proceeded out of the candlestick.

20 And upon the Candlestick were foure bowles after the fashion of almonds, the knops thereof, and the flowres thereof:

21 That is, under every two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the third branch thereof, according to the six branches comming out of it.

22 Their knops and their branches were

of

g Or toward the sea, which was the sea called Mediterranean Westward from Jerusalem.

* Chap. 26. 24.

* Chap. 26. 28, and 30. 4. 5.

h Which was betweene the Sanctuary and the Holiest of all.

* Or, heads.

i Which was betweene the Court and the Sanctuary.

* Or, graven borders.

* Chap. 27. 10.

a Like battlements.

b Of the felle, same manner that the Mercie seat was.

* Or, four fingers.

* Chap. 25. 29.

* Chap. 25. 31.

of the same: it was all one * beaten worke of pure gold.

23 And he made for it seven lamps with the snuffers, and snufe-dishes thereof of pure gold.

* Heade Chap. 25. 39.

24 Of a * talent of pure gold made he it, with all the instruments thereof.

* Chap. 30. 1. 2. 3. 4.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite, (it was square) and two cubites high, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 And he made the barres of Shittim wood; and overlayd them with gold.

* Chap. 30. 23. 35.

29 And he made the holy * anointing oyle, and the sweet pure incense after the Apothecaries arte.

C H A P. XXXVIII.

1 The Altar of burnt offerings. 8 The brasen Laver. 9 The Court. 24 The summe of that the people offered.

* Chap. 27. 1.

Also he made the altar of the burnt offering * of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square, and three cubits high.

2 And he made unto it hornes in the four corners thereof: the hornes thereof were of the same, and he overlaid it with brasfe.

* Chap. 27. 3.

† Or, fire-pans.

3 Also he made all the instruments of the altar: the * ashpans, and the besoms, and the basons, the flesh hooks, and the † censers: all the instruments thereof made he of brasfe.

4 Moreover, he made a brasen grate, wrought like a net to the Altar, under the compasse of it beneath in the * mids of it,

a So that the grid-iron or grate, was halfe so hie as the Altar, and stood within it.

5 And cast foure rings of brasfe for the four ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasfe.

7 The which barres he put into the rings on the sides of the Altar to beare it withall, and made it * hollow within the boards.

* Chap. 27. 8.

8 ¶ Also he made the Laver of brasfe, and the foot of it of brasfe of the ^b glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b Rab. Kimhi saith, that the women brought their looking glasses which were of brasfe or fine metall, and offered them freely unto the use of the tabernacle: which was a bright thing, and of great majestie.

9 ¶ Finally, he made the Court on the Southside full South: the hangings of the Court were of fine twined linnen, having an hundred cubits.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their fillets were of silver.

11 An on the Northside the hangings were

an hundred cubits: their pillars twentie, & their sockets of brasfe twentie, the hookes of the pillars and their fillets of silver.

12 On the West side also were hangings of fiftie cubits, their ten pillars with their ten sockets: the hookes of the pillars, and their fillets of silver.

13 And toward the East side, full East were hangings of fiftie cubits.

14 The hangings of the one side were fiftie cubits, their three pillars, and their three sockets:

15 And of the other side of the Court-gate on both sides were hangings of fiftie cubits, with their three pillars, and their three sockets.

* Chap. 27. 14.

16 All the hangings of the Court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasfe: the hookes of the pillars and their fillets of silver, and the covering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 He made also the hanging of the gate of the court of needle work, blew filke, & purple, and scarlet, and fine twined linnen, even twentie cubits long, & five cubits in height & breadth, † like the hangings of the court.

† Ebr. over against.

19 And their pillars were foure, with their foure sockets of brasfe: their hookes of silver, and the covering of their chapters, and their fillets of silver.

20 But all the * pinnes of the tabernacle, and of the court round about were of brasfe.

* Chap. 27. 19.

21 ¶ These are the parts of the tabernacle, I meane, of the tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the * Levites, by the hand of Ithamar sonne to Aaron the Priest.

c That the Levites might have the charge thereof, and minister in the same, as did Eleazar, and Ithamar, Num. 3. 4.

22 So Bezaleel the sonne of Uri the sonne of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahimach of the tribe of Dan, a ^d cunning workman, and an embroiderer, and a worker of needle work in blue filke, and in purple, and in scarlet, and in fine linnen.

d As a graver, or carpenter, Chap. 31. 4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents, and seven hundred and thirtie shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbered in the Congregation, was an hundred talents, and a thousand seven hundred seventy and five shekels after the shekel of the Sanctuary.

26 A † portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbered from twentie years old and above, among six hundred

† Or, halfe a shekel.

thousand, and three thousand, and five hundred and fiftie men.

27 Moreover there were an hundred talents of silver, to cast the sockets of the Sanctuary, and the sockets of the Vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seven hundred and seventy and five *shekels*, and overlaid their chapiters, and made fillets about them.

^e Rende the weight of a talent, Chap. 25. 39.

29 Also the brasse of the offering was seventie talents, and two thousand, and foure hundred shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the altar,

31 And the sockets of the Court round about, and the sockets of the Court gate, and all the pins of the Tabernacle, and all the pins of the Court round about.

* Chap. 27. 19.

C H A P. XXXIX.

1 The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made and finished. 43 Moses blest the people.

^a As coverings for the Arke, the Candlestick, the Altars, and such like. * Chap. 31. 10. and 35. 19.

Moreover, they made garments of ministration to minister in the Sanctuary, of blue filke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blue filke, and purple, and scarlet, and fine twined linnen.

3 And they did beate the gold into thin plates, and cut it into wyers, to worke it in the blue filke, and in the purple, and in the scarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was upon him, was of the same stuffe, and of like work: even of gold, of blue filke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

* Chap. 28. 9.

6 ¶ And they wrought two onix stones closed in ouches of gold, and graved, as signs are graven, with the names of the children of Israel,

^b That is, of very fine and curious workmanship.

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

* Chap. 28. 12.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod: to wit, of gold, blue filke, and purple, and scarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes

of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11 And in the second row, an Emeraud, a Saphir, and a Diamond:

12 Also in the third row, a Turkeis, an Achate, an Hematite:

^c Or, a figure, which stone authors write that it commeth of the urine of the beast called Lynx.

13 Likewise in the fourth row, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, even twelve after their names, graven like signets every one after his name, according to the twelve tribes.

^d That is, every tribe had his name written in a stone.

15 After, they made upon the breastplate chaines at the ends, of wrethen worke and pure gold.

16 They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two other ends of the two wrethen chaines, they fastened in the two bosses, and put them on the shoulders of the Ephod upon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate upon the edge or it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, and over against his coupling above the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings unto the rings of the Ephod, with a lace of blue silk, that it might be fast upon the broidered gard of the Ephod, & that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreover, he made the robe of the Ephod of woven work, altogether of blue filke.

^e Which was next under the Ephod.

23 And the hole of the robe was in the mids of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

^f Where he should put thorow his head.

24 And they made upon the skirts of the robe pomegranates, of blue filke, and purple, and scarlet, and fine linnen twined.

25 They made also bells of pure gold, and put the bells betweene the pomegranates, upon the skirts of the robe, round about betweene the pomegranates.

* Chap. 28. 33.

26 A bell and a pomegranate, a bell and a pomegranate, round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coats of fine linnen, of woven worke for Aaron & for his sons.

28 And the miter of fine linnen, & goodly

* Chap. 28. 42.

ly bonets of fine linnen, and linnen * breeches of fine twined linnen.

29 ¶ And the girdle of fine twined linnen, and of blue filk, and purple, and ſcarlet, *even* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſigner, * HOLINES TO THE LORD.

* Chap. 28. 36.

31 And they tied unto it a face of blue filke, to faſten it on high upon the miter, as the Lord had commanded Moſes.

* Chap. 27. 21.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the * Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rams ſkins died, and the coverings of badgers ſkins, and the * covering vaile,

35 The arke of the Teſtimony, and the barres thereof, and the Mercy-ſeat,

36 The Table, with all the instruments thereof, and the ſhew-bread,

37 The pure candleſtick, the lamps thereof, *even* the lamps * ſet in order, and all the instruments thereof, and the oyle for light:

38 Alſo the golden altar, and the anointing oyle, and the ſweet incenſe, and the hanging of the Tabernacle doore,

39 The braſen altar with his grate of braſſe, his barres, and all his instruments, the laver and his foot,

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the court gate, and his coards, and his pins, and all the instruments of the ſervice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerve in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſons garments to miniſter in the Prieſts office.

42 According to every point that the Lord had * commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded: ſo had they done: and Moſes * bleſſed them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared up. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord ſpake unto Moſes, ſaying,

2 In the * *fiſt* day of the fiſt moneth,

in the *very* fiſt of the *ſame* moneth ſhalt thou ſet up the Tabernacle, *called* the Tabernacle of the Congregation:

3 And thou ſhalt put therein the arke of the Teſtimony, and cover the arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the candleſtick, and light his lamps,

5 And thou ſhalt ſet the incenſe altar *b* of gold, before the arke of the teſtimony, and put the * hanging at the doore of the Tabernacle.

6 Moreover, thou ſhalt ſet the burnt offering altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Laver between the Tabernacle of the Congregation and the altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court gate.

9 After, thou ſhalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou ſhalt anoint the altar of the burnt offering, and all his instruments, and ſhalt ſanctifie the altar, that it may be an altar moſt holy.

11 Alſo thou ſhalt anoint the Laver and his foot, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſons unto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoint him, and ſanctifie him, that he may miniſter unto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſons, and clothe them with garments,

15 And ſhalt anoint them as thou diſt anoint their father, that they may miniſter unto mee in the Prieſts office: for their anointing ſhall be a *ſigne*, that the Prieſthood, *d* ſhall bee everlaſting unto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did hee.

17 ¶ Thus was the Tabernacle reared up the fiſt day of the fiſt moneth, in the *e* ſecond yeare.

18 Then Moſes reared up the Tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the barres of it, and reared up his pillars,

19 And he ſpread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moſes.

H 3

10 ¶ And

g So called, because it hanged before the Mercy ſeat, and covered it from ſight, Chap. 35. 12.

h Or, which Aaron dreſſed and re-freſhed with oyle every morning, Chap. 30. 7.

i Signifying, that in Gods matters man may neither add nor diminiſh.

k Praiſed God for the peoples diligence, and prayed for them.

a After that Moſes had bene ſourty dayes and ſourty nights in the mount, that is, from the beginning of Auguſt to the tenth of September, hee came downe, and cauſed this worke to be done: which being finiſhed: was ſet up in Abib, which moneth containeth halfe March and halfe April.

b That is, the altar of perfume, or to burn incenſe on.
c This hanging or vaile was between the Sanctuary and the Court.

d Till both the Prieſthood and the ceremonies ſhould ende, which was at Chriſts coming.

* Num. 7. 1.
e After they came out of Egypt. Num. 7. 1.

^f That is, the Tables of the law, Chap. 31. 18. and 34. 29.

20 ¶ And he tooke and put the^f testimony in the arke, and put the bars in the rings of the arke, and set the Mercy seat on high upon the arke.

^g Chap. 35. 12.

21 He brought also the arke into the tabernacle, and hanged up the^{*} covering vaile, and covered the arke of the testimony, as the Lord had commanded Moses.

22 ¶ Furthermore he put the table in the tabernacle of the Congregation, in the North side of the tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlestick in the tabernacle of the Congregation, over against the table toward the South side of the tabernacle.

^h Or, as up.

25 And he[†] lighted the lamps before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover he set the golden altar in the tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

ⁱ Betweene the Sanctuary and the Court.

28 ¶ Also hee hanged up the vaile at the[‡] doore of the tabernacle.

29 After hee set the burnt offering altar without the doore of the tabernacle, called the tabernacle of the Congregation, and offered the burnt offering and the sacrifice

thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee set the Laver betweene the tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sons washed their hands and their feet thereat.

32 When they went into the tabernacle of the Congregation, and when they approached to the altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared up the Court round about the tabernacle and the altar, and hanged up the vaile at the court gate: so Moses finished the worke.

34 ¶^{*} Then the cloud covered the tabernacle of the Congregation, and the glory of the Lord filled the tabernacle.

^h Num. 9. 15.
ⁱ King. 6. 10.

35 So Moses could not enter into the tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 Now when the cloud ascended up from the tabernacle, the children of Israel went forward in all their journeyes.

37 But if the cloud ascended not, then they journeyed not till the day that it ascended.

38 For^h the cloud of the Lord^{was} upon the tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their journeyes.

^h Thus the presence of God preserved and guided them night and day, till they came to the land promised.



THE THIRD BOOK OF MOSES, CALLED * LEVITICVS.

^g Because in this book is chiefly contained of the Levites, and of things pertaining to their office.

THE ARGUMENT.

AS God daily by most singular benefits declared himselfe to be mindfull of his Church: so he would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lack of temporall things, or ought that belonged to his Divine Service and Religion. Therefore he ordained divers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices, conversation and portion: he shewed what feast they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sin is death, and that without the blood of Christ, the innocent Lambe, there can be no forgiveness of sins. And because they should give no place to their owne inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribeth even to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised favour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP.

C H A P. I.

2 Of burnt offerings for particular persons. 3. 10 and 14 The manner to offer burnt offerings as well of bullocks, as of sheep and birds.

a Hereby Moses declareth, that hee taught nothing to the people, but that which he received of God.



Now the Lord called Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speake unto the children of Israel, and thou shalt say unto them,

If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of cattell, as of beeves and of sheepe.

3 * If his sacrifice be a burnt offering of the herd, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the tabernacle of the Congregation before the Lord.

4 And hee shall put his hand upon the head of the burnt offering, & it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullock before the Lord, and the Priests Aarons sons shall offer the blood, and shall sprinkle it round about upon the altar, that is by the door of the tabernacle of the Congregation.

6 Then shall hee slay the burnt offering, and cut it in pieces.

7 So the sons of Aaron the Priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 Then the Priests Aarons sons shall lay the parts in order, the head and the caul, upon the wood that is in the fire which is upon the altar.

9 But the inwards thereof and the legs thereof hee shall wash in water, and the Priest shall burn all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet savour unto the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish,

11 And he shall kill it on the North side of the altar before the Lord, and the Priests Aarons sons shall sprinkle the blood thereof round about upon the altar.

12 And he shall cut it in pieces, separating his head and his caul, and the Priest shall lay them in order upon the wood that lieth in the fire which is on the altar:

13 But he shall wash the inwards, and the legs with water, and the Priest shall offer the whole, and burn it upon the altar: for it is a burnt offering, and oblation made by fire for a sweet savour unto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then hee

shall offer his sacrifice of the turtle doves, or of the young pigeons.

15 And the Priest shall bring it unto the altar, and wring the neck of it asunder, & burn it on the altar: and the blood thereof shall be pressed upon the side of the altar.

16 And he shall pluck out his maw with his fethers, and cast them beside the altar on the East part in the place of the ashes,

17 And he shall cleave it with his wings, but not divide it asunder: and the Priest shall burn it upon the altar upon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet savour unto the Lord.

C H A P. II.

The meat offering is after three sorts: of fine flowre unbaken, of bread baken. 14 And of corne in the eare.

And when any will offer a meat offering unto the Lord, his offering shall be of fine flowre, and he shall powre oyl upon it, and put incense thereon,

2 And shall bring it unto Aarons sons the Priests, and he shall take thence his handfull of the flowr, and of the oyl with all the incense, and the Priest shall burn it for a memoriall upon the altar: for it is an offering made by fire for a sweet savour unto the Lord.

3 * But the remnant of the meat offering shall be Aarons and his sons: for it is most holy of the Lords offering made by fire.

4 ¶ If thou bring also a meat offering baken in the oven, it shall be an unleavened cake of fine flowre mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meat offering be an oblation of the frying pan, it shall be of fine flowre unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and poure oyl thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the chaldron, it shall be made of fine flowre with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) unto the Lord, and shalt present it unto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meat offering a memoriall of it, and shall burn it upon the altar: for it is an oblation made by fire for a sweet savour unto the Lord.

10 But that which is left of the meat offering shall be Aarons & his sons: for it is most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burn leaven nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer them unto the Lord, but they

i The Ebrew word signifieth to pinch off with the nail.

Or, strained, or pressed.

k On the side of the court gate in the pans which stood with ashes, Exod. 27. 3.

a Because the burnt offering could not be without the meat offering.

b The Priest.

c To signifie that God remembereth him that offereth.

* Eccles. 7. 31.

d Therefore none could eat of it but the Priests.

e Which is a gift offered to God to pacifie him.

* Lev. 2.

* Exod. 29. 18.

f That is, fruits which are sweet as hony, ye may offer.

g. But reserved for the Priests.

shall not be burnt upon the Altar for a sweet savour.

* Mark 9. 29.
h. Which they were bound as by a covenant to use in all sacrifices. Num. 18. 19.
2 Chron. 13. 5.
Ezek. 43. 24.
or it meaneth a sure and pure covenant.

13. (All the meat offerings also shalt thou season with * salt, neither shalt thou suffer the salt of the Covenant of thy God to be lacking from thy meat offering, but upon all thine oblations thou shalt offer salt.)

* Chap. 23. 14.
* Or, full ears, for the word signifies a fruitful field. Read 2 Chron. 26. 10, in the same given.

14. If then thou offer a meat offering of thy first fruits unto the Lord, thou shalt offer for thy meat offering of thy first fruits, * ears of corne dried by the fire, and wheat beaten out of $\frac{1}{2}$ the Greene eares.

15. After, thou shalt put oyl upon it, & lay incense thereon: for it is a meat offering.

16. And the Priest shall burn the memorial of it, even of that that is beaten, and of the oyl of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

CHAP. III.

The manner of peace offerings, and beasts for the same. 17. The Israelites may neither eat fat nor blood.

a. A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

Also, if his oblation be a * peace offering, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish, before the Lord,

And shall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sons the Priests shall sprinkle the blood upon the altar round about.

b. One part was burnt, another was to the Priests, and the third to him that offered. * Exod. 29. 22.

3. So he shall offer $\frac{1}{2}$ part of the peace offerings as a sacrifice made by fire unto the Lord, even the * fat that covereth the inwards, and all the fat that is upon the inwards.

4. He shall also take away the two kidneys, and the fat that is on them, and upon $\frac{1}{2}$ the flanks, and the caul on the liver with the kidneys.

c. Or, the kidneys, and the fat that is on them, and upon $\frac{1}{2}$ the flanks.

5. And Aarons sons shall burn it on the altar, with the burnt offering, which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord.

6. ¶ Also if his oblation be a peace offering unto the Lord out of the flock, whether it be * male or female, he shall offer it without blemish.

c. In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the males; so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

7. If he offer a lambe for his oblation, then he shall bring it before the Lord,

8. And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the congregation, and Aarons sons shall sprinkle the blood thereof round about upon the altar.

d. The burnt offering was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder & breast, with the two jaws & the maw were the Priests, and the rest his that offered.

9. After, of the peace offerings he shall offer $\frac{1}{2}$ an offering made by fire unto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the back bone, & the fat that covereth the inwards, and all the fat that is upon the inwards.

10. Also he shall take away the two kidneys, with the fat that is upon them and

upon the * flanks, and the caul upon the liver with the kidneys. * Verse 4.

11. Then the Priest shall burn it upon the altar, as the meat of an offering made by fire unto the Lord.

12. ¶ Also if his offering be a goat, then shall he offer it before the Lord,

13. And shall put his hand upon the head of it, and kill it before the * Tabernacle of the Congregation, and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

e. Meaning at the North side of the Altar. Chap. 2. 1.

14. Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15. Also he shall take away the two kidneys, and the fat that is upon them, and upon the flanks, and the caul upon the liver with the kidneys.

16. So the Priest shall burn them upon the Altar, as the meat of an offering made by fire for a sweet savour: * all the fat is the Lords.

* Chap. 7. 25.
f. By eating fat, was meant to be carnall, and by blood eating was signified cruelty. * Genes. 9. 4.
Chap. 17. 14.

17. This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eat neither fat nor * blood.

CHAP. IV.

The offering for sin done of ignorance. 3. For the Priest, 13. The Congregation, 22. The ruler, 27. And the private man.

Moreover the Lord spake unto Moses, saying,

2. Speake unto the children of Israel, saying, If \dagger any shall sin through * ignorance, in any of the Commandements of the Lord, (which ought not be done) but shall doe contrary to any of them,

† Ebr. a fault.
a That is, of negligence or ignorance, specially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Numb. 15. 22.
b Meaning, the high Priest.

3. If the \dagger Priest that is anointed do sin (according to the sin of the people) then shall he offer for his sin which he hath sinned, a yong bullock without blemish unto the Lord for a sin offering.

4. And he shall bring the bullock unto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullocks head, and \dagger kill the bullock before the Lord.

c. Hereby signifying that he deserved the same punishment which the beast suffered.

5. And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6. Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the \dagger Sanctuary.

d. Which was between the Holies of all, and the Sanctuary.

7. The Priests also shall put some of the blood before the Lord, upon the horns of the altar of sweet incense, which is in the * Tabernacle of the Congregation, then shall he poure * all the rest of the blood of the bullock at the foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation.

e. Which was in the court: meaning by the Tabernacle, the Sanctuary: and in the end of this verse it is taken for the court.
* Chap. 5. 9.

8. And

8 And he shall take away all the fat of the bullock for the sinne offering: *to wit*, the fat that covereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneis, and the fat that is upon them, and upon the flanks, and the kail upon the liver with the kidneis,

10 As it was take away from the bullock of the peace offerings, and the Priest shall burn them upō the Altar of burnt offering.

11 * But the skin of the Bullock, and all his flesh, with his head, and his legs, and his inwards, and his dounge *shall he beare out*.

12 So he shall carie the whole bullock out of the * hofte unto a clean place, where the ashes are powred, and shall burn him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the ^f whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and have done *against* any of the Commandements of the Lord which should not be done, and have offended:

14 When the sin which they have committed shall be known: then the Congregation shall offer a yong bullock for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the ^s Elders of the Congregation shall put their hands upon the head of the bullock before the Lord, and ‡ he shall kill the bullock before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, *even* before the vaile.

18 Also he shall put *some* of the blood upon the horns of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he poure all the *rest* of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and ‡ burn it upon the Altar.

20 And the Priest shall doe with this bullock, as he did with the bullock for *his* sin: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carry the bullock without the hofte, and burn him as he burned the first bullock: *for* it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sin, and doe through ignorance *against* any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne, which

he hath committed, then shall he bring for his offering an ‡ hee goat without blemish,

24 And shall lay his hand upon the head of the hee goat, and kill it in ^{the} place where he should kill the burnt offering before the Lord: *for* it is a sin offering.

25 Then the Priest shall take of the blood of the sin offering with his finger, and put it upon the hornes of the burnt offering altar, & shall poure *the rest* of his blood at the foot of the burnt offering Altar,

26 And shall burn all his fat upon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sin, and shall be forgiven him.

27 ¶ Likewise if any of the ‡ people of the land shall sinne through ignorance in doing *against* any of the Commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sin which he hath committed, then he shall bring for his offering, ‡ a shee goat without blemish for his sin which he hath committed,

29 * And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it upon the hornes of the burnt offering Altar, and poure all *the rest* of the blood thereof at the foot of the Altar.

31 And shall take away all his fat, as the fat of the peace offering is taken away, and the Priest shall burn it upon the Altar for a * sweet savour unto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for his sin offering, he shall bring a femal without blemish,

33 And shall lay his ¹ hand upon the head of the sin offering, and he shall slay it for a sin offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sin offering with his finger, and put it upon the hornes of the burnt offering Altar, and shall poure all *the rest* of the blood thereof at the foot of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb of the peace offerings is taken away: then the Priest shall burn it upon the altar ^m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

^r Of him that testifieth not the truth, if he heare another swear falsely. ⁴ Of him that voweth falsely. ¹⁵ Of him that by ignorance withdraweth any thing dedicate to the Lord.

¶ If if any have sinned, that is, ‡ if he have heard the voice of an oath, and he can be a witnesse, whether he hath seen

[†] Or, the male goat of the filds.

^h That is, the Priest shall kill it: for it was not lawful for any out of that office to kill the beast.

ⁱ Wherein he represented Jesus Christ.

[†] Or, private persons.

[†] Or, the female of the goats.

^k Read vers. 24.

[†] Exod. 29. 18.

¹ Meaning that the punishment of his sin should be laid upon that beast, or, that he had received all things of God, and offered this willingly.

^m Or, besides the burnt offerings, which were daily offered to the Lord.

[†] Ebr. a false. [†] Or, if the Judge hath taken an oath of any other.

^{*} Exod. 29. 14. Numb. 19. 5.

^{*} Heb. 13. 11.

^f The multitude excuseth not the sin, but if all have sinned, they must all be punished. [†] Chap. 3. 2. 3. 4.

^g For all the people could not lay on their hands, therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation. [†] Or, the Priest.

[†] Or, make a perfume with it.

a Whereby it is commanded to beare witness to the truth and disclose the iniquitie of the ungodly.

or ^a knowne of it, if he doe not utter it, he shall beare his iniquitie:

2 Either if one touch any uncleane thing, whether it be a carion of an uncleane beast, or a carion of uncleane cattell, or a carion of uncleane creeping things, and is not ware of it, yet he is uncleane, and hath offended:

3 Either if he touch any uncleanness of man (whatsoever uncleanness it be that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned.

4 Either if any ^b sweare and pronounce with his lips to doe evill, or to doe good (whatsoever it bee that a man shall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of these *points*,

5 When he hath sinned in any of these *c* things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering unto the Lord for his sinne which he hath committed, *even* a female from the flock, *be it* a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But [†] if he be not able to bring a sheep, he shall bring for his trespass which he hath committed, two turtle doves, or two yong pigeons unto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them unto the Priest, who shall offer the sinne offering first, and ^{*} wring the necke of it asunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offering upon the side of the Altar, & the rest of the blood shall be [‡] shed at the foot of the Altar: *for* it is a sinne offering.

10 Also he shall offer the second for a burnt offering [‡] as the manner is: so shall the Priest ^d make an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

11 ¶ But if he ^e be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an ^{*} Ephah of fine flowre for a sinne offering, he shall put none ^f oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handful of it for the ^{*} remembrance thereof, and burn it upon the altar ^{*} with the offerings of the Lord made by fire: *for* it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these *points*, and it shall be forgiven him: and the remnant shall be the Priests, as the meat offering.

14 ¶ And the Lord spake unto Moses, saying,

15 If any person transgresse and sinne through ignorance ^g by taking away things consecrated unto the Lord, he shall then bring for his trespass offering unto the Lord a ramme without blemish out of the flock, *worth* two shekels of silver ^h by the estimation after the shekell of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and give it unto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne, and ^{*} doe against any of the commandements of the Lord, which ought not to be done, and know not, and ⁱ sinne, and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flock, in thy estimation *worth* ^{*} two shekels for a trespass offering unto the Priest: and the priest shall make an atonement for him concerning his ^k ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide evermore upon the altar. 14 The law of the meat offering. 20 The offerings of Aaron, and his sons.

¶ And the Lord spake unto Moses, saying, 2 If any sinne and commit a trespass against the Lord, and denie unto his neighbour that which was taken him to keepe, or that which was put to him ^a of trust, or doth by ^b robbrie, or by violence oppresse his neighbour,

3 Or hath found that which was lost, & denieth it, & sweareth falsely, ^{*} for any of these things that a man doth, ^c therein he sinneth:

4 When, I say, he thus sinneth, and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was delivered him to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworn falsely, he shall both restore it in the whole ^{*} summe, and shall adde the fift part more thereto, and give it unto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass unto the Lord, a ram without blemish out of the ^{*} flock, in thy estimation *worth* two shekels, for a trespass offering unto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done and trespassed therein.

¶ Then

b Or, vowrathly without just examination of the circumstances, and not knowing what shall be the issue of the same.

c Which have been mentioned before in this Chapter.

† Ebr. if his hand cannot touch, meaning, for his power.

* Chap. 1. 15.

‡ Or, poured.

‡ Or, according to the Law.
d Or, declare him to be purged of that sinne.

* Vers. 7.

e Which is about a pottle.

f As in the meat offering, Ch. 2. 1.

* Chap. 2. 2.

* Chap. 4. 35.

g As touching the first fruits, or tithes, due to the Priests and Levites.

h By the estimation of the Priest, Chap. 17. 13.

* Chap. 4. 24

i That is, a stepward remembrance that he hath sinned, when his conscience doth accuse him.
* Exod. 30. 13.

k Else if his sinne against God come of malice, he must die. Num. 15. 30.

a To bestow and occupie for the use of him that gave it.
b By any guile or unlawfull meanes.
* Num. 5. 6.
c Wherein he cannot but sin: or, wherein a man accustomed to sinne by perjurie, or such like thing.

* Num. 5. 7.

* Chap. 5. 15.

8 ¶ Then the Lord spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering, (it is the burnt offering because it burneth upon the altar all the night unto the morning, and the fire burneth on the altar)

10 And the Priests shall put on his linnen garment, & shall put on his linnen breeches upon his flesh, and take away the ashes when the fire hath consumed the burnt offering upon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the hoste, unto a clean place.

12 But the fire upon the Altar shall burn thereon, and never be put out: wherefore, the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever burn upon the Altar, and never go out.

14 ¶ Also this is the law of the meat offering, which Aarons sons shall offer in the presence of the Lord, before the Altar.

15 He shall even take thence his handfull of fine flour of the meat offering and of the oyle, and all the incense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, as a memoriall thereof unto the Lord:

16 But the rest thereof shall Aaron & his sons eat: it shall be eaten without leaven in the Holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baken with leaven: I have given it for their portion of mine offerings made by fire: for it is as the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord, made by fire: whatsoever toucheth them shall be holy.

19 ¶ Again the Lord spake unto Moses, saying,

20 This is the offering of Aaron and his sons, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried, and shalt offer the baken pieces of the meat offering for a sweet savour unto the Lord.

22 And the Priest that is anointed in his stead, among his sons shall offer it: It is the Lords ordinance for ever, it shall be burnt altogether.

23 For every meat offering of the Priest

shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake unto Moses, saying,

25 Speake unto Aaron, and unto his sons, and say, This is the law of the sinne offering, In the place where the burnt offering is killed shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there dropeth of the blood thereof upon a garment, thou shalt wash that whereon it droppeth in the Holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The law of the trespass offering: 11 Also of the peace offerings. 23 The fat and the blood may not be eaten.

Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall he sprinkle round about upon the Altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that covereth the inwards.

4 After he shall take away the two kidneys, with the fat that is on them, and upon the flanks, and the kauls on the liver with the kidneys.

5 Then the Priest shall burn them upon the Altar, for an offering made by fire unto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one law serveth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall have the skinn of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it.

10 And every meat offering mingled with oyle, and that is drie shall pertaine unto

d That is, the Ceremonies which ought to be observed therein.

e Upon his breeches parts, Exod. 28. 43.

f In the ashpan appointed for that use.

g Chap. 2. 1. numb. 15. 4.

h Chap. 2. 9.

i Or knead with leaven, and after baken.

j Exod. 29. 37.

k Exod. 16. 36. h So oft as the high Priest shall be elected and anointed.

l Or, fried.

m His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

m Chap. 4. 11. Heb. 13. 11.

n Out of the campe, Chap. 4. 12.

a Which is for the smaller sins, and such as are committed by ignorance. b At the court gate.

c The high Priest.

d The same ceremonies: notwithstanding that this word, Trespass, signifieth less than sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor liquor.

unto

unto all the sons of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer unto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine flour mixed with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leavened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one cake for an heave offering unto the Lord, and it shall be the Priests that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof untill the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth unto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it shall bear his iniquitie.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be clean shall eat thereof.

20 But if any ear of the flesh of the peace offerings that pertaineth to the Lord, having his uncleanness upon him, even the same person shall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eateth of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 ¶ Again the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, and say, Ye shall eat no fat of beeves, nor of sheep, nor of goats:

24 Yet the fat of the dead beast, & the fat of that which is torne with beasts, shall be occupied to any use, but ye shall not eat of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, even the person that eateth, shall be cut off from his people.

26 Neither shall ye eat any blood, either of fowle, or of beasts in all your dwellings.

27 Every person that eateth any blood,

even the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speak unto the children of Israel, and say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings.

30 His hands shall bring the offerings of the Lord made by fire: even the fat with the breast that he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burn the fat upon the Altar, and the breast shall be Aarons and his sons.

32 And the right shoulder shall ye give unto the Priest for an heave offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sons of Aaron, shall have the right shoulder for his part.

34 For the breast shaken to and fro, & the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, & have given them unto Aaron the Priest, and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the anointing of his sons, concerning the offerings of the Lord made by fire, in the day when he presented them to serve in the Priests office unto the Lord.

36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

C H A P. VIII.

1 The anointing of Aaron and his sons, with the sacrifice concerning the same.

Afterward the Lord spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oyle, and a bullock for the sin offering, and two rams, and a basket of unleavened bread,

3 And assemble all the company at the door of the tabernacle of the congregation

4 So Moses did as the Lord had commanded him, and the company was assembled at the door of the Tabernacle of the Congregation.

5 Then Moses said unto the company, This is the thing which the Lord hath commanded to be done.

6 And Moses brought Aaron, and his sons,

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, & free offering to receive a benefit.

h If he makes a vow to offer for else the flesh of the peace offerings must be eaten the same day.

i The sin, wherefore he offered, shall remain.
k After it be sacrificed.
l Of the peace offering, that is clean.

* Chap. 15. 3.

* Chap. 3. 17.

* Gen. 9. 4.
Chap. 17. 14.

m And should not send it by another.

* Exod. 29. 24.

n That is, his privilege, reward, and portion.

o Which sacrifice was offered when the Priests were consecrated. Exod. 29. 22.

* Exod. 28. 14.

* Exod. 30. 24.

* Exod. 29. 4.

sonnes, and washed them with water,

7 And put upon him the coat, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broidered gird of the Ephod, and bound it unto him therewith.

8 After he put the breastplate thereon, and put in the breastplate the Urim and the Thummim.

9 Also he put the miter upon his head, and put upon the miter on the forefront the golden plate, and the holy crown, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the Tabernacle and all that was therein, and sanctified them,

11 And sprinkled thereof upon the Altar seven times, and anointed the Altar and all his instruments, and the laver, and his foot, to sanctifie them)

12 * And he powred of the anointing oyle upon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sons, and put coats upon them, and girded them with girdles, and put bonets upon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullock for the sinne offering, and Aaron and his sonnes put their hands upon the head of the bullock for the sinne offering.

15 And Moses slew him, and took the blood, which he put upon the hornes of the Altar, round about with his finger, and purified the Altar, and poured the rest of the blood at the foot of the Altar: so he sanctified it, to make reconciliation upon it.

16 Then he took all the fat that was upon the inwards, and the kall of the liver, and the two kidneys, with their fat, which Moses burned upon the Altar.

17 But the bullock and his hide, and his flesh, and his dounge, he burnt with fire without the host, as the Lord had commanded Moses.

18 ¶ Also he brought the ram for the burnt-offering, and Aaron and his sons put their hands upon the head of the ram.

19 So Moses killed it, and sprinkled the blood upon the Altar round about,

20 And Moses cut the ram in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ram every whit upon the altar: for it was a burnt-offering for a sweet savour, which was made by fire unto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ram, the ram of consecrations, and Aaron and his sons layd their hands upon the head of the ram,

23 Which Moses slew, and took of the

blood of it, and put it upon the lap of Aarons right care, and upon the thumbe of his right hand, and upon the great toe of his right foot.

24 Then Moses brought Aarons sons, and put of the blood on the lap of their right eares, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moses sprinkled the rest of the blood upon the altar round about.

25 And he took the fat of the rump, and all the fat that was upon the inwards, and the kall of the liver, and the two kidneys with their fat, and the right shoulder.

26 Also he took of the basket of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27 So he put all in Aarons hands, and in his sons hands, and shook it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them upon the altar for a burnt offering: for these were consecrations for a sweet savour which were made by fire into the Lord.

29 Likewise Moses took the breast of the ram of consecrations, and shook it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses took of the anointing oyl, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and on his sons garments with him: so he sanctified Aaron his garments, and his sons, and his sons garments with him.

31 ¶ Afterward Moses said unto Aaron and his sons, seeth the flesh at the doore of the Tabernacle of the congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the congregation seven dayes, untill the dayes of your consecrations be at an end: for seven dayes, said the Lord, shall he consecrate you.

34 As he hath done this day: for the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the tabernacle of the congregation day and night, seven dayes, and shall keep the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the Lord had commanded by the hand of Moses.

* Exod. 28. 30.

a So called because this superscription, Holy to the Lord, was given in it.

b That is, the Holiest of all, the Sanctuary, and the court.

* Psal. 133. 2.

* Exod. 29. 1. Chap. 9. 2.

c Of the burnt offering.

d To offer for the sins of the people.

e In other burnt offerings, which are not of consecration or offering for himselfe, the priest hath the skin, Chap. 7. 8.

* Exod. 29. 31.

f Moses did this, because that the Priests were not yet established in their office.

* Exod. 29. 24.

* Exod. 29. 26.

g At the doore of the court. * Exod. 29. 32. Chap. 24. 9.

* Exod. 29. 35.

† Ebr. fill your hands. Or, as I have done.

h By commission given to Moses.

C H A P. IX.

⁸ The first offerings of Aaron. ²² Aaron bleſſeth the people.
²³ The glory of the Lord is ſhewed. ²⁴ The fire cometh
 from the Lord.

^a After their con-
 ſecration: for the
 ſeventh day before
 the Priests were
 conſecrated.
^{*} Exod. 29.1.

^b Aaron enreth in
 to the poſſeſſion
 of the Prieſthood,
 and offereth the
 foure principall ſa-
 crifices: the burnt
 offering, the ſinne
 offering, the peace
 offering, and the
 meat offering.

^c Before the altar,
 where his glory
 appeared.

^d Read for the
 underſtanding of
 this place.
 Hebr. 5.3. & 7.27.

^e That is, he layd
 them in order, and
 ſo they were burnt
 when the Lord
 ſent down fire.

^f All this muſt be
 underſtood of the
 preparation of the
 ſacrifices which
 were burnt after,
 verſe. 24.

ANd in the ^a eight day Moſes called
 Aaron and his ſons, and the Elders of
 Iſrael:

² * Then he ſaid unto Aaron, Take thee
 a yong calfe for a ^b ſinne offering, and a ram
 for a burnt offering, both without blemiſh,
 and bring them before the Lord.

³ And unto the children of Iſrael thou
 ſhalt ſpeak, ſaying, Take ye an hee goat for
 a ſinne offering, and a calfe, and a lamb,
 both of a yeare old, without blemiſh, for a
 burnt offering:

⁴ Alſo a bullock, and a ram for peace
 offerings, to offer before the Lord, and a
 meat offering mingled with oyle: for to
 day the Lord will appeare unto you.

⁵ ¶ Then they brought that which Mo-
 ſes commanded before the tabernacle of
 the congregation, and all the aſſembly
 drew neer and ſtood before the ^c Lord.

⁶ (For Moſes ſaid, This is the thing,
 which the Lord commanded that ye
 ſhould doe, and the glory of the Lord ſhall
 appeare unto you)

⁷ Then Moſes ſaid unto Aaron, Draw
 neer to the altar, and offer thy ſin offering,
 & thy burnt offering, & make an atonement
 for ^d thee and for the people: offer alſo the
 offering of the people, & make an atonement
 for them as the Lord hath commanded.

⁸ ¶ Aaron therefore went unto the
 altar, and killed the calfe of the ſinne of-
 fering, which was for himſelfe.

⁹ And the ſons of Aaron brought the
 blood unto him, and he dipt his finger in
 the blood, and put it upon the hornes of the,
 altar, and powred ^e the reſt of the blood at the
 foot of the altar.

¹⁰ But the fat and the kidneis, and the
 caul of the liver of the ſinne offering he
^e burnt upon the altar, as the Lord had
 commanded Moſes.

¹¹ The fleſh alſo and the hide he burnt
 with fire without the hoſte.

¹² After, he ſlew the burnt offering, & Aa-
 rons ſons brought unto him the blood, wh^h
 he ſprinkled round about upon the altar.

¹³ Alſo they brought the burnt offering
 unto him with the pieces thereof, and the
 head, and he burnt ^e them upon the altar.

¹⁴ Likewise he did waſh the inwards
 and the legs, and ^f burnt them upon the burnt
 offering on the altar.

¹⁵ ¶ Then he offered the peoples of-
 fering, and took a goat, which was the ſinne
 offering for the people, and ſlew it, and
 offered it for ſinne, as the firſt:

¹⁶ So he offered the burnt offering, and
 prepared it, according to the manner.

¹⁷ He preſented alſo the meat offering,
 and filled his hand thereof, and ^{*} beſide the
 burnt ſacrifice of the morning, he burnt ^g this
 upon the altar.

¹⁸ He ſlew alſo the bullock, and the
 ram for the peace offerings, that was for the
 people, and Aarons ſons brought unto him
 the blood, which he ſprinkled upon the al-
 tar round about.

¹⁹ With the fat of the bullock, and of
 the ram, the rump, and that which covereth
 the inwards and the kidneis, and the caul of
 the liver.

²⁰ So they laid the fat upon the breasts,
 and he burnt the fat upon the altar.

²¹ But the ^g breasts and the right shoul-
 der Aaron ſhook to and fro before the
 Lord, as the Lord had commanded Moſes.

²² So Aaron lift up his hand towards the
 people, and bleſſed them, and ^h came
 down from offering of the ſin offering, and
 the burnt offering, and the peace offering.

²³ After, Moſes and Aaron went into
 the Tabernacle of the congregation, and
 came out, and ⁱ bleſſed the people, and the
 glory of the Lord appeared to al the people.

²⁴ * And there came a fire out from the
 Lord, and conſumed upon the altar the
 burnt offering & the fat: which when all
 the people ſaw, they [†] gave thanks, and
 fell on their faces.

C R A P. X.

² Nadab and Abihu are burnt. ⁶ Iſrael mourneth for them, but
 the Priests might not. ⁹ The Priests are forbidden wine.

BUT ^{*} Nadab and Abihu, the ſons of Aa-
 ron, took either of them his cenſer, and
 put fire therein, and put incenſe thereupon,
 and offered ^{*} ſtrang fire before the Lord,
 which he had not commanded them.

² Therefore a fire went out from the
 Lord, and devoured them, ſo they died be-
 fore the Lord.

³ Then Moſes ſaid unto Aaron, This
 is it that the Lord ſpake, ſaying, I will be
^b ſanctified in them that come neer me, and
 before all the people I will be glorified: but
 Aaron, held his peace.

⁴ And Moſes called Miſhael and Elza-
 phan the ſons of Vzziel, the uncle of Aaron,
 and ſaid unto them, Come neer, carry your
[†] brethren from before the Saetuarie out
 of the hoſte.

⁵ Then they went, and carried them in
 their coats out of the hoſt, as Moſes had
 commanded.

⁶ After, Moſes ſaid unto Aaron and unto
 Eleazar and Ithamar his ſons, ^c Vncover not
 your heads, neither rent your cloathes, leſt
 ye die, and leſt wrath come upon all the
 people: but let your brethren, all the houſe
 of Iſrael bewaile the burning which the
 Lord hath ^d kinled.

⁷ And go not ye out from the doore of
 the

^{*} Exod. 29. 38.

^g Of the bullock
 and the ram.

^h Because the altar
 was neer the San-
 ctuary, which was
 the upper end,
 therefore he is ſaid
 to come downe.

ⁱ Or, prayed for
 the people.

^{*} Gen. 4. 4.
¹ King. 18. 38.
² Chron. 7. 1.

[†] Or, gave a ſhout
 for joy.

^{*} Numb. 3. 4.
 and 26. 61.
¹ Chron. 24. 2.

^a Not taken of the
 altar, which was
 ſent from heaven
 and endured untill
 the captivitie of
 Babylon.

^b I will puriſh
 them that ſerve
 me otherwiſe than
 I have comman-
 ded not ſparing
 the chiefe, that the
 people may feare
 and prayſe my
 judgements.

[†] Or, conſum.

^c As though ye
 lamented for
 them, preferring
 your carnall affe-
 ction to Gods juſt
 judgement.
 Chap. 19. 28.
 Deut. 14. 1.
^d In deſtroying
 Nabab and Abihu
 the chiefe, and
 menacing the reſt
 except they re-
 pent.

The tabernacle of the congregation, left ye die: for the anointing oyle of the Lord is upon you: and they did according to Moses commandement.

8 ¶ And the Lord spak unto Aaron, saying, 9 Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the congregation, lest ye die: *this is an ordinance for ever throughout your generations,*

10 That ye may put difference between the holy and the unholy, and between the clean and the unclean,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses.

12 ¶ Then Moses said unto Aaron, and unto Eleazar and to Ithamar his sonnes that were left, Take the meat-offering that remaineth of the offerings of the Lord, made by fire, and eate it without leaven beside the Altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duty, and thy sonnes duty of the offerings of the Lord made by fire: for so I am commanded.

14 Also the *shaken* breast, and the heave shoulder shall ye eate in a clean place: thou, and thy sonnes, and thy daughters with thee: for they are given as thy duty and thy sons duty, of the peace-offerings of the children of Israel.

15 The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to & fro before the Lord, and it shall be thine and thy sonnes with thee by a law for ever, as the Lord hath commanded.

16 ¶ And Moses sought the goat, that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most Holy? and God hath given it you, to beare the iniquitie of the congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the Holy place: ye should have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day we have offered their sin-offering, and their burnt-offering before the Lord, and such things as thou knowest are come unto me: if I had eaten the sinne-offering to day, should it have been accepted in the sight of the Lord?

20 So when Moses heard it, he was content.

CHAP. XI.

Of beasts, fowles, and birds, which be clean, and which be unclean.

After, the Lord spake unto Moses and to Aaron, saying unto them,

2 Speake unto the children of Israel, & say, * These are the beasts, which ye shall eat, among all the beasts that are on the earth.

3 Whatsoever parteth the *hoof*, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat:

4 But of them that chew the cud, or divide the hoof onely, of them ye shall not eat: as the camell, because he cheweth the cud, and divideth not the hoof, he shall be unclean unto you.

5 Likewise the conie, because she cheweth the cud, and divideth not the hoof, he shall be unclean unto you.

6 Also the hare, because he cheweth the cud, and divideth not the hoof, he shall be unclean to you.

7 And the swine, because he parteth the hoof and is cloven footed, but cheweth not the cud, he shall be unclean to you.

8 Of their flesh shall ye not eat, and their carkeis shall ye not touch: for they shall be unclean to you.

9 ¶ These shall ye eat, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, or in the rivers, them shall ye eat.

10 But all, that have not finnes nor scales in the seas, or in the rivers, of all that moveth in the waters, and of all living things that are in the waters, they shall be an abomination unto you.

11 They, I say, shall be an abomination to you: ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath not finnes nor scales in the waters, that shall be abomination unto you.

13 ¶ These shall ye have also in abomination among the fowles, they shall not be eaten: for they are an abomination, the eagle, and the goshawke, and the osprey:

14 Also the vulture, and the kite after his kinde:

15 And all ravens after their kinde:

16 The ostrich also, and the night-crow, and the seameaw, and the hawke after his kinde:

17 The little owle also, and the cormorant, and the great owle:

18 Also the redbanke, and the pelican, and the swan:

19 The stork also, the heron after his kinde, and the lapwing, and the bat:

20 Also every fowle that creepeth and goeth upon all four, such shall be an abomination unto you.

21 Yet these shall ye eat: of every fowle that creepeth, and goeth upon all foure, which have their feet and legs all of one to leap withall upon the earth,

* Gen. 7. 2. deui. 14. 4. a Or, whereof ye may eat. b He noteth foure sorts of beasts: some chew the cud only, and some have onely the foot cleft: others, neither chew the cud, nor have the hoof cleft: the fourth both chew the cud and have the hoof divided, which may be eaten.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As little fish indigendred of the slime. e As they which come of generation.

† Or, gryphon, as is in the greek.

† Or, cuckoo.

† Or, porphyrio.

† Or, have no lewmy in their feet.

* Or, drinke that might drinke.

* Or, unclean.

* Exod. 29. 24.

† Or, where is no uncleanesse. e For the breast & shoulders of the peace offerings might be brought to their families, so that their daughters might eat of them: as also of the offerings of first fruits, the first borne, and the Easter lamb. Reade Chap. 22. 12. 13. † Or, right, or portion.

f And not consumed as Nadab and Abihu.

* Chap. 6. 26.

g That is, Nadab and Abihu. h Moses bare with his infirmity, concerning his great sorrow, but doeth not leave an example to forgive them that maliciously transgress the commandment of God.

22 Of them ye shall eat these, the grasshopper after his kind, and the ^f solean after his kind, the hargol after his kind, and the hagab after his kind.

^f These were certain kinds of grasshoppers, which are not now properly known.

23 But all other fowles that creep and have foure feet, they shall be an abomination unto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shall be unclean unto the evening.

^g Out of the camp.

25 Whosoever also ^h beareth of their carkeis, shall wash his clothes, and be unclean untill even.

^h Or, hath not his feet cloven as a cloven hoof.

26 Every beast that hath clawes divided, and is ⁱ not cloven footed, nor cheweth the cud, such shall be unclean unto you: every one that toucheth them, shall be unclean.

27 And whatsoever goeth upon his pawes among all manner of beasts that goeth on all foure, such shall be unclean unto you: who so doth touch their carkeis shall be unclean untill the even.

28 And he that beareth their carkeis, shall wash his clothes, and be unclean untill the even: for such shall be unclean unto you.

^h The green frog that sitteth on the bushes.

ⁱ Or, crocodile.

29 ¶ Also these shall be unclean to you among the things that creep and move upon the earth, the weasel, and the mouse, and the ^h frog, after his kind:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the mole.

31 These shall be unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean untill the even.

32 Also whatsoever any of the dead carkeises of them doth fall upon, shall be unclean, whether it be vessel of wood, or rayment, or skin, or sack: whatsoever vessel it be that is occupied, it shall be put in the water as unclean untill the even, and ^o be purified.

ⁱ As a bottle or bagge.

33 But every earthen vessel, whereinto any of them falleth, whatsoever is within it shall be unclean, and ^o ye shall break it:

^o Chap. 6. 28.

34 All meat also that shall be eaten, if any ^o such water come upon it, shall be unclean: and all drink that shall be drunke in it all ^o such vessels shall be unclean.

35 And every thing that their carkeis fall upon, shall be unclean: the furnace or the pot shall be broken: for they are unclean, and shall be unclean unto you.

^k So much of the water as toucheth it.

36 Yet the fountaines and welles where there is plenty of water shall be clean: but that which ^o toucheth their carkeises, shall be unclean.

37 And if there fall of their dead carkeis upon any seed which useth to be sown, it shall be clean.

^l He speaketh of seed that is laid to sleep before it be sown.

38 But if any ^l water be powred upon the seed, and there fall of their dead carkeis thereon, it shall be unclean unto you:

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof, shall be unclean untill the even.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be unclean untill the even: he also that beareth the carkeis of it, shall wash his clothes, and be unclean untill the even.

41 Every creeping thing therefore that creepeth upon the earth shall be an abomination, and not be eaten.

42 Whatsoever goeth upon the breast, and whatsoever goeth upon all four, or that hath many feet among all creeping things that creep upon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selves with any thing that creepeth, neither make your selves unclean with them, neither defile your selves thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God: be sanctified therefore, and be ^m holy, for I am holy, and defile not your selves with any creeping thing, that creepeth upon the earth.

^m He sheweth why God did chuse them to be his people.

ⁿ Pet. 1. 15.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of fowles, & of every living thing that moveth in the waters, and of every thing that creepeth upon the earth:

47 That there may be a difference between the unclean and clean, and between the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A law how women should be purged after their deliverance.

And the Lord spake unto Moses, saying;

2 Speak unto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, she shall be unclean ^a seven dayes, like as she is unclean when she is put apart for her ^h disease.

^a So that her husband for that time could not resort to her.

3 And in the eighth day the foreskin of the child's flesh shall be circumcised.

^h Or, floure.

ⁱ Chap. 15. 19.

^j Luke 2. 21.

^k John. 7. 22.

^l Besides the first seven dayes.

^m As sacrifice, or such like.

ⁿ That is, into the court gate, till after fortie dayes.

^o Twile so long as if she bare a man-child.

4 And she shall continue in the blood of her purifying three ^b and thirtie dayes: she shall touch no ^c hallowed thing, nor come into the ^d Sanctuarie, untill the time of her purifying be out.

5 But if she beare a maide child, then she shall be unclean two ^e weekes, as when she hath her disease: and she shall continue in the blood of her purifying threeseore and six dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the priest a lamb of one year old for a burnt offering, and a young pigeon or a turtle dove for a sinne offering.

f Where the burnt offerings were wont to be offered.

offering, unto the doore of the Tabernacle of the Congregation;

7 Who shall offer it before the Lord; and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath had a male or female.

g Yr. if her hand had not the mark of a lamb.

* Luke 2. 24.

8 But if she be not able to bring a lamb, she shall bring two turtles, or two yong pigeons: the one for a burnt offering, and the other for a sin offering: and the Priest shall make an atonement for her: so she shall be clean.

CHAP. XIII.

2 What considerations the Priest ought to observe in judging the leprosie. 28 The blacke spot or scab. 47 And the leproy of the garment.

Moreover, the Lord spake unto Moses, and to Aaron, saying,

a That it may be suspected to be the leproy.

2 The man that shall have in the skin of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie, then he shall be brought unto Aaron the Priest, or unto one of his sonnes the Priests,

b That is, shrunk in, and be lower then the rest of the skin.

† Ebr. shall pollute him.

3 And the Priest shall look on the sore in the skin of his flesh: if the haire in the sore be turned into white, and the sore seem to be lower then the skin of his flesh, it is a plague of leprosie: therefore, the Priest shall look on him, and shall pronounce him unclean.

† Ebr. in his eye.

4 But if the white spot be in the skin of his flesh, and seem not to be lower then the skin, nor the haire thereof be turned into white, then the Priest shall shut up him that hath the plague, seven dayes.

c As having the skin drawn together, or blackish.

† Ebr. shall close him.

5 After, the Priest shall look upon him the seventh day: and if the plague seem to him to abide still, and the plague grow not in the skin, the Priest shall shut him up yet seven dayes more.

6 Then the Priest shall look on him again the seventh day, and if the plague be darke, and the sore grow not in the skin, then the Priest shall pronounce him clean, for it is a scab: therefore, he shall wash his clothes, and be clean.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, he shall be seene of the Priest yet againe.

† Or, be spread abroad.

d As toucheth his bodily disease: for his disease was not imputed to him for sin, before God, though it were the punishment of sinne.

8 Then the Priest shall consider, and if the scab grow in the skin, then the Priest shall pronounce him unclean: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought unto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and have made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him,

unclean, and shall not shut him up, for he is unclean.

12 Also if the leprosie breake out in the skin, and the leprosie cover all the skin of the plague, from his head even to his feet, whereforever the Priest looketh,

13 Then the Priest shall consider, and if the leprosie cover all his flesh, he shall pronounce the plague to be clean, because it is all turned into whitenesse: so he shall be clean.

14 But if there be raw flesh on him when he is seene, he shall be unclean.

15 For the Priest shall see the raw flesh, & declare him to be unclean, for the raw flesh is unclean: therefore, it is the leprosie.

16 Or if the raw flesh change & be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him, and if the sore be changed into white, then the Priest shall pronounce the plague clean, for it is clean.

18 ¶ The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, & the haire thereof be changed into white, the Priest then shall pronounce him unclean: for it is a plague of leprosie broken out in the bile.

21 But if the Priest look on it, and there be no white haire therein, and if it be not lower then the skin, but be darke, then the Priest shall shut him up seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him unclean, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be clean.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quick flesh of the burning have a white spot somewhat reddish or pale,

25 Then the Priest shall look upon it: and if the haire in that spot be changed into white, and it appear lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him unclean: for it is the plague of leprosie.

26 But if the Priest look on it, and there be no white hair in the spot, & be no lower then the other skin, but be darke, then the Priest shall shut him up seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be grown abroad in the skin, then the Priest shall pronounce him unclean: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a rising of the burning: the Priest shall

† Or, shut.

i For it is not that contagious leprosie that infecteth, but a kind of scurfe, which hath not the flesh raw as the leprosie.

f That is, declareth that the flesh is not found, but is in danger to be leprous.

† Or, impure.

g None were exempted, but if the Priest pronounced him unclean, he was put out from among the people, as appeareth by Mary the Prophetess, Numb. 24. 14. and by King Zedekiah, 2 Chron. 36. 10.

h If he have a white spot in the place where the burning was, and was after healed.

† Or, swelling.

therefore declare him cleane, for it is the drying up of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow hair, then the Priest shall pronounce him uncleane: for it is a black spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the black spot, and if it seem not lower then the skin, nor have any black haire in it, then the Priest shall shut up him that hath the sore of the black spot, seven dayes.

32 After, in the seventh day the Priest shall look on the sore: and if the black spot grow not, and there be in it no yellow hair, and the black spot seeme not lower then the skin,

33 Then he shall be shaven: but the place of the black spot shall he not shave: but the Priest shall shut up him that hath the black spot, seven dayes more.

34 And the seventh day the Priest shall look on the black spot: and if the black spot grow not in the skinné, nor seeme lower then the other skinné, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the black spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall look on it: and if the black spot grow in the skin, the Priest shall not seeke for the yellow haire: for he is uncleane.

37 But if the black spot seeme to him to abide, and that black haire grow therein, the black spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skin of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head lose the haire on the forepart, and be bald before, he is cleane.

42 But if there be in the bald head, or in the bald fore head a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall look upon it and if the rising of the sore be white reddish in his bald head, or in his bald fore head, appearing like leprosie in the skin of the flesh,

44 He is a leper and uncleane: therefore the Priest shall pronounce him altogether uncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall have his clothes rent, and his head bare, and shall put a covering upon his lips, and shall cry, I am uncleane, I am uncleane.

46 As long the disease shall be upon him, he shall be polluted, for he is uncleane: he shall dwell alone, without the camp shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment, or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen, or of wollen, either in a skin, or in any thing made of skin,

49 And if the sore be green or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed unto the Priest.

50 Then the Priest shall see the plague, and shut up him that hath the plague, seven dayes.

51 And shall looke on the plague the seventh day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skinné, that plague is a fretting leprosie, and uncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skin it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven dayes more,

55 Again the Priest shall look on the plague after it is washed: and if the plague have not changed his colour, though the plague have spread no further, it is uncleane: thou shalt burne it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warp, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it clean or uncleane.

CHAP.

i Which was not wont to be there, or else smaller then in any other part of the body.

ii Which was not wont to be there, or else smaller then in any other part of the body.

iii Which was not wont to be there, or else smaller then in any other part of the body.

iv He shall not care whether the yellow haire be there or no.

v By schneffe, or any other inconvenience.

m In signe of sorrow and lamentation. n Either in token of mourning, or for feare of infecting others.

* Num. 5. 2. 2 Kings 5. 5.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or whether it be in any bare place before, or behind.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

C H A P. XIV.

3 The cleansing of the leper, 34 And of the house that he is in.

And the Lord spak unto Moses, saying, **A** * This is the law of the leper in the day of his cleansing: that is, he shall be brought unto the Priest,

3 And the Priest shall goe out of the camp, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two \dagger sparrows alive, and cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds over pure water in an earthen vessell.

6 After, he shall take the live sparrow with the Cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slain, over the pure water.

7 And he shall sprinkle upon him, that must be cleansed of his leprosie, seven times, and cleanse him; and shall \dagger let go the live sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shave off all his haire, and wash himself in water, so shall he be clean: after that shall he come into the host, but shall carrie without his tent seven dayes.

9 So in the seventh day he shall shave off all his haire, both his head, and his beard, and his eyebrows: even all his haire shall he shave, and shall wash his clothes, and shall wash his flesh in water: so he shall be clean.

10 Then in the eighth day he shall take two hee lambes without blemish, and an ewe lamb of a yeare old without blemish, and three tenth deales of fine flower for a meat-offering, mingled with oyle, and a pint of oile.

11 And the Priest that maketh him clean, shall bring the man which is to be made clean, & those things before the Lord, at the doore of the tabernacle of the congregation.

12 Then the Priest shall take one lamb, and offer him for a trespass-offering; and the pint of oyle, and \dagger shake them to and fro before the Lord.

13 And he shall kill the lamb in the place where the sin-offering and the burnt offering are slaine, even in the Holy place: for as the sin-offering is the Priests, so is the trespass-offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it upon the lap of the right eare of him that shall be cleansed, and upon the thum of his right hand, and upon the great toe of his right foot.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dip his \dagger right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put upon the lap of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot, \dagger where the blood of the trespass-offering was put.

18 But the remnant of the oyle that is in the Priests hand, he shall powre upon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleanness: then after shall he kill the burnt-offering.

20 And the Priest shall offer the burnt-offering and the meat offering upon the altar: and the Priest shall make an atonement for him; so he shall be clean.

21 But if he be poore, and \dagger not able, then he shall bring one lamb for a trespass offering to be shaken, for his reconciliation, & a tenth deal of fine flour mingled with oyle, for a meat-offering, with a pint of oyle.

22 Also two Turtle doves, or two yong Pigeons; as he is able, whereof the one shall be a sinne offering, and the other a burnt-offering.

23 And he shall bring them the eighth day, for his cleansing unto the Priest, at the doore of the tabernacle of the congregation, before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pint of oyle, and the Priest shall \dagger shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass-offering, and the Priest shall take of the blood of the trespass-offering, and put it upon the lap of his right eare that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot.

26 Also the Priest shall poure of the oyle into the palme of his owne \dagger left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, upon the lap of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot: upon the place \dagger of the blood of the trespass-offering.

29 But the rest of the oyle that is in the Priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the Turtle doves:

* Math. 8. 2.
Mark. 1. 40.
Luke. 12.
a Or the ceremony which shall be used in his purification.

b Of birds which were permitted to be eaten.

c Running water, or of the fountain.

d Signifying that he that was made clean, was set as liberty, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Hebrew, is called Log, and containeth six egges in measure.

g 2nd. 19. 14.

h Chap. 7. 7.

\dagger Ebr. the finger of his right hand.

\dagger Ebr. upon the head of the trespass-offering.

\dagger Ebr. his hand cannot take it. g which is an Omer, reade Exod. 16. 16.

h Or. shall offer them as the offering that is shaken to and fro.

\dagger Ebr. into the palm of his Priests left hand.

i Or. where the blood of the trespass-offering was put. as verse. 17.

i Whether of them he can get.

doves, or of the young pigeons, ⁱ as he is able:

† Or, besides the meat-offering.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering † with the meat offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

k This order is appointed for the poore man.

32 This is the ^k law of him which hath the plague of leprosie, who is not able in his cleansing ^{to offer the whole.}

33 ¶ The Lord also spake unto Moses and to Aaron, saying,

l This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

34 When ye be come unto the land of Canaan, which I give you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the priest shall command them to emptic the house before the priest goe into it to see the plague, that all that is in the house be not made unclean; and then shall the Priest goe in to see the house;

† Or, blacknes, or hollow streaks.

37 And he shall marke the plague: and if the plague be in the wals of the house, and that there be † deep spots, greenish or reddish, which seem to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut up the house seven dayes.

39 So the Priest shall come again the seventh day: and if he see that the plague be increased in the wals of the house,

† Or, polluted.

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a † foule place without the citie.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they have pared off, without the citie in ^m an unclean place.

m Where carions were cast, and other filth, that they people might not be therewith infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come again, and breake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore unclean.

n That is, he shall command it to be pulled down, as ver. 40.
† Or, dust.

45 And he shall ⁿ breake down the house, with the stones of it, and the timber thereof, and all the † mortar of the house, and he shall carie them out of the citie unto an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, he shall be unclean until the even.

47 He also that sleepeth in the house, shall

wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the priest shall pronounce the house clean, for the plague is healed.

49 Then shall he take to purifie the house, two sparrows, and Cedar wood, and ^o skarlet lace, and hyssope,

50 And he shall kill one sparrow over pure water in an earthen vessel,

51 And shall take the Cedar wood, and the hyssope, and the skarlet lace with the live sparrow, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times.

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the live sparrow, and with the Cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward he shall let goe the live sparrow out of the towne into the broad fields: so shall he make atonement for the house, and it shall be clean.

54 This is the law for every plague of leprosie and ^p black spot.

55 And of the leprosie of the garment, and of the house,

56 And of the † swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach † when a thing is unclean, and when it is cleane.

CHAPTER XV

2 19 The manner of purging the unclean issues both of man and women. 31 The children of Israel must be separated from all uncleannes.

Moreover the Lord spake unto Moses, and to Aaron, saying,

2 Speake unto the children of Israel; and say unto them, whosoever hath an issue from his ^a flesh, is unclean, because of his issue.

3 And this shall be his uncleannes in his issue: when his flesh avoideth his issue, or if his flesh be stopped from his issue, this is his ^b uncleannes.

4 Every bed whereon he lieth that hath the issue, shall be unclean, and every thing whereon he sitteth shall be unclean.

5 Whosoever also toucheth his bed, shall wash his clothes, and wash him self in water, and shall be unclean until the even.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himself in water, and shall be unclean until the even.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes and wash himself in water, and shall be unclean until the even.

8 If

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkler: the Apostle to the Hebrews calleth it skarlet wooll, Ebr. 9. 19.

† Ebr. citie. † Ebr. on the fan of the field.

* Chap. 13. 36.

† Or rising.

† Ebr. in the day of the unclean, and in the day of the cleane.

a Whose feed either in sleeping, or else of weakness of nature, issueth as his secret part.

b Or the thing wherefore he shall be unclean.

e On whom the unclean man did spit.

d The word signifieth, every thing whereon a man rideth.

* Chap. 6. 28.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.

* Or, secret part.

g That is, when she hath her flowers, whereby she is separate from her husband, and from touching of any holy thing.

18 If he also, that hath the issue, spit upon him that is clean, he shall wash his clothes, and wash himself in water, and shall be unclean untill the even.

19 And what saddle soever he rideth upon, that hath the issue, shall be unclean,

20 And whosoever toucheth any thing that was under him, shall be unclean unto the even: and he that beareth those things, shall wash his clothes, & wash himself in water, and shall be unclean untill the even.

21 Likewise whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himself in water, and shall be unclean untill the even.

22 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water,

23 But if he that hath an issue, be cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his cloths, and wash his flesh in pure water: so shall he be clean.

24 Then the eighth day he shall take unto him two Turtle doves, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall give them unto the Priest.

25 And the Priest shall make of the one of the a sin-offering, & of the other a burnt-offering: so the Priest shall make an atonement for him before the Lord for his issue.

26 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be unclean untill the even.

27 And every garment, and every skin whereupon shall be issue of seed, shall be even washed with water, and be unclean unto the even.

28 If he that hath an issue of seed do ly with a woman, they shall both wash themselves with water, and be unclean untill the even.

29 ¶ Also when a woman shall have an issue, and her issue in her flesh shall be blood, she shall be put apart seven dayes: and whosoever toucheth her, shall be unclean unto the even.

30 And whatsoever she lieth upon in her separation, shall be unclean, and every thing that she sitteth upon, shall be unclean,

31 Whosoever also toucheth her bed, shall wash his clothes, and wash himself with water, and shall be unclean unto the even.

32 And whosoever toucheth any thing that she sate upon, shall wash his clothes, and wash himself in water, and shall be unclean unto the even:

33 So that whether he toucheth her bed, or any thing whereon she hath sate, he shall be unclean unto the even.

34 And if a man lie with her, & she have flowers

of her separation, touch him, he shall be unclean seven dayes, and all the whole bed whereon he lieth, shall be unclean.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when she hath an issue longer then her flowers, all the dayes of the issue of her uncleanness she shall be unclean, as in the time of her flowers.

26 Every bed whereon she lieth (as long as her issue lasteth) shall be to her as the bed of her separation: & whatsoever she sitteth upon, shall be unclean, as her uncleanness when she is put apart.

27 And whosoever toucheth these things, shall be unclean, and shall wash his clothes, and wash himself in water, and shall be unclean unto the even.

28 But if she be cleansed of her issue, then she shall count her seven dayes, and after she shall be clean.

29 And in the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sin-offering, and of the other a burnt-offering, and the Priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, if they defile my Tabernacle, that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seed, whereby he is defiled.

33 Also of her that is sick of her flowres, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is unclean.

Chap. xvi.

1 The Priest shall not at all times come into the most holy Place, until he have offered the stinking incense.

2 ¶ Furthermore the Lord spake unto Moses, after the death of the two sons of Aaron, when they came in offer before the Lord, and died.

3 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the Holy place within the Vaile, before the Mercy-sear, which is upon the Ark, that he die not: for I will appeare in the cloud upon the Mercy-sear.

4 After this sort shall Aaron come into the Holy Place: even with a young bullock for a sin-offering, and a ram for a burnt-offering.

5 He shall put on the holy linnen coat, and shall have linnen breeches upon his flesh, and shall be girded with a linnen girdle,

h If any of her uncleanness did only touch him in bed: for else the man that companied with such a woman should die. Chap. 20. 13.

i Ebr. separation.

j Shall be unclean, as the bed whereon she lay when she had her natural disease.

k After the time that she is recovered.

l Seeing that God requireth of his, purity and cleanness, we cannot be his, except our flesh and sinnes be purged with the blood of Jesus Christ, and so we learn to detect all sinne.

* Chap. 10. 1, 2.

* Exod. 30. 10.

Hebr. 9. 7.

¶ The high Priest entered into the holiest of all but once a year, even in the moneth of September.

* Or, privities.

die; and shall cover his head with alinnen mitre: these are the holy garments: therefore shall he wash his flesh in water; when he doth put them on;

5 And he shall take of the congregation of the children of Israel, two hee goats for a sinne-offering, and a ramme for a burnt-offering.

6 Then Aaron shall offer the bullock for his sinne-offering, and make an atonement for himself, and for his house.

7 And he shall take the two hee goats, & present them before the Lord at the doore of the tabernacle of the congregation.

8 Then Aaron shall cast lots over the two hee goats: one lot for the Lord, and the other for the Scape goat.

9 And Aaron shall offer the goat, upon which the Lords lot shall fall, and make him a sinne-offering.

10 But the goat, on which the lot shall fall to be the Scape goat, shall be presented alive before the Lord, to make reconciliation on by him; and to let him go (as a Scape goat) into the wilderness.

11 Then Aaron shall offer the bullock for his sinne-offering, and make a reconciliation for himself, and for his house, and shall offer the bullock for his sin-offering.

12 And he shall take a censurfull of burning odours from of the altar before the Lord, and his handfull of sweet incense bearen small, and bring it within the vail;

13 And shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy seat that is upon the Testimonie: so he shall not die.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy seat: and before the Mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat that is the peoples sinne-offering, and bring his blood within the vail, & do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy seat, and before the Mercy seat.

16 So he shall purge the holy place from the uncleanness of the children of Israel: and from their trespasses of all their finnes, so shall he do also for the tabernacle of the Congregation placed with them, in the midst of their uncleanness.

17 And there shall be no man in the Tabernacle of the congregation, when he goeth in to make an atonement in the Holy place, untill he come out and have made an atonement for himself, & for his household, and for all the congregation of Israel.

18 After, he shall go out unto the Altar that is before the Lord, and make a reconciliation upon it, and shall take of the

blood of the bullock, and of the blood of the goat, and put it upon the hornes of the Altar round about:

19 So shall he sprinkle of the blood upon it with his finger six times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the congregation, and the Altar, then he shall bring the live goat:

21 And Aaron shall put both his hands upon the head of the live goat, and confesse over him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them upon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare upon him all their iniquities into the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leave them there.

24 He shall wash also his flesh with water in the Holy place, and put on his own raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 Also the fat of the sinne-offering shall he burn upon the Altar.

26 And he that carried forth the goat, called the Scape goat, shall wash his clothes and wash his flesh in water, and after that shall come into the host.

27 Also the bullock for the sinne-offering, and the goat for the sinne-offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the host to be burnt in the fire, with their skins, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the host.

29 ¶ So this shall be an ordinance for ever unto you: the tenth day of the seventh moneth, ye shall humble your souls, and do no work at all, whether it be one of the same country, or a stranger that sojourneth among you.

30 For that day shall the Priest make an atonement for you to cleanse you: ye shall be clean from all your finnes before the Lord.

31 This shall be a Sabbath of rest unto you, and ye shall humble your souls by an ordinance for ever.

31 And the Priest whom he shall anoint,

* Hebr. 9:7.

b In Ebrew it is called Azazel, which some say, is a mountain neere Sinai, whither this goat was sent: but rather it is called the Scape goat, because he was not offered, but sent into the desert, as verse 21

c The bullock of all, counsel his flesh, and shall be burnt, as the flesh of the bullock, or as the flesh of the bullock.

* Hebr. 9:13, and 10:4.

d That is, on the side which was toward the people for the head of the Sanctuary stood westward.

e Placed among them, which are unclean, as the Law 1:10, one should not sit at the same table.

f Whereupon the sweet incense and perfume was offered.

g Herein this goat is a true figure of Jesus Christ, who beareth the finnes of the people, Isa. 53:4.

h Ebr. the land of separation.

i In the court where was the Law, Exod. 30:18.

* Chap. 6:30, Hebr. 13:11.

j Which was Tisri, and answered to part of September and part of October.

* Chap. 23:7.

k Meaning by abstinence and fasting, Num. 13:7.

l Or, a rest, which ye shall keep most diligently, in whom the priest shall anoint by Gods commandment to succeed in his fathers room.

anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shall be an everlasting ordinance unto you, to make an atonement for the children of Israel for all their sinnes * once a yeare: and as the Lord commanded Moses, he did.

* Exod. 30. 10.
Hebr. 9. 7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle.
7 To devils may they not offer. 10 They may not eat blood.

And the Lord spak unto Moses, saying,
2 Speak unto Aaron, and to his sonnes, and to all the children of Israel, and say unto them, This is the thing which the Lord hath * commanded, saying,

a Left they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offering thereof.

3 Whosoever he be of the house of Israel that killeth a bullock, or lamb, or goat in the host, or that killeth it out of the host,

4 And bringeth it not unto the doore of the Tabernacle of the Congregation, to offer an offering unto the Lord before the Tabernacle of the Lord, * blood shall be imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

b I do as much abhorre it as though he had killed a man, as, 1st. 66. 3.

5 Therefore the children of Israel shall bring their offerings which they would offer abroad in the field, & present them unto the Lord at the doore of the Tabernacle of the congregation by the Priest, and offer them for peace-offerings unto the Lord.

d Wherever they were moved with foolish devotion to offer it.

6 Then the Priest shall sprinkle the blood upon the altar of the Lord before the doore of the Tabernacle of the congregation, and burne the fat for a * sweet savour unto the Lord.

* Exod. 29. 18.
Chap. 4. 31.

7 And they shall no more offer their offerings unto devils, after whom they have gone a * whoring: this shall be an ordinance for ever unto them in their generations.

e Meaning, whatsoever is not the true God, 1 Cor. 10. 20. Psal. 95. 5.
f For idolatrie is spirituall whoredome, because faith toward God is broken.

8 ¶ Also thou shalt say unto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the doore of the Tabernacle of the Congregation, to offer it unto the Lord, even that man shall be cut off from his people.

10 ¶ Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I wil even set * my face against that person that eateth blood, and will cut him off from among his people:

g I will declare my wrath by taking vengeance on him as Chap. 20. 3.

11 For the life of the flesh is in the blood, and I have given it unto you to offer upon the altar, to make an atonement for your souls: for this blood shall make an atonement for the soul.

12 Therefore I said unto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or fowle that may be ^h eaten, he shall poure out the blood thereof, and cover it with dust:

h Which the law permitteeth to be eaten, because it is clean.

14 For the life of all flesh is his blood, it is joynted with his life: therefore I said unto the children of Israel, * Ye shall eat the blood of no [†] flesh, for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

* Gen. 9. 4.

15 And every person that eateth it which dieth ^{alone}, or that which is torn ^{with beasts}, whether it be one of the same country, or a stranger, he shall both wash his clothes, and wash himself in water, and be unclean unto the even: after he shall be [†] clean.

† Or, living creature.

16 But if he wash ^{them} not, nor wash his [†] flesh, then he shall beare his [†] iniquitie.

† Or, himself.
† Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull.

And the Lord spak unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

3 After the * doings of the land of Egypt; wherein ye dwelt, shall ye not do: and after the manner of the land of Canaan whither I will bring you, shall ye not do, neither walk in their ordinances.

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

4 But do after my judgements, and keep mine ordinances, to walk therein: I am the Lord your God:

5 Yee shall keep therefore my statutes, and my judgements, * which if a man do, he shall then live in them: ^b I am the Lord:

* Exod. 20. 11.
Rom. 10. 5.
Gal. 3. 12.
b And therefore ye ought to serve me alone: as my people.
c That is, to lie with her, though it be under title of marriage.

6 ¶ None shall come neer to any of the kindred of his flesh to ^c uncover her shame: I am the Lord.

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother: ^{for} she is thy mother, thou shalt not discover her shame.

* Chap. 20. 11.
d Which is thy stepmother.

8 * The shame of thy fathers ^d wife shalt thou not discover: ^{for} it is thy fathers shame

7 Thou shalt not discover the shame of thy ^e sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame:

e Either by father or mother, born by marriage or otherwise.

10 The

f They are her children whose shame thou hast uncovered.

* Chap. 29. 19.
* Or, secrets.

* Chap. 20. 20.

g Which thine uncle doth discover.
† Ebr. thy fathers brothers wife.
* Chap. 20. 12.

* Chap. 20. 17.

h Because the idolaters among who Gods people had dwelt and should dwell, were given to these horrible incests, God chargeth his to beware of the same.

i By seeing thing affection more bent to her sister then to her.

* Chap. 20. 18.
k Or, whiles she hath her floures.
* Chap. 20. 2.
l King. 23. 10.
† Ebr. of thy feed.
† Or, to make them paste.

Which was an idol of the Ammonites, unto whom they burned and sacrificed their children. 2 Kings 23. 10. This seemed to be the chief and principal of all idols, and as the Jewes write, was of a great stature, and hollow within, having seven places or chambers within him: one was to receive

meale that was offered: another twelve doves: § third a sheep: the fourth a ram: the fifth a calf: § six an ox: the seventh a child. This idols face was like a calf, his hands were ever stretched out to receive gifts: his Priests were called Chemarim: Reade 2 Kings 23. 5. Ho'e. 10. 5. Zeph. 1. 4.
* Chap. 20. 15.
† Or, confusion.

m I will punish the land, where such incestuous marriages and pollutions are suffered.

n He compareth § wicked to evil humors & fusturing, which corrupt the stomach and oppress the nature, and therefore must be cast out by vomit.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, uncover their shame: for it is thy shame

11 The shame of thy fathers wives daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.

12 * Thou shalt not uncover the shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not uncover the shame of thy fathers brother: that is, thou shalt not go in to his wife, for she is thine aunt.

15 * Thou shalt not discover the shame of thy daughter in law: for she is thy sons wife: therefore shalt thou not uncover her shame.

16 * Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of the wife & of her daughter, neither shalt thou take her sons daughter, nor her daughters daughter, to uncover her shame: for they are thy kinsfolks, & it were wickednes

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in uncovering her shame upon her.

19 * Thou shalt not also go unto a woman to uncover her shame, as long as she is put apart for her disease.

20 Moreover, thou shalt not give thy self to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not give thy children to offer them unto Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie down thereto: for it is abomination.

24 Ye shal not defile your selves in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will visit the wickednesse thereof upon it, & the land shall vomit out her inhabitants.

26 Ye shall keep therefore mine ordinances, and my judgements, and commit none of these abominations, as well he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out

if ye defile it, as it spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinances that ye do not any of the abominable customes, which have been done before you, and that ye defile not your selves therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry laws and ordinances.

And the Lord spak unto Moses, saying, 2 Speak unto all the Congregation of the children of Israel, and say unto them, * Ye shall be holy, for I the Lord your God am holy.

3 ¶ Ye shall feare every man his mother and his father, and shall keep my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turn unto idols, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shal offer a peace-offering unto the Lord, ye shall offer it freely.

6 * It shall be eaten the day ye offer it, or on the morrow: & that which remaineth untill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be unclean, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ * When ye reape the harvest of your land, ye shall not reape every corner of your field, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather every grape of thy vineyard, but thou shalt leave them for the poore and for the strangers: I am the Lord your God.

11 ¶ Ye shall not steale, neither deal falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour wrong, neither rob him. * The workmans hire shall not abide with thee untill the morning.

14 ¶ Thou shalt not curse the deaf, neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not do unjustly in judgement. * Thou shalt not favour the person of the poore, nor honour the person of the mighty, but thou shalt judge thy neighbour justly.

16 ¶ Thou shalt not walk about with tales among thy people. Thou shalt not stand

o Both for their wicked marriages, unnatural copulations, idolatry, or spirituall whoredome with Molech, and such like abominations.
p Either by the evill sword, or by some plague that God will send upon such.

* Chap. 11. 44. and 20. 7.
† Lev. 1. 16.
a That is, void of all pollution, idolatry, & superstition both of soul and body.

b Of your owne accord.
* Chap. 7. 16.

c To wit, of God.

* Chap. 23. 22.

§ Or, gathering and leaving.

d In that which is committed to your credit.

* Exod. 20. 7.
Deut. 5. 11.
Matth. 5. 34.

§ Or, oppress him in violence.
* Deut. 24. 14. 15.

* Deut. 27. 18.

* Exod. 23. 3.
Deut. 1. 17. and 16. 19.
Treu. 24. 23.
James 2. 2.

e As a slanderer, backbiter, or quarrell picker.

f By confenting
to his death, or
conspiring with
the wicked.

f stand against the blood of thy neighbour :
I am the Lord.

17 ¶ Thou shalt not hate thy brother in
thine heart, *but* thou shalt plainly rebuke
thy neighbour, † and suffer him not to sin.

18 ¶ Thou shalt not avenge, nor be
mindfull of *wrong* against the children of thy
people, * but shalt love thy neighbour as thy
selfe : I am the Lord.

19 ¶ Yee shall keep mine ordinances.
Thou shalt not let thy cattell gender with
others of divers kinds. Thou shalt not sow
thy field with mingled *seede*, neither shall a
garment of divers things, *as* of linnen and
wollen come upon thee.

20 ¶ Whosoever also lieth and medleth
with a woman that is a bond maide, affian-
ced to a husband, and not redeemed, nor
freedome given her, † she shall be scourged,
but they shall not die, because she is not
made free.

21 And he shall bring for his trespassse
offering unto the Lord, to the doore of the
Tabernacle of the Congregation, a ram
for a trespassse offering.

22 Then the priest shall make an atone-
ment for him with the ram of the trespassse
offering before the Lord, concerning his
sinne which he hath done, and pardon shall
be given him for his sinne which he hath
committed.

23 ¶ Also when ye shall come into the
land, and have planted every tree for meat,
ye ^h shall count the fruit thereof as uncir-
cumcised: three yeare shall it be uncir-
cumcised unto you, it shall not be eaten :

24 But in the fourth yeare all the fruit
thereof shall be holy to the praise of the Lord

25 And in the fift yeare shall ye eate of
the fruit of it, that it may † yeeld to you the
increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate *the flesh* with the
† blood, ye shall not use witchcraft, nor ⁱ ob-
serve times.

27 * Ye shall not ^k cut round the corners
of your heads, neither shalt thou † marre
the tufts of thy beard.

28 * Ye shall not cut your flesh for the
† dead, nor make any print of a ^l mark up-
on you: I am the Lord.

29 ¶ Thou shalt not make thy daugh-
ter common, to cause her to be a ^m whore,
least the land also fall to whoredome, and
the land be full of wickednes.

30 ¶ Ye shall keep my Sabbaths, and
reverence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that worke
with spirits, * neither soothfayers: yee shall
not seeke *to them* to be defiled by them: I
am the Lord your God.

32 ¶ Thou shalt ⁿ rise up before the
horehead, and honour the person of the old
man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with
thee in your land, ye shall not † vex him.

34 * *But* the stranger that dwelleth with
you, shall be as one of your selves, and thou
shalt love him as thy selfe: for yee were
strangers in the land of Egypt: I am the
Lord your God.

35 ¶ Ye shall not do unjustly in judge-
ment, in ^o line, in weight, or in measure.

36 * You shall have just ballances, true
weights, a true ^p Ephah, and a true Hin. I
am the Lord your God, which have
brought you out of the land of Egypt.

37 Therefore shall ye observe all mine
ordinances, and all my judgements, and doe
them: I am the Lord.

CHAP. XX.

2 They that give of their seeds to Molech, must die. 6 They
that have recourse to Sorcerers. 10 The man that committeth
adulterie. 11 Incest, or fornication with the kindred or affini-
tie. 24 Israel a peculiar people to the Lord.

And the Lord spake unto Moses, saying,
2 Thou shalt say also to the chil-
dren of Israel, * Whosoever *be* of the
children of Israel, or of the stranger that
dwell in Israel, that giveth his children unto
Molech, he shall die the death, the peo-
ple of the land shall stone him to death.

3 And I ^b will set my face against that
man, and cut him off from among his peo-
ple, because he hath given his children un-
to Molech, for to defile my Sanctuary, and
to pollute mine holy Name.

4 And if the ^c people of the land hide their
eyes, and winke at that man when he giveth
his children unto Molech, and kill him not,

5 Then will I set my face against that
man, and against his family, and will cut him
off, and all that goe a whoring after him to
commit whoredome with Molech, from a-
mong their people.

6 ¶ If any turn after such as worke with
spirits, and after Soothfayers, to goe ^d a
whoring after them, then will I set my face
against that person, and will cut him off
from among his people.

7 ¶ Sanctifie your selves therefore,
* and be holy, for I am the Lord your
God.

8 Keepe ye therefore mine Ordinances,
and doe them: I am the Lord which doth
sanctifie you.

9 ¶ * If *there be* any that curseth his fa-
ther or his mother, he shall die the death:
seeing he hath cursed his father and his mo-
ther, ^e his blood shall be upon him.

10 ¶ * And the man that committeth
adulterie with an other mans wife, because
he hath committed adulterie with his
neighbours wife, the adulterer and the
adulteresse shall die the death.

11 And the man that lieth with his fa-
thers wife, *because* he hath uncovered his

K fathers

† Or, doe him
wrong.
* Exod. 22. 21.

o As in measuring
the ground.
* Prov. 11. 1.
16. 11. & 20. 10.
p By these two
measures he mea-
neth all other. Of
Ephah, reade
Exod. 16. 36. and
of Hin, Exod. 29.
40.

* Chap. 18. 21.

a By Molech, he
meaneth any
kinde of idole:
Chap. 18. 21.
b Reade Chap.
17. 10. and 18. 21.

c Though the
people be negli-
gent to doe their
dutie, and defend
Gods right, yet he
will not suffer
wickednes to goe
unpunished.

d To esteeme
Sorcerers or con-
jurers, is spiritual
whoredome or
idolatrie.

* Chap. 11. 44:
1 Pet. 1. 16.

* Emd. 21. 17.
Prov. 20. 20.
Matt. 15. 4.

e He is worthy
to die.
* Deut. 22. 22;
Iohn. 8. 47.

† Ebr. suffer not
from upon him.

* Matt. 5. 43.
Rom. 13. 9.
Gal. 5. 14.
1 am. 2. 8.

g As an horse to
scape an assie, or a
male: mare.

† Ebr. a beating
shall be some reade,
they shall be beaten.

h It shall be un-
cleanse as that
thing which is not
circumcised.

† Or, that God may
multiply.

† Whether it be
fringed, or other-
wise.

i To measure
luckie or unluckie
daies.

* Chap. 21. 5.

k As did the Gen-
tiles in signe of
mourning.

† Or, cut or teare.

* Deut. 14. 1.

† Ebr. soule, or
person.

l By whipping
your bodies, or
burning marks
therein.

m As did the Cy-
prians, & Locren-
tes.

* 1 Sam. 28. 8.

n In token of re-
verence.

* Chap. 18. 8.
Dmt. 22. 30.

fathers* shame, they shall both die: their blood *shalbe* upon them.

* Or confusion.

12 Also the man that lieth with his daughter in law, they both shall die the death, they have wrought † abomination, their blood *shalbe* upon them.

* Chap. 18. 22.

13 ¶* The man also that lieth with the male, as one lieth with a woman, they have both committed abomination: they shall die the death, their blood *shalbe* upon them.

f It is an execrable and detestable thing.

14 Likewise he that taketh a wife and her mother, † committeth wickednesse: they shall burn him and them with fire, that there be no wickednesse among you.

* Chap. 18. 23.

15 * Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lietherewith, then thou shalt kill the woman and the beast: they shall die the death, their blood *shalbe* upon them.

† Ebr. in the eyes of the children of their people.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villeny: therefore they shall be cut off in the sight † of their people, *because* he hath uncovered his sisters shame, he shall beare his iniquitie.

* Chap. 18. 19.

18 * The man also that lieth with a woman having her † disease, & uncovereth her shame, and openeth her fountaine, and shee open the fountain of her blood, they shall be even both cut off from among their people.

* Or, flours.

* Chap. 18. 12. 13.

19 Moreover, thou shalt not uncover the shame of thy * mothers sister, nor of thy fathers sister: *because* he hath uncovered his † kin, they shall beare their iniquitie.

† Ebr. flesh.

20 Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquitie, and shall die † childlesse.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.
h Reade Chap. 18. 16.

21 So the man that taketh his brothers wife, committeth filthinesse, *because* he hath uncovered his brothers † shame: they shall be childlesse.

* Chap. 18. 26.

22 ¶ Ye shall keep therefore all mine * ordinances and all my judgements, and doe them, that the land whither I bring you to dwell therein, * spue you not out.

* Chap. 18. 25.

23 Wherefore ye shall not walke in the maners of this Nation which I cast out before you: for they have committed all these things, * therefore I abhorred them.

* Deut. 9. 5.

24 But I have said unto you, ye shall inherit their land, & I wil give it unto you to possesse it, *even* a land that † floweth with milke and honie: I am the Lord your God, w^{ch} have separated you from *other* people.

i Full of abundance of all things

* Chap. 11. 2. 3.
Dmt. 14. 4.

25 Therefore shall ye put difference betweene cleane beasts and uncleane, and betweene uncleane fowles and cleane: neither shall yee * defile your selves with beasts or fowles; nor with any *creeping thing*, that the ground bringeth forth; which I

k By eating them contrary to my commandement.

have separated from you as uncleane.

26 Therefore shall ye be * holy unto me: for I the Lord am holy, and I have separated you from *other* people, that ye should be mine. * Verſe. 7.

27 ¶* And if a man or woman have a spirit of divination, or soothſaying in them, they shall die the death: they shall stone them to death, their blood *shalbe* upon them. * Deut. 18. 11.
1 Sam. 28. 7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselves, and in their families.

And the Lord said unto Moses, Speake unto the Priests the sons of Aaron, and say unto them, Let none be † defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But by his kinsman that is neere unto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a † maid, that is neere unto him, which hath not had a husband: for her † he may lament.

b For being married, she seemed to be cut off from his family.

4 He shall not lament for the Prince among his people, to pollute himselfe.

† Ebr. he may be defiled.
c The priest was permitted to mourn for his next kindred only.

5 They shall not make * bald parts upon their head, nor shave off the locks of their beard, nor make any cuttings in their flesh. * Chap. 19. 7.

6 They shall be holy unto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or † one polluted, neither shall they marrie a woman divorced from her husband: for such one is holy unto his God.

d Which hath an evill name, or is defamed.

8 Thou shalt † sanctifie him therefore, for he offereth the † bread of thy God: he shall be holy unto thee: for I the Lord, which sanctifie you, am holy.

e Thou shalt count them holy, and reverence them.
f The shew bread.

9 ¶ If a Priests daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren, (upon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments) shall not † uncover his head, nor rent his clothes,

g He shall use no such ceremonies as the mourners observed.

11 Neither shall he goe to any † dead body, nor make himselfe uncleane by his father or by his mother,

† Or, to the house of the dead.

12 Neither shall he go out of the † Sanctuary, nor pollute the holy place of his God, for the † crown of the anointing oyle of his God is upon him: I am the Lord.

h To goe to the dead.

13 Also he shall take a maide unto his wife:

i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, least he should have polluted his holy ointing.

14 But a widow, or a divorced woman, or a polluted, or an harlot, these shall he not marrie, but shall take a maide of his owne * people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shall he defile his seed among his

l By marrying any unchast or defiled woman.

his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake unto Moses, saying,

17 Speake unto Aaron, and say, Whosoever of thy seed in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: ^ma man blind, or lame, or that hath ⁿa flat nose, or that hath any ^pmisshappen member,

19 Or a man that hath a broken foot, or a broken hand,

20 Or ^qa crooke backt, or bleare eyed, or hath a blemish in his eye, or be scurvie, or scabbed, or hath ^rhis stones broken.

21 None of the seed of Aaron the priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not prease to offer the ^sbread of his God.

22 The bread of his God, ^teven of the ^umost holy, and ^vof the holy shall he eate:

23 But he shall not goe in unto the vaile, nor come neere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sons, and to all the children of Israel.

CHAP. XXII.

¹ Who ought to abstaine from eating the things that were offered.

15 What oblations should be offered.

AND the Lord spake unto Moses, saying, 2 Speake unto Aaron, and to his sons, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy Name, in those things which they hallow unto me: I am the Lord.

3 Say unto them, Whosoever ^hbee be of all your seed among your generations after you, that ⁱtoucheth the holy things which the children of Israel hallow unto the Lord, having his uncleannesse upon him, even that person shall be cut off from my sight: I am the Lord.

4 * Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things untill he be cleane: and who ^jso toucheth any that is ^kuncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made uncleane, or a man by whom he may take uncleannes, ^lwhatsoever uncleannesse he hath,

6 The person that hath touched such, shall therefore be uncleane untill the even, and shall not eate of the holy things, ^mexcept he have washed his flesh with water:

7 But when the Sunne is down, he shall be cleane, and shall afterward eate of the holy things: for it is his ⁿfood:

8 * Of a beast that dieth, or is rent ^owith ^pbeastes, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keep therefore mine ordinance, lest they beare ^qtheir sin for it, and die for it: if they defile it: I the Lord sanctifie them.

10 There shall no ^rstranger also eate of the holy thing, neither ^sthe guest of the Priest, neither shall an hired servant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it; also he that is born in his house: they shall eate of his meat.

12 If the priests daughter also be married unto a ^tstranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or divorced, and have no childe, but is returned unto her fathers house, she shall eate of her fathers bread, as she did in her ^uyouth: but there shall no stranger eat thereof.

14 ¶ If a man eat of the holy thing unwittingly, he shall put the ^vfirst part thereunto, and give it unto the Priest with the hallowed thing.

15 So they shall not defile the holy things of the children of Israel which they offer unto the Lord:

16 Neither cause the ^wpeople to beare the iniquitie of ^xtheir trespass, while they eat their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake unto Moses, saying,

18 Speake unto Aaron, and to his sons, and to all the children of Israel, & say unto them, Whosoever ^ybe be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they use to offer unto the Lord, for a burnt offering:

19 ^zTe shall offer of your free mind a male without blemish of the beeves, of the sheep, or of the goats.

20 Yee shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering unto the Lord to accomplish his vow, or for a free offering of the beeves, or of the sheep, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or having a ^{aa}wen, or skirvy, or scabbed: these shall ye not offer unto the Lord, nor make an offering by fire of these upon the altar of the Lord.

23 Yet a bullock, or a sheep that hath ^{ab}any ^{ac}member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that ^{ad}is bruised, or crushed, or broken, or cut away;

^m Which is deformed or bruised, ⁿ As not of equal proportion, or having in number more or lesse.

^o Or that hath a web or paurle.

^p As the shew bread and moate offerings. ^q As of sacrifice for sinne. ^r As of the tenth, and first fruits. ^s Into the Sanctuary.

^a Meaning, that the Priests abstinence from eating so long as they are polluted.

^b To eat thereof.

^c Chap. 19. 3.

^d By touching any dead thing, or being at buriall of the dead.

^e Or, according to all his uncleannesse.

^f Or, until.

^g Or, bread.

* Exod. 22. 31.
 * Exod. 44. 31.

^h Which is one of the tribes of Levi.
 * Somersede, the servant which had his care bored, and would not go free, Exod. 21. 6.

ⁱ Who is noted of the Priests kinred.

* Chap. 16. 14.

^j He shall give,
 * than and a gift part over.

^k For if they did not offer for their sin, the people by their example might commit the like offence.

* Lev. 17. 17.

^l And
 * Exod. 21. 6.

^m Or,
 * Exod. 21. 6.

ⁿ Or,
 * Exod. 21. 6.

^o Or,
 * Exod. 21. 6.

^p Or,
 * Exod. 21. 6.

away, neither shall ye make an offering thereof in your land.

i Ye shall not receive any unperfect thing of a stranger, to make it the Lords offerings: which he calleth the bread of the Lord.

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake unto Moses, saying,

27 When a bullock, or a sheepe, or a goat shall be brought forth, it shall be even seven daies under his dam: and from the eighth day forth, it shall be accepted for a sacrifice made by fire unto the Lord.

* Deut. 22. 6.

28 As for the cow or the ewe, ye shall not kill her, and her yong both in one day.

29 So when ye will offer a thank offering unto the Lord, ye shall offer willingly.

* Chap. 7. 15.

30 The same day it shall be eaten, ye shall leave none of it untill the morrow: I am the Lord.

31 Therefore shall ye keep my commandments and do them: for I am the Lord.

k For whosoever doth otherwise then God commandeth, polluteh his Name.

32 Neither shall ye pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you, 33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

CHAPTER XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The passover. 6 The feast of unleavened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing of trumpets. 34 The feast of Tabernacles.

And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and say unto them, The feasts of the Lord which ye shall call the holy assemblies, even these are my feasts.

* Or, convocations.

3 Six dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy convocation: ye shall do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

* Exod. 20. 9. 10.

* Or, ye may worke.

* Or, assembly.

4 ¶ These are the feasts of the Lord, and holy convocations, which ye shall proclaim in their seasons.

a For the Sabbath was kept every week, and these other were kept but once every yeare.

5 In the first moneth, and in the fourteenth day of the moneth at evening shall be the passeover of the Lord.

* Exod. 12. 15.

* Num. 28. 17.

6 And on the fifteenth day of this moneth shall be the feast of unleavened bread unto the Lord: seven dayes shall ye eat unleavened bread.

b Or, bodily labour, save about that which one must eate. Exod. 12. 16.

c The first day of the feast, and the seventh were kept holy: in the sixth they might worke, except any feast were intermeddied, as the feast of unleavened bread the fifteenth day, and the feast of sheaves the sixteenth day.

7 In the first day ye shall have an holy convocation: ye shall doe no servile worke therein.

8 Also ye shall offer sacrifice made by fire unto the Lord seven dayes, and in the seventh day shall be an holy convocation: ye shall doe no servile worke therein.

9 ¶ And the Lord spake unto Moses, saying,

10 Speake unto the children of Israel,

and say unto them, When yee be come in to the land which I give unto you, and reap the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest unto the Priest:

* Or, anomer, reade Deut. 24. 19. Ruth. 2. 15. Psal. 129. 7.

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

d That is, the second Sabbath of the passeover.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeare old, for a burnt offering unto the Lord:

13 And the meat offering thereof shall be two tenth deales of fine floure mingled with oyle, for a sacrifice made by fire unto the Lord of sweet savour: and the drinke offering thereof the fourth part of an Hin of wine.

e Which is the fifth part of an Ephah, out two Omers: reade Exod. 16. 16. f Reade Exod. 29. 40.

14 And ye shall eat neither bread nor parched corn, nor greene eares, until the self same day that ye have brought an offering unto your God: this shall be a law for ever in your generations, & in all your dwellings.

* Or, full eared.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, even from the day that yee shall bring the sheafe of the shake offering, seven Sabbaths, they shall be compleat.

g That is, the seventh day after the first Sabbath of the Passeover. * Or, weeks.

16 Unto the morrow after the seventh Sabbath shall ye number fifty dayes, then ye shall bring a new meat offering unto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine floure, which shall be baken with leaven for first fruits unto the Lord.

h Because the Priest should eat them, as Chap. 7. 13. & they should not be offered to the Lord upon the altar.

18 Also yee shall offer with the bread seven lambes without blemish of one yeare old, and a young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offerings, and their drinke offerings, for a sacrifice made by fire of a sweet savour unto the Lord.

19 Then ye shall prepare an hee goat for a sinne offering, and two lambes of a yeare old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

i That is, offered to the Lord, and the rest should be for the Priest.

21 So ye shall proclaim the same day, that it may be an holy convocation unto you: ye shall doe no servile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 ¶ And when you reap the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leave them unto the poore & to the stranger: I am the Lord your God.

* Chap. 19. 9. Deut. 24. 19.

23 ¶ And

23 ¶ And the Lord spake unto Moses, saying,

24 Speake unto the children of Israel, and say, In the ^kseventh moneth, and in the first day of the moneth shall yee ^lhave a Sabbath, for the remembrance of ^mblowing the trumpets; an holy convocation.

25 Ye shall do no servile work therein, but offer sacrifice made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 The ^{*}tenth also of this seventh moneth shall be a day of reconciliation: it shall be an holy convocation unto you, and ye shall ⁿhumble your soules, and offer sacrifice made by fire unto the Lord.

28 And ye shall do no work that same day: for it is a day of reconciliation, to make an attonement for you before the Lord your God.

29 For every person that humbleth not himselfe that same day, shall even bee cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall do no manner work *therefore*: *this shall be a law for ever* in your generations *throughout* all your dwellings.

32 This shall be unto you a Sabbath of rest, & yee shall humble your souls: in the ninth day of the moneth at even, from ^oeven to ^eeven shall ye [†]celebrate your Sabbath.

33 ¶ And the Lord spake unto Moses, saying,

34 Speake unto the children of Israel, and say, ^{*}In the fifteenth day of this seventh moneth *shall be* for seven dayes the feast of Tabernacles unto the Lord.

35 In the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven dayes ye shall offer ^{*}sacrifice made by fire unto the Lord, and in the eight day shall be an holy convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the ^psolemn assembly, ye shall doe no servile work *therein*.

37 These are the feasts of the Lord (wherein ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, ^qas burnt offering, and meat offering, ^rsacrifice; and drinke offerings, every one upon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free offerings, which yee shall give unto the Lord.

39 But in the fifteenth day of the seventh moneth, when ye have gathered in the fruit of the land, yee shall keepe an holy feast unto the Lord seven dayes: in the first day *shall be* a ^{*}Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And ye shall take you in the first day

the fruit of goodly trees, branches of palm trees, and the boughes of [†]thick trees, and willowes of the brooke, and shall rejoyce before the Lord your God seven dayes.

41 So ye shall keep this feast unto the Lord seven dayes in the year, by a perpetuall ordinance thorow your generations: in the seventh moneth shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites born shall dwell in bootes,

43 That your posterity may know that I have made the children of Israel to dwell in ^fbooths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feasts of the Lord.

CHAP. XXIV.

2 The oyle for the lamps. 3 The shewbread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

And the Lord spake unto Moses, saying, 2 ^a Command the children of Israel that they bring unto thee pure oyle olive beaten, for the light, to cause the lampes to burn continually.

3 Without the vaile ^bof the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both even and morning before the Lord alwayes: *this shall be a law for ever* through your generations.

4 He shall dresse the lamps upon the ^{*}pure Candlestick before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelve ^{*}cakes thereof: two ^ctenth deales shall be in one cake.

6 And thou shalt set them in two rows fix in a row upon the pure table before the Lord.

7 Thou shalt also put pure incense upon the rowes, that ^dinstead of the bread it may be for a remembrance, and an offering made by fire unto the Lord.

8 Every Sabbath he shall put them in rowes before the Lord evermore, *receiving* them of the children of Israel for an everlasting covenant.

9 ^{*}And the bread shall be Aarons & his sons, & they shall eat it in the holy place: for it is most holy unto him of the offrings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went ^eout among the children of Israel the son of an Israelitish woman, whose father was an Egyptian: and this son of the Israelitish woman, and a man of Israel strove together in the host.

11 So the Israelitish womans son ^fblasphemed the Name of the Lord, and cursed, and they brought him unto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put ^{*}him in ward, till he told them the mind of the Lord:

13 Then the Lord spake unto Moses, saying, 14 Bring

[†] Or, of boughes thick with leaves.

^f In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

^a Read Exod. 27. 20.

^b Which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary.

^{*} Exod. 31. 8.

^{*} Exod. 25. 30. ^c That is, two Omers: read Exod. 16. 16.

^d For it was burnt every Sabbath, when the bread was taken away.

^{*} Exod. 29. 33. Chap. 8. 31. Math. 12. 1. 5.

^e Meaning, out of his tent.

^f By swearing, or despising God.

^{*} Num. 15. 34.

^k That is, about the end of September. ^l Or, an holy day to the Lord. ^m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Jubile.

^{*} Chap. 16. 29. 30. Num. 29. 7.

ⁿ By fasting, and prayer.

^o Which containeth a night and a day: yet they took it but for their natural day. [†] Ebr. rest your Sabbath.

^{*} Num. 29. 12. 1 Sam. 7. 37.

^{*} Exod. 29. 18.

^p Or a day wherein the people are stayed from all workes.

^q Or, peace offering.

^r Or, a solemn feast.

14 Bring the blasphemer without the host, and let all that heard him, * put their hands upon his head, and let all the Congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall bee put to death: all the Congregation shall stone him to death: as well the stranger, as he that is born in the land, when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it bee done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall bee slaine.

22 Ye shall have * one Law: it shall be as well for the stranger, as for one born in the country: for I am the Lord your God.

23 ¶ Then ^h Moses told the children of Israel, and they brought the blasphemer out of the host, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

^a The Sabbath of the seventh year. ^b The jubile in the fiftieth year. 14 Not to oppress their brethren. 23 The sale, and redeeming of lands, houses, and persons.

And the Lord spake unto Moses in Mount Sinai, saying,

2 Speake unto the children of Israel, and say unto them, When yee shall come into the land which I give you, the * land shall † keepe Sabbath unto the Lord.

3 * Six yeares thou shalt sow thy field, and six yeares thou shalt cut thy Vineyard, and gather the fruit thereof.

4 But the seventh year shall be a Sabbath of rest unto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field, nor cut thy Vineyard.

5 That which groweth of it ^b owne accord of thy harvest, thou shalt not reap, neither gather the grapes that thou hast ^c left unlaboured: for it shall be a yeare of rest unto the land.

6 And the ^d rest of the land shall bee meat for you, *even* for thee, and for thy servant, and for thy maid, and for thy hired servant, for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof bee meat.

8 ¶ Also thou shalt number seven † Sab-baths of yeares unto thee, *even* seven times seven year, and the space of the seven Sab-baths of yeares, will be unto thee nine and forty yeare.

9 * Then thou shalt cause to blow the trumpet of the Jubile in the tenth *day* of the seventh moneth: even in the day of reconciliation shall yee make the trumpet blow thorowout all your land.

10 And yee shall hallow that year, *even* the fiftieth yeare, and proclaime liberty in the land to all the ^f inhabitants thereof: it shall be the Jubile unto you, and yee shall return every man unto his ^g possession, and every man shall return unto his family.

11 This fiftieth yeare shall bee a yeare of Jubile unto you: yee shall not sow, neither reape that which groweth of it selfe, neither gather *the grapes* thereof, that are left unlaboured.

12 For it is the Jubile, it shall be holy unto you: yee shall eate of the increase thereof out of the field.

13 In the yeare of this Jubile, yee shall returne every man unto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall ^h not oppress one another:

15 But according to the number of ⁱ yeares after the Jubile thou shalt buy of thy neighbour: *also* according to the number of the yeares of the revenues, hee shall sell unto thee.

16 According to the multitude of yeares, thou shalt increase the price thereof, and according to the fewnesse of yeares, thou shalt abate the price of it: for the number of ^k fruits doth he sell unto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shall obey mine ordinances, and keep my Lawes, and do them, and yee shall dwell in the land † in safety.

19 And the land shall give her fruit, & ye shall eat your fil, & dwell therein in safety.

20 And if yee shall say, What shall we eat the seventh yeare, for wee shall not sow, nor gather in our increase?

21 I will † send my blessing upon you in the sixth year, and it shall bring forth fruit for three yeares.

22 And ye shall sow the eighth year, & eat of the old fruit untill the ninth year: untill the fruit thereof come, ye shall eat the old.

23 ¶ Also the land shall not be sold to be ^l cut off from the family: for the land is mine, and yee be but strangers and sojourners with mee.

24 Therefore in all the land of your possession yee shall ^m grant a redemption for the land.

25 ¶ If

* Deut. 13. 9. and 17. 7.

g Shall bee punished.

* Exod. 21. 12.

† Ebr. smiteth the

soule of any man.

† Ebr. soule for

soule.

* Exod. 21. 24.

Deut. 19. 21.

Matth. 5. 38.

* Exod. 12. 49.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

* Exod. 23. 10.

† Ebr. shall rest a

rest.

a The Jewes began the count of this year in Sep-

tember: for then all the fruits were gathered.

b By reason of the

corne that fell out of the eares the

yeare past.

c Or, which thou

hast separated

from thy selfe, and

consecrated to

God for the poor.

d That which the

land bringeth

forth in her rest.

† Or, weekes.

e In the beginning of the fiftieth yeare was the Jubile, so called, because the joyfull tydings of liberty was publicly proclaimed by the sound of a Cornet.

f Which were in bondage.

g Because the tribes should neither have their possessions or families diminished nor confounded.

h By deceit or otherwise.

i If the Jubile to come be neere, thou shalt sell better cheap: if it be farre off, dearer.

k And not the full possession of the land.

† Or, boldly with- out feare.

† Ebr. I will com- mand.

l It could not bee sold for ever, but must return to the family in the Jubile.

m Yee shall sell it on condition that it may bee redeemed.

25 ¶ If thy brother be impoverished, and sell his possession, then his redeemer shall come, *even* his neer kinsman, and buy out that which his † brother sold.

26 And if hee have no redeemer, but † hath gotten and found to buy it out,

27 Then shall he ^a count the yeares of his sale, and restore the overplus to the man to whom he sold it: so shall he return to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, untill the yeare of the jubile: and in the jubile it shall come ^o out, and he shall returne unto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole year after it is sold: within a yeare may he buy it out.

30 But if it be not bought out within the space of a full yeare, then the house that is in the walled city shall be established ^p as cut off from the family; to him that bought it, throughout his generations: it shall not goe out in the jubile.

31 But the houses of villages, which have no walles round about them, shall be esteemed as the field of the countrey: they may be bought out again, and shall † goe out in the jubile.

32 Notwithstanding, the Cities of the Levites, and the houses of the cities of their possession, may the Levites redeeme † at all seasons.

33 And if a man purchase of the Levites, the house that was sold, & the city of their possession shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 ¶ Moreover, if thy brother be impoverished, and ^r fallen in decay with thee, thou shalt relieve him, and ^s as a stranger and sojourner, so shall hee live with thee.

36 * Thou shalt take no usury of him, nor vantage, but thou shalt feare thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to usury, nor lend him thy victuailes for increase.

38 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee be impoverished, and be sold unto thee, thou shalt not compell him to serve as a bond servant,

40 But as an hired servant, and as a sojourner he shall be with thee: he shall serve

thee unto the yeare of the jubile.

41 Then shall he depart from thee, *both* he, and his children with him, and shall returne unto his family, and unto the possession of his fathers shall he returne:

42 For they are my servants, whom I brought out of the land of Egypt: they shall not be ^t sold as bondmen are sold.

43 * Thou shalt not rule over him cruelly, but shalt feare thy God.

44 Thy bond servant also, and thy bond maid, which thou shalt have, shall be of the heathen that are round about you: of them shall yee buy servants and maids.

45 And moreover of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shall be your ^u possession.

46 So ye shall take them as inheritance for your children after you, to possess them by inheritance; yee shall use their labours for ever: but over your brethren the children of Israel yee shall not rule one over another with cruelty.

47 ¶ If a sojourner or a stranger *dwelling* by thee ^v get rich, and thy brother by him be impoverished, and sell himself unto the stranger or sojourner *dwelling* by thee, or to the stock of the strangers family,

48 After that he is sold, hee may be bought out: one of his brethren may buy him out,

49 Or his uncle, or his uncles son may buy him out, or *any* of the kindred of his flesh among his family, may redeeme him: either if he can ^w get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeare that hee was sold to him, unto the yeare of jubile: and the money of his sale shall be according to the number of ^x yeares: according to the time of an hired servant shall he be with him.

51 If there be many yeares behind, according to them shall hee give againe for his deliverance, of the money that he was bought for.

52 If there remaine but few yeares unto the yeare of jubile, then he shall count with him, and according to his yeares give againe for his redemption.

53 He shall be with him yeare by yeare as an hired servant: he shall not rule cruelly over him in thy ^y sight.

54 And if he be not redeemed thus, he shall goe out in the yeare of jubile, he, and his children with him.

55 For unto mee the children of Israel are servants: they are my servants whom I have brought out of the land of Egypt: I am the Lord your God.

† Or, kinsman.

† Ebr. his hand hath gotten.
n Abating the money of the years past, and paying for the rest of the yeares to come.

o From his hands that bought it.

p That is, for ever, read, verse 23.

† Or, returns.

† Ebr. for ever.

q Where the Levites kept their cattell.

r In Ebrew it is, if his hand shake: meaning, if hee stretch forth his hand for helpe as one in misery.
* Exod. 22. 25.
Deut. 23. 19.
Prov. 28. 8.
Ezek. 18. 8. and 22. 12.

* Exod. 21. 2.
Deut. 15. 12.
Lev. 34. 14.

† Unto perpetuall servitude.
* Ephes. 6. 9.
Colos. 4. 12.

t For they shall not be bought out at the jubile.

† Ebr. his hand shall hold.

v If hee bee able.

x Which remaine yet to the jubile.

y Thou shalt not suffer him to oppress him rigorously, if thou know it.

C H A P. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keep the commandments. 14 The curse to those that breake them. 42 God promiseth to remember his covenant.

Yee shall make you none idols nor graven image, neither reare you up any pillar, neither shall yee set \ddagger any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Yee shall keep my Sabbaths, and \ast reverence my Sanctuary: I am the Lord.

3 ¶ \ast If yee walk in mine ordinances, and keep my commandments, and doe them,

4 I will then send you \ast rain in due season: and the land shall yeeld her increase, and the trees of the field shall give their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleep, and \ast none shall make you afraid: also I \ddagger will rid evill beasts out of the land, and the b sword shall not goe through your land.

7 Also ye shall chase your enemies, and they shall fall before you upon the sword.

8 \ast And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword.

9 For \ddagger I will have respect unto you, and make you encrease, and multiply you, and \ast establish my covenant with you.

10 Yee shall eat also old store, and carry out old because of the new.

11 \ast And I will set my d Tabernacle among you, and my soul shall not loth you.

12 Also I will walk among you, and I will bee your God, and yee shall be my people.

13 I am the Lord your God which have brought you out of the land of Egypt, that yee should not bee their bondmen, and I have broken the c bonds of your yoke, and made you goe upright.

14 ¶ \ast But if ye will not obey mee, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either if your soule abhor my lawes, so that yee will not doe all my commandments, but breake my f covenant:

16 Then I will also do this unto you, I will appoint over you \ddagger fearfulnesse; a consumption, and the burning ague to consume the eyes, and make the heart heavy, and you shall sow your seed in vaine: for your enemies shall eat it:

17 And I will set my g face against you, and ye shall fall before your enemies, and

they that hate you, shall reigne over you, \ast & ye shall flee when none pursueth you.

18 And if yee will not for these things obey mee, then will I punish you h seven times more, according to your sins,

19 And I will breake the pride of your power, and I will make your heaven as iron, and your earth as brasse:

20 And your \ddagger strength shall be spent in vaine: neither shall your land give her increase, neither shall the trees of the land give their fruit.

21 ¶ And if yee walke \ast stubbornly against mee, and will not obey mee, I will then bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts upon you, which shall i spoile you, and destroy your cattell, and make you few in number: so your high m wayes shall be desolate.

23 Yet if by these yee will not be reformed by mee, but walke stubbornly against mee,

24 Then will I also walk \ast stubbornly against you, and I will finite you yet seven times for your sins:

25 And I will send a sword upon you, that shall avenge the quarrell of my covenant: and when yee are gathered in your cities, I will send the pestilence among you, and yee shall be delivered into the hand of the enemy.

26 When I shall break the staffe n of your bread, then ten women shall bake your bread in one o oven, and they shall deliver your bread againe by weight, and yee shall eat, but not be satisfied.

27 Yet if ye will not for this obey mee, but walke against mee stubbornly,

28 Then will I walk stubbornly in mine anger against you, and I will also chastise you seven times p more according to your sins.

29 \ast And yee shall eat the flesh of your sons, and the flesh of your daughters shall yee devour.

30 I will also destroy your high places, and \ast cut away your images, and cast your carkeises upon the q bodies of your idoles, and my soule shall abhor you.

31 And I will make your cities desolate and bring your Sanctuary unto naught, and r will not smell the savour of your sweet odours.

32 I will also bring the land unto a wilderness, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and s will draw out a sword after you, and your land shall be wast, and your cities shall bee desolate.

34 Then shall the land enjoy her \ast Sabbaths, as long as it lieth void, and yee shall be

\ast Exod. 20. 4.
Deut. 5. 8.
Psal. 97. 7.
 \ddagger Or, stone having any imagery.
 \ast Chap. 19. 30.

\ast Deut. 28. 1.

a By promising abundance of earthly things hee stirreth the minds to consider the rich treasures of the spirituall blessings.

\ast Job 11. 19.
 \ddagger Ebr. I will cause the evill beast to cease.
 b Ye shall have no warre.

\ast Ios. 23. 10.

\ddagger Ebr. I will turne unto you.
 c Performe that which I have promised.

\ast Ezek. 37. 26.
2 Cor. 6. 16.
 d I will bee dayly present with you.

e I have set you at full liberty, whereas before ye were as beasts tied in bands.

\ast Deut. 28. 15.
Lament. 2. 17.
Malach. 2. 2.

f Which I made with you in chusing you to be my people.
 \ddagger Or, an hasty plague.

g Read chap. 17. 10.

\ast Prov. 28. 1.

h That is more extremely.

i Yee shall have drougth and barrennes. Hagge 1. 10.
 \ddagger Or, labours.

k Or, as some read by fortune: imputing my plagues to chance and fortune.

l Of your children, 2 King. 17. 25.

m Because none dare passe thereby for feare of beasts.

\ast 2 Sam. 22. 27.
Psal. 18. 26.

n That is the strength, whereby the life is sustained. Ezek. 4. 16. and 5. 16.

o One oven shall bee sufficient for ten families.

\ast Deut. 28. 53.

\ast 2 Chron. 34. 7.

\ddagger Or, carcases.

p I will not accept your sacrifices.

q Signifying, that no enemy can come without Gods sending.

\ast Chap. 25. 4

be in your enemies land: then shall the land rest and enjoy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it.

36 And upon them that are left of you, I will send even a faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one upon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you, shall pine away for their iniquitie in your enemies lands, and for the iniquities of their fathers shall they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasses, which they have trespassed against me, & also because they have walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their uncircumcised hearts shall be humbled, and then they shall willingly beare the punishment of their iniquitie.

42 Then I will remember my covenant with Jaakob, and my covenant also with Izhak, and also my covenant with Abraham will I remember, and will remember the land.

43 The land also in the mean season shall be left of them: and shall enjoy her Sabbaths while she lyeth wast without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my laws, and because their soul abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to break my covenant with them: for I am the Lord their God:

45 But I will remember for them the covenant of old, when I brought them out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the ordinances, & the judgments, and the laws, which the Lord made between him, and the children of Israel, in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of divers vows, and the redemption of the same, 28 A thing separate from the use of man cannot be sold nor redeemed, but remaineth to the Lord.

Moreover the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, If any man shall make a vow of a person unto the Lord, by thy estimation,

3 Then thy estimation shall be this: a male from twentie yeare old unto sixtie yeare old shall be by thy estimation even fiftie shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from five yeare old to twentie yeare old, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a moneth old unto five yeare old, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver.

7 And from sixtie yeare old and above, if he be a male, then thy price shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer, then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering unto the Lord, all that one giveth of such unto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: & if he change beast for beast, then both this & that, which was changed for it, shall be holy.

11 And if it be any unclean beast, of which men do not offer a sacrifice unto the Lord, he shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it again, then he shall give the fifth part of it more, above thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy unto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be:

15 But if he that sanctified it, will redeem his house, then he shall give thereto the fifth part of money more than thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shall thou esteem it according to the seed thereof: an Homer of barley seed shall be at fiftie shekels of silver.

17 If he dedicate his field immediately from the yeare of jubile, it shall be worth as thou dost esteeme it.

18 But if he dedicate his field after the jubile,

s Which I commanded you to keep.

Or, towards us.

f As if their enemies did chase them.

i Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

Or, pray for their sin.

v While they are captives, and without repentance.

Deut. 4. 31. Rom. 11. 26.

z Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his son or his daughter. b Which art the Priest.

c Read the value of the shekel. Exod. 30. 13.

d He speaketh of those vows whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be notable to pay after thy valuation.

f Which is cleare Chap. 11. 2.

g That is, consecrate to the Lord.

† Ebr. s. shall stand.

h Valuing the price thereof, according to the seed that is sown, or by the seed that it doth yeeld. i Homer is a measure concerning ten Ephahs: read of Ephah. Exod. 16. 36.

Jubile, then the priest shall reckon him the money according to the yeares that remain unto the yeare of Jubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeem the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remain his.

k For their own
necessitie or godly
uses.

20 And if he will not redeem the field, but the priest* sell the field to another man, it shall be redeemed no more.

l That is, which is
dedicate to the
Lord, with a curse
to him that doeth
turn it to his pri-
vate use, Num. 21.
2. Deut. 13. 15.
1 qth. 6. 17.

21 But the field shall be holy to the Lord, when it goeth out in the Jubile, as a field separate from common uses: the possession thereof shall be the Priests.

22 If a man also dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance,

* Verse 12.

m The Priests
valuation.

23 Then the Priest shall set the price to him, as* thou esteemedst it, unto the yeare of Jubile, and he shall give mthy price the same day, as a thing holy unto the Lord.

24 But in the year of Jubile, the field shall return unto him, of whom it was bought to him, I say, whose inheritance the land was.

* Exod. 30. 13.
Num. 3. 47.
Exod. 45. 12.
* Exod. 13. 2. and
23. 29.
Num. 3. 13.

25 And all thy valuation shall be according to the shekel of the * Sanctuary: a shekel containeth twentie gerahs.

26 ¶ * Notwithstanding the first borne of the beasts, because it is the Lords first born, none shall dedicate such, be it bullock

or sheep: for it is theⁿ Lords.

n It was the Lords
already.

27 But if it be an unclean beast, then he shall redeem it by thy valuation, and give the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

* 1 qth. 6. 19.

28 * Notwithstanding, nothing separate from the common use that a man doeth separate unto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common use is most holy unto the Lord.

29 Nothing separate from the common use, which shall be separate from man, shall be redeemed; but^o die the death.

o It shall remain
without redem-
ption.

30 Also all the tithe of the land both of the seed of the ground, & of the fruit of the trees, is the Lords: it is holy to the Lord.

31 But if a man will redeem any of his tithe, he shall add the^p fift part thereto.

p Besides the va-
lue of the thing it
self.

32 And every tithe of bullock, and of sheep, and of all that goeth under the yoke, the tenth shall be holy unto the Lord.

q All that which
is numbered, that
is, every tenth, as
he falleth by tale,
without exception
or respect.

33 He shall not look if it be good or bad, neither shall he change it: else if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses unto the children of Israel in mount Sinai.

THE FOU RTH BOOKE OF MOSES, CALLED NUMBERS.

* So called, because
of the diversitie and
multitude of num-
bers, which are
here chiefly contained
both of men, names
and places.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be under the Croſſe, both because they should learn not to put their trust in worldly things, & also feel his comfort, when all other help faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he had promised them: but led them to & fro for the space of fourtie yeares, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to discerne the wicked and the hypocrites from the faithfull and true servants of God, who served him with pure hearts, whereas the other, preferring their carnall affections to Gods glory, and making religion to serve their purpose, murmured when they lacked to content their lust, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible judgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preferre their own lusts to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconveniences, or else return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and instructions, as well for religion as outward policie: he preserveth them against all craft and conspiracie, and giveth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasion, by dividing among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

C H A P.

C H A P. I.

2 Moses and Aaron with the twelve Princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the service of the Lord.



He Lord spake again unto Moses in the wilderness of ^a Sinai, in the Tabernacle of the Congregation, in the first ^b day of the second moneth, in the second year after

they were come out of the land of Egypt, saying,

2 * Take ye the sum of all the Congregation of the children of Israel, after their families, and households of their fathers, with the number of their names: to wit, all the males, [†] man by man:

3 From twentieth year old and above, all that go forth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall be ^c men of every tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall ^d stand with you, of the tribe of Reuben, Elizur, the son of Shedeur:

6 Of Simeon, Shelumiel the son of Zurishaddai:

7 Of Judah, Nahshon the son of Amminadab:

8 Of Issachar, Nethaneel the son of Zuar:

9 Of Zebulun, Eliab, the son of Helon:

10 Of the children of Joseph: of Ephraim, Elisama, the son of Amihud: of Manasseh, Gamliel, the son of Pedahzur:

11 Of Benjamin, Abidan the son of Gideoni:

12 Of Dan, Ahiezer, the son of Ammishaddai:

13 Of Asher, Pagiel, the son of Ocran:

14 Of Gad, Eliasaph, the son of Deuel:

15 Of Naphtali, Ahira the son of Enani:

16 These were famous in the Congregation, ^e Princes of the tribes of their fathers, and heads over thousands in Israel.

17 ¶ Then Moses and Aaron took these men which are expressed by their names:

18 And they called all the Congregation together in the first day of the second moneth, who declared their ^f kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentieth year old and above, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sons of [†] Reuben Israel's eldest son by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, every male from twentieth year old and above, as many as [†] went forth to warre:

21 The number of them, *I say*, of the tribe of Reuben, was six and forty thousand, and five hundred.

22 Of the sons of [†] Simeon by their generations, by their families, and by the houses of their fathers, the sum thereof by the number of their names, man by man, every male from twentieth year old and above, all that went forth to warre:

23 The sum of them, *I say*, of the tribe of Simeon was nine and fifty thousand, and three hundred.

24 ¶ Of the sons of [†] Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentieth year old and above, all that went forth to warre:

25 The number of them, *I say*, of the tribe of Gad, was five and forty thousand, and six hundred and fifty.

26 ¶ Of the sons of [†] Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentieth year old and above, all that went forth to warre:

27 The number of them, *I say*, of the tribe of Judah, was threescore and fourteen thousand, and six hundred.

28 ¶ Of the sons of [†] Issachar, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentieth year old and above, all that went forth to warre:

29 The number of them *also* of the tribe of Issachar, was four and fifty thousand and four hundred.

30 ¶ Of the sons of [†] Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentieth year old and above, all that went forth to warre:

31 The number of them *also* of the tribe of Zebulun, was seven and fifty thousand and four hundred.

32 ¶ Of the sons of Joseph, *namely* of the sons of [†] Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentieth year old and above, all that went forth to warre:

33 The number of them *also* of the tribe of Ephraim, was forty thousand and five hundred.

34 ¶ Of the sons of [†] Manasseh by their generations, by their families, and by the houses of their fathers, according to the number

[†] These are the names of the twelve tribes, first of Reuben.

[†] Or as were able to bear weapons.

[†] Simeon.

[†] Gad.

[†] Judah.

[†] Issachar.

[†] Zebulun.

[†] Ephraim.

[†] Manasseh.

^a In that place of the wilderness that was near to mount Sinai.
^b Which containeth part of April and part of May.

* Exod. 30. 12.

[†] Ebr. by their heads.

^c That is, the chiefest man of every tribe.

^d And assist you when ye number the people.

^e Or Captains and Governours.

^f In shewing every man his tribe, and his ancestors.

number of *their* names, from twentie year old and above, all that went forth to warre:

35 The number of them *also* of the tribe of Manasseh *was* two and thirty thousand and two hundreth.

‡ Benjamin.

36 Of the sons of ‡ Benjamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

37 The number of them *also* of the tribe of Benjamin *was* five and thirtie thousand and four hundreth.

‡ Dan.

38 Of the sons of ‡ Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand and seven hundreth.

‡ Asher.

40 ¶ Of the sons of ‡ Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

41 The number of them *also* of the tribe of Asher *was* one and fortie thousand and five hundreth.

‡ Naphtali.

42 ¶ Of the children of ‡ Naphtali, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie year old and above, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and four hundreth.

‡ Or, full count.

44 These are the ‡ sums which Moses, and Aaron numbred, and the Princes of Israel, the twelve men, *which* were every one for the house of their fathers.

45 So *this* was all the sum of the sons of Israel, by the houses of their fathers, from twentie yeare old and above, all that went to warre in Israel,

46 And all they were in number six hundreth and three thousand, five hundreth and fiftie.

47 But the Levites, after the tribes of their fathers, were not numbred among them.

g Which were warriors, but were appointed to the use of the Tabernacle.

48 For the Lord had spoken unto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the Tabernacle of the Testimonie, and over all the instruments thereof, & over all things that belong to it: they shall bear the Tabernacle, & all the instruments thereof,

and shall minister in it, and shall † dwell roundabout the Tabernacle.

† Ebr. campe.

51 And when the Tabernacle goeth forth, the Levites shall take it down: and when the Tabernacle is to be pitched, the Levites shall set it up: for the ^h stranger that commeth neer, shall be slain.

h Whofoever is not of the tribe of Levi.

52 Also the children of Israel shall pitch their tents, every man in his camp, and every man under his stander throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance ⁱ come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

i By not having due regard to the tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the tents, and the names of the Captains of the Israelites.

And the Lord spake unto Moses, and to Aaron, saying,

2 ^a Every man of the children of Israel shall camp by his stander, *and* under the ensigne of their fathers house: far off about the Tabernacle of the Congregation shall they pitch.

a In the twelve tribes were four principall standers, so that every three tribes had their stander.

3 On the Eastside toward the rising of the sun, shall they of the stander of the hoste of Judah pitch according to their armies: and Nahshon the son of Amminadab shall be ‡ Captain of the sons of Judah.

‡ Or, Prince;

4 And his hoste and the number of them were seventie and four thousand and six hundreth.

5 Next unto him shall they of the tribe ^b of Issachar pitch, and Nethaneel the son of Zuar shall be the captain of the sons of Issachar:

b Judah, Issachar and Zebulun the sons of Leah were of the first stander.

6 And his hoste, and the number thereof were four and fiftie thousand, and four hundreth.

7 Then the tribe of Zebulun, and Eliab the son of Helon, Captaine over the sons of Zebulun:

8 And his hoste, and the number thereof seven and fiftie thousand and four hundreth:

9 The whole number of the ^c hoste of Judah are an hundreth fourscore and six thousand, and four hundreth, according to their armies: they shall first set forth.

c Of them which were contained under that name.

10 ¶ On the south side shall be the stander of the hoste ^d of Reuben according to their armies, and the Captain over the sons of Reuben shall be Elizur the son of She-deur.

d Reuben and Simeon, the sons of Leah, and Gad the son of Zilpah her maid, were of the second stander.

11 And his hoste, and the number thereof six and forrie thousand & five hundreth.

12 And by him shall the tribe of Simeon pitch,

pitch, and the captaine over the sons of Simeon *shall be* Shelumiel the sonne of Zuri-shaddai:

13 And his hoste, and the number of them, nine and fifty thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sons of Gad *shall be* Eliasaph the sonne of Deuel:

15 And his hoste and the number of them were five and fourty thousand, six hundred and fifty.

16 All the number of the campe of Reuben were an hundred and one and fifty thousand, and foure hundred and fifty according to their armies, and they shall set forth in the second place,

17 ¶ Then the Tabernacle of the Congregation shall go *with* the hoste of the Levites, in the ^e mids of the campe as they have pitched, so shall they go forward, every man in his order according to their standards.

18 ¶ The standard of the campe of Ephraim *shall be* toward the West according to their armies: and the captaine over the sons of Ephraim *shall be* Elishama the sonne of Ammihud:

19 And his hoste and the number of them were, fortie thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh, and the captaine over the sons of Manasseh *shall be* Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirty thousand, and two hundred.

22 And the tribe of Benjamin, and the captaine over the sons of Benjamin *shall be* Abidan the sonne of Gideoni:

23 And his hoste, and the number of them were five and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of the hoste of Dan *shall be* toward the North according to their armies: and the captaine over the children of Dan *shall be* Ahiezer the sonne of Ammishaddai:

26 And his hoste and the number of them were threescore and two thousand, and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher *shall be* Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one & fortie thousand and five hundred

29 ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali *shall be* Ahira the sonne of Enan:

30 And his hoste and the number of them were three and fifty thousand and foure hundred.

31 All the number of the hoste of Dan was an hundred and seven and fifty thousand and six hundred: they shall goe hindmost with their standards,

32 ¶ These are the ^h summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, six hundred and three thousand, five hundred and fifty.

33 But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses:

34 And the Children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their ⁱ standards, and so they journeyed every one with their families according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 Why the Lord seprated the Levites for himselfe. 16 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

THESE also were the ^a generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sons of Aaron, ^{*} Nadab the first born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron the anointed Priests, whom *Moses* did ^{*} consecrate to minister in the Priests office.

4 ^{*} And Nadab and Abihu died ^b before the Lord, when they offered ^{*} strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the priests office in the ^c sight of Aaron their father.

5 Then the Lord spake unto Moses, saying,

6 Bring the tribe of Levi, and ^d set them before Aaron the Priest, that they may serve him.

7 And take the charge with him, even the charge of the whole congregation ^e before the Tabernacle of the congregation, to doe the service of the Tabernacle.

8 They shall also keep all the instruments of the tabernacle of the Congregation, and have the charge of the children of Israel to doe the service of the Tabernacle.

9 And thou shalt give the Levites unto Aaron and to his ^f sons: for they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and the ^g stranger that commeth neer, shall be slain.

11 ¶ Also the Lord spake unto Moses, saying,

12 Behold, I have even taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine.

L

13 Because

Or, Rev.

^e Because it might be in equal distance for each one, and all indifferently have recourse thereunto. ^f Because Ephraim and Manasseh supplied the place of Joseph their father, they are taken to be Rahels children: so they and Benjamin make the third standard.

^g Dan & Naphtali the sons of Bilha, Rahels maid, with Asher the son of Zilpah make the fourth standard.

^h Which were of twenty years and above.

ⁱ For under every one of the four principall standards were divers signes, to keep every band in order.

^a Or, families and kinreds.

^{*} Exod. 6. 23.

^{*} Exod. 28. 3.

^{*} Levit. 10. 1. 2.

^{*} Chap. 26. 61.

¹ Chron. 24. 2.

^b Or, before the Altar.

^{*} Levit. 10. 1. 2.

^c Whiles their father lived.

^d Offer them unto

Aaron for the

use of the Tabernacle.

^e Which appertained to the

executing of the high

Priests commandment,

to the oversight of the

people, and to the service of the

Tabernacle.

^f Aarons sons the

Priests served in

the sanctuary in

praying for the

people, & offering

sacrifice: the Le-

vites served for

the inferior uses

of the same.

^g Any that would

minister, not being a Levite.

13 Because all the first born are mine: for the same day, that I smote all the first born in the land of Egypt, * I sanctified unto me all the first born in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreover, the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from a month old and above shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sons of Gershon by their families: Libni and Shimei.

19 The sons also of Kohath by their families: Amram, and Izechar, Hebron, and Uzziel.

20 And the sons of Merari by their families: Mahli and Mushi. These are the families of Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (^h after the number of all the males from a month old and above) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The captain and [†] ancient of the house of the Gershonites shall be Eliafah the son of Lael.

25 And the charge of the sons of Gershon in the Tabernacle of the congregation shall be the ⁱ Tabernacle, and the pavilion, the covering thereof, and the vail of the doore of the Tabernacle of the congregation,

26 And the hanging of the court, and the vail of the doore of the court, which is neere the Tabernacle, and neere the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izecharites, and the familie of the Hebronites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a month old and above was eight thousand and six hundred, having the ^k charge of the Sanctuary.

29 The families of the sons of Kohath shall pitch on the South side of the Tabernacle.

30 The captain and ancient of the house, and families of the Kohathites shall be Eliafah the sonne of Uzziel:

31 And their charge shall be the ^l Arke,

and the Table, and the candlestick, and the Altars, and the instruments of the Sanctuary that they minister with, and the vail, and all that serveth thereto.

32 And Eleazar the son of Aaron the Priest shall be [†] chief captaine of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a month old and above was six thousand and two hundred.

35 The captain and the ancient of the house of the families of Merari shall be Zurriel the son of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custody of the sons of Merari shall be ^m the boards of the Tabernacle, and the barres thereof, and his pillars, and his socket, and all the instruments thereof, and all that serveth thereto,

37 With the pillars of the Court round about, with their sockets, and their pinnes and their cords

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, ⁿ I say, of the congregation Eastward shall Moses and Aaron & his sons pitch, having the charge of the Sanctuary, ⁿ & the charge of the children of Israel: but the stranger that commeth neere, shall be slain.

39 The whole sum of the Levites, which Moses & Aaron numbered at the commandment of the Lord throughout their families, ^o even all the males from a month old and above was two and twenty ⁿ thousand.

40 ¶ And the Lord said unto Moses, Number all the first born that are males among the children of Israel, from a month old and above, and take the number of their names.

41 And thou shalt take the Levites to me: for all the first born of the children of Israel, (I am the Lord) and the cattell of the Levites for all the first born of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first born of the children of Israel.

43 And all the first born males rehearsed by name (from a month old and above) according to their number, were two and twentie thousand two hundred seventy and three.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites for all the first born of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And

* Exod. 13. 1. and 34. 19.
Levit. 27. 26.
Chap. 8. 16.
Luke 2. 23.

* Gen. 46. 11.
Exod. 6. 16.
Chap. 26. 57.
1 Chron. 6. 1.
and 23. 6.

^h Only numbering the male children.

[†] Or, father.

ⁱ Their charge was to carry the coverings and hangings of the Tabernacle.

^k Doing every one his duty in the Sanctuary.

^l The chief things within the Sanctuary were committed to the Kohathites.

[†] Or, prince of princes.

^m The wood-work and the rest of the instruments were committed to their charge.

ⁿ That none should enter into the Tabernacle contrary to Gods appointment.

^o So that the first born of the children of Israel were more by 273. verse 43.

^p So that now the Levites should suffice unto the Lord for the first born of Israel, for the 273. which were more than the Levites, for whom they paid money.

46 And for the redeeming of the two hundred seventy and three, (which are more then the Levites) of the first born of the children of Israel;

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: * the shekel *containeth* twenty gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, unto Aaron and to his sonnes.

49 Thus Moses took the redemption of them that were redeemed, being more then the Levites:

50 Of the ^a firstborn of the children of Israel took he the money: *even* a thousand three hundred threescore and five *shekels*, after the shekel of the Sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IV.

⁵ The offices of the Levites, when the host removed. 46 The number of the three families of Korath, Gershon, and Merari.

And the Lord spake unto Moses, and to Aaron, saying,

2 Take the sum of the sonnes of Kohath from among the sons of Levi, after their families, and houses of their fathers;

3 From ^a thirty yeare old, and above, even untill fifty yeare old, all that enter into the assembly to do the work in the Tabernacle of the Congregation.

4 This shall be the office of the sons of Kohath in the Tabernacle of the congregation, *about* the Holiest of all.

5 ¶ When the host removeth, then Aaron and his sons shall come and take down ^b the covering vail, and shall cover the Ark of the Testimony therewith.

6 And they shall put thereon a covering of badgers skins, and shall spread upon it a cloth altogether of blew silk, and put to the ^c barres thereof:

7 And upon the ^d table of shew bread they shall spread a cloth of blew silk, & put thereon the dishes, and the *incense* cups, and goblets, and coverings to cover it ^e with, and the bread shall be thereon continually:

8 And they shall spread upon them a covering of scarlet, and cover the same with a covering of badgers skins, and put to the barres thereof.

9 Then they shall take a cloth of blue silk, and cover the ^f candlestick of light, with his lamps, and his snuffers, ^g and his snuffe dishes, and all the oyl vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skins, and put it upon the ^h barres.

11 Also upon the golden ⁱ Altar they

shall spread a cloth of blue silk, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry, wherewith they minister in the Sanctuary, and put *them* in a cloth of blue silk, & cover them with a covering of badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the ^j altar, and spread a purple cloth upon it: ^g Of the burnt offering.

14 And shall put upon it all the instruments thereof, which they occupy about it: the censers, the flesh hooks, & the besoms, & the basins, *even* all the instruments of the altar: and they shall spread upon it a covering of badgers skins, and put to the bars of it.

15 And when Aaron and his sons have made an end of covering the ^k Sanctuary, and all the instruments of the Sanctuary, at the removing of the host, afterward the sonnes of Kohath shall come to beare it,

but they shall not ^l touch *any* holy thing, lest they die. This is the charge of the sons of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the son of Aaron the Priest *pertaineth* the oyl for the light, and the ^m sweet incense, and the ⁿ daily meat-offering, and the ^o anointing oyl, *with* the oversight of all the Tabernacle, and of all that therein is, *both* in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake unto Moses, and to Aaron, saying,

18 Ye shall not ^p cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they come neere to the most holy things: let Aaron and his sons come and appoint ^q them, every one to his office, and to his charge.

20 But let them not go in, to see when the Sanctuary is folden up, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the summe of the sons of Gershon, every one by the houses of their fathers throughout their families:

23 From thirty year old and above, untill fiftie yeare old shalt thou number them, all that ^r enter into the assembly for to doe service in the Tabernacle of the Congregation.

24 This shall be the service of the families of the Gershonites, to serve, & to beare.

25 They shall beare the curtaines of the Tabernacle, and the tabernacle of the Congregation, his covering, and the covering of badgers skins, that is on high upon it, and the vaile of the ^s doore of the Tabernacle of the Congregation.

L i

26 The

* Exod. 30. 13.
Levit. 27. 25.
Chap. 18. 16.
Exod. 45. 12.

^a Of the two hundred seventy and three, which were more then the Levites.

^b The Levites were numbered after three sorts, first at a month old when they were consecrated to the Lord, next at 25 yeare old, when they were appointed to serve in the Tabernacle, and at 30 yeare old to beare the burthens of the Tabernacle.

^c Which divided the Sanctuary from the holiest of all,

^d That is, put them upon their shoulders to carie it: for the barres of the Ark could never be removed. Exod. 31. 17.

^e Exod. 25. 30.

^f Meaning to cover the bread.

* Exod. 25. 31.

* Exod. 25. 38.

^g The Hebrew word signifieth an instrument made of two flaves, or bars, ^h Which was to burn incense: reade Exod. 30. 1.

^h That is, in folding up the things of the Sanctuary, as the Ark, &c.

ⁱ Before it be covered.

* Exod. 30. 34. 35.
^k Which was offered at morning and evening.

* Exod. 30. 23. 25.

^l Committing by your negligence: that 9 holy things be not well wrapped, and so they by touching thereof perish.

^m Shewing, what part every man should beare.

ⁿ Which were received into the company of them that ministered in the Tabernacle of the congregation.

^o Which vail hangd between the Sanctuary and the court.

p Which court compassed both the Tabernacle of the Congregation, and the altar of the burnt-offering.

26 The curtains also of the court, and the vaile of the entring in of the gate of the court, ^p which is neere the Tabernacle, & neere the altar round about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serve.

27 At the commandment of Aaron and his sons shall all the service of the sons of the Gershonites be done, in all their charges, and in all their service, and ye shall appoint them to keepe all their charges.

q Under y charge and oversight.

28 This is the service of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be under the ^q hand of Ithamar the son of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeare old and above, even unto fifty yeare old shalt thou number them, all that enter into the assembly, to do the service of the Tabernacle of the Congregation.

* Exod. 26, 15.

31 And this is their office and charge, according to all their service in the Tabernacle of the Congregation: the ^{*} boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

r Ye shall make an inventorie of all the things, which ye commit to their charge.

32 And the pillars round about the court, with their sockets, and their pins, and their cords, with all their instruments, even for all their service: and by ^r name ye shall reckon the instruments of their office and charge.

33 This is the service of the families of the sons of Merari, according to all their service in the Tabernacle of the Congregation, under the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sons of the Kohathites, by their families, and by the houses of their fathers.

35 From thirtie yeare old and above, even unto fiftie yeare old, all that enter unto the assembly for the service of the Tabernacle of the Congregation.

† Ebr. the numbred of them.

36 So the [†] numbers of them throughout their families, were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the [†] hand of Moses.

f God appointing Moses to be the minister and executor thereof.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeare old and upward, even unto fiftie yeare old: all that enter into the assembly for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their fami-

lies, and by the houses of their fathers were two thousand six hundred and thirtie.

41 These are the numbers of the families of the sons of Gershon: of all that did service in the Tabernacle of the Congregation, whom Moses & Aaron did number according to the commandment of the Lord.

t Which were of competent age to serve therein, that is, between 30, and 50.

42 ¶ The numbers also of the families, of the Sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeare old and upward, even unto fiftie yeare old: all that enter into the assembly for the service of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the sums of the families of the sons of Merari, whom Moses and Aaron numbred according to the commandment of the Lord, by the hand of Moses.

46 So all the numbers of the Levites, which Moses, and Aaron, and the princes of Israel numbred by their families, and by the houses of their fathers,

47 From thirtie yeare old and upward, even to fifty yeare old, every one that came to do ^v his duty, office, service, and charge in the Tabernacle of the Congregation.

v Whofoever of the Levites that had any manner of charge in the Tabernacle.

48 So the numbers of them were eight thousand, five hundred and fourescore.

49 According to the [†] commandment of the Lord by the hand of Moses did Aaron number them, every one according to his service, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded ^{*} Moses.

† Ebr. according to the mouth, or word.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The leprous, and the polluted shall be cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

And the Lord spake unto Moses, saying, 2 Command the children of Israel that they ^{*} put out of the host every leper, and every one that hath ^{*} an issue, and whofoever is defiled by ^{*} the dead.

* Levit. 13, 30.

* Levit. 15, 2.

* Levit. 21, 1.

3 Both male and female shall ye put out: [†] out of the host shall ye put them, that they defile not their ^{*} tents among whom I dwell.

† Or, in a place out of the host. a There were three manner of tents: of the Lord, of the Levites, and of the Israelites.

4 And the children of Israel did so, and put them out of the host, even as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speake unto the children of Israel, ^{*} When a man or woman shall commit any sin ^b that men commit, & transgresse against the Lord, when that person shall trespassse,

* Levit. 6, 3.

b Commit any fault willingly.

7 Then they shall confesse their sin which they have done, & shall restore the dammage thereof ^{*} with his principall, and put the fifth part of it more thereto, and shall give it unto him, against whom he hath trespassed.

* Levit. 6, 5.

8 But

^c If he be dead, to whom the wrong is done, & also have no kinsman.

^d Or, things offered to the Lord, as gift fruits, &c.
^e Levit. 10. 12.

^e By breaking the band of marriage, and playing the harlot.

^f Ebr. if the spirit of jealousy come upon him.

^f Only in the sinne offering, and this offering of jealousy were neither oyle nor incense offered.

^g Or, making the sin known, and not purging it.

^h Which also is called the water of purification, or sprinkling, read chap. 19. 9.

ⁱ It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

^k Both because she had committed to hainous a fault, and forwarde herselfe in denying the same.
^l Ebr. to fall.

^l That is, be it to as thou wilt, as Psal. 41. 13 Deut. 27. 15.

8 But if the ^c man have no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests use, besides the ram of the atonement, whereby he shall make atonement for him.

9 And every offering of all the ^d holy things of the children of Israel, which they bring unto the Priest, shall be ^e his.

10 And every mans hallowed things shall be his: *that is*, whatsoever any man giveth the Priest, it shall be his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans ^e wife turne to evill, and commit a trespass against him,

13 So that another man lie with her secretly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the manner,

14 † If he be moved with a jealous mind, so that he is jealous over his wife, which is defiled, or if he have a jealous mind, so that he is jealous over his wife, which is not defiled:

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he shall not poure ^f oyle upon it, nor put incense thereon: for it is an offering of jealousy, an offering for a remembrance, calling the sinne to ^g mind.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take ^h the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, *even* the Priest shall take it, and put it into the water.

18 After, the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of the memorial in her hands: it is the jealousy offering, and the Priest shall have bitter *and* ⁱ cursed water in his hand,

19 And the Priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, neither thou hast turned to uncleanness from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oath of cursing) and the Priest shall say unto the woman, The Lord make thee to be ^k accursed, and detestable for the oath among thy people, and the Lord cause thy thigh to ^l rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, ^l Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall ^m blot them out with the bitter water,

24 And shall cause the woman to drink the bitter & cursed water, & the cursed water, *turned* into bitternesse, shall enter into her.

25 Then the Priest shall take the jealousy offering out of the womans hand, and shall shake the offering before the Lord, and offer it upon the altar.

26 And the Priest shall take *an handfull* of the offering for a ⁿ memoriall thereof, and burn it upon the ⁿ altar, and afterward make the woman drink the water.

27 When he hath made her drink the water, (if she be defiled and have trespassed against her husband) then shall the cursed water, *turned* into bitternesse, enter into her, & her belly shall swell, & her thigh shall rot, & the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ⁿ cleane, she shall be free, and shall conceive and beare.

29 This is the law of jealousy, when a wife turneth from her husband and is defiled;

30 Or when a man is moved with a jealous mind, being jealous over his wife, then shall he bring the woman before the Lord, and the Priest shall do to her according to all this law.

31 And the man shall be ^o free from sin, but this woman shall bear her iniquitie.

CHAP. VI.

² The law of the consecration of the Nazarites. ²⁴ The manner to blesse the people.

And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, when a man or a woman doth separate themselves to vow a vow of a ^a Nazarite, to separate *himself* unto the Lord,

3 He shall abstain from wine and strong drink, & shall drink no fowr wine, nor fowr drink, nor shall drink any liquor of grapes, neither shall eat fresh grapes, nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk.

5 While he is separate by his vow, the ^a razor shall not come upon his head, until the daies be out, in the which he separateth *himself* unto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that he separateth himselfe unto the Lord, he shall come at no ^b dead body:

7 He shall not make himselfe uncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is upon ^c his head.

8 All the daies of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the ^d head of his consecration shall

^m Shall wash the curses, which are written, into the water in the vessel.

ⁿ Or, perfume.
ⁿ Where the incense was offered.

^o Or, innocent.

^o The man might accuse his wife upon suspicion, & not bee reproved.

^a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

^a Iudg. 13. 5.
ⁱ Sam. 1. 11.

^b As at burials, or mournings.

^c In that he suffered his haire to grow, he signified that he was consecrate to God.

^d Which long haire is a signe that he is dedicated to God.

shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it.

10 And in the eight day he shall bring two Turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by * the dead: so shall he hallow his head the same day,

12 And he shall ^f consecrate unto the Lord the dayes of his separation, and shall bring a lambe of a yeare old for a trespass offering, and the first ^g dayes shall be void: for his consecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering unto the Lord, an hee lamb of a yeare old without blemish, for a burnt offering, & a she lamb of a year old without blemish, for a sin offering, & a ram without blemish, for peace offerings

15 And a basket of unleavened bread, of * cakes of fine floure mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meat offering, and their drink offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ram for a peace offering unto the Lord, with the basket of unleavened bread, & the Priest shall make his meat offering, & his drink offering.

18 And * the Nazarite shall shave the head ^h of his consecration at the doore of the tabernacle of the congregation, and shall take the haire of the head of his consecration, and ⁱ put it in the fire, which is under the peace offering.

19 Then the Priest shall take the foddren shoulder of the ram, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath shaven his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest [†] besides the shaken breast, and besides the heave shoulder: so afterward the Nazarite may drink wine.

21 This is the law of the Nazarite, which he hath vowed, and of his offering unto the Lord for his consecration, ^k besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake unto Moses, saying,

23 Speake unto Aaron and his sons, saying, Thus shall ye ^l blesse the children of Israel, and say unto them,

24 The Lord blesse thee, and keep thee,

25 The Lord make his face shine upon thee, and be mercifull unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they shall put ^m my Name upon the children of Israel, and I will blesse them.

CHAPTER VII.

ⁿ The heads or Princes of Israel offer as the setting up of the Tabernacle. 10 And at the dedication of the altar. 19 God speaketh to Moses from the Mercy seat.

Now when Moses had finished the setting up of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar withall the [†] instruments thereof, and had anointed them, and sanctified them,

2 Then the [‡] Princes of Israel, heads over the houses of their fathers (they were the princes of the tribes, who were over them that were numbred) offered,

3 And brought their offering before the Lord, six ^a covered charers, and twelve oxen: one charet for two Princes, and for every one an ox, and they offered them before the Tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take ^b these of them, that they may be to do the ^b service of the Tabernacle of the congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses tooke the charers and the oxen, and gave them unto the Levites:

7 Two charers and foure oxen he gave to the sons of Gershon, according unto their ^c office.

8 And foure charers and eight oxen he gave to the sonnes of Merari, according unto their office, under the hand of Ithamar the sonne of Aaron the Priest.

9 But unto the sons of Kohath he gave none, ^d because the charge of the Sanctuary belonged to them, which they did beare upon their shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

11 And the Lord said unto Moses, One Prince one day, and another Prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did [†] Nahshon the son of Amminadab of the tribe of Judah offer his offering.

13 And his offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled

^e By being present where the dead was.

^f Beginning at the eight day, when he is purified.

^g So that he shall begin his vow anew.

^h Levit. 2. 15.

ⁱ Lev. 21. 24.
^h Intoken that his vow is ended.

ⁱ For the haire which was consecrated to the Lord, might not be cast into any prophane place.

^k Exod. 29. 27.

[†] Or, with the breast.

^k At the least he shall do this, if he be able to offer no more.

^l That is, pray for them.

^m They shall pray in my name for them.

ⁿ Exod. 40. 18.

[†] Or, vessels.

[‡] Or, captains.

^a Like horse litters to keep the things that were carried in them, from weather.

^b That is, to carry things, and stuffe in.

^c For their use to carry with.

^d The holy things of the Sanctuary must be carried upon their shoulders, and not drawn with oxen, chap. 4. 15.
^e That is, when the first sacrifice was offered thereupon by Aaron, Levit. 9. 1.

[†] The offering of Nahshon.

* *Leviti. 2. 1.*

mingled with oyle, for a * meat offering,

14 An *incense* cup of gold of ten *shekels*, full of *incense*,

15 A young bullock, a ram, a lamb of a yeare old for a burnt offering,

16 An hee goat for a sin offering,

17 And for peace offerings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Nahshon the son of Amminadab.

‡ The offering of Nethaneel.

18 ¶ The second day ‡ Nethaneel the son of Zuar Prince of the tribe of Issachar did offer:

19 Who offered for his offering, a silver charger of an hundredth and thirty *shekels* weight, a silver bowl of seventy *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,20 An *incense* cup of gold of ten *shekels*, full of *incense*,

21 A young bullock, a ram, a lamb, of a yeare old for a burnt offering,

22 An hee goat for a sin offering,

23 And for peace offerings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Nethaneel the son of Zuar.

‡ The offering of Eliab.

24 ¶ The third day ‡ Eliab the son of Helon, prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundredth and thirty *shekels* weight, a silver bowl of seventy *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,26 A golden *incense* cup of ten *shekels*, full of *incense*,

27 A young bullock, a ram, a lamb of a yeare old for a burnt offering,

28 An hee goat for a sin offering,

29 And for peace offerings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Eliab the son of Helon.

‡ The offering of Elizur.

30 ¶ The fourth day ‡ Elizur the son of Shedeur, Prince of the children of Reuben offered.

31 His offering was a silver charger of an hundredth and thirty *shekels* weight, a silver bowl of seventy *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,32 A golden *incense* cup of ten *shekels*, full of *incense*,

33 A young bullock, a ram, a lamb of a yeare old for a burnt offering,

34 An hee goat for a sin offering,

35 And for a peace offering, two bullocks, five rams, five hee goats, and five lambs of a yeare old: this was the offering of Elizur the son of Shedeur.

‡ The offering of Shelumiel.

36 ¶ The fifth day ‡ Shelumiel the son

of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundredth and thirtie *shekels* weight, a silver bowl of seventie *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat-offering,38 A golden *incense* cup of ten *shekels*, full of *incense*,

39 A young bullock, a ram, a lambe of a yeare old for a burnt offering;

40 An hee-goat for a sin offering,

41 And for a peace offering, two bullocks, five rams, five hee-goats, five lambs of a yeare old: this was the offering of Shelumiel the son of Zurishaddai.

42 ¶ The sixth day ‡ Eliasaph the son of Devel, prince of the children of Gad offered.

‡ The offering of Eliasaph.

43 His offering was a silver charger of an hundredth and thirtie *shekels* weight, a silver bowl of seventie *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,44 A golden *incense* cup of ten *shekels*, full of *incense*,

45 A young bullock, a ram, a lamb of a yeare old for a burnt offering,

46 An hee-goat for a sin offering,

47 And for a peace offering, two bullocks, five rams, five hee-goats, five lambs of a yeare old: this was the offering of Eliasaph the son of Devel.

48 ¶ The seventh day ‡ Elishama the son of Ammiud, prince of the children of Ephraim offered.

‡ The offering of Elishama.

49 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver bowl of seventie *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,50 A golden *incense* cup of ten *shekels*, full of *incense*,

51 A young bullock, a ram, a lamb of a yeare old, for a burnt offering,

52 An hee-goat for a sin offering;

53 And for a peace offering, two bullocks, five rams, five hee-goats, five lambs of a yeare old: this was the offering of Elishama the son of Ammiud.

54 ¶ The eighth day offered ‡ Gamliel the son of Pedazur, Prince of the children of Manasseh.

‡ The offering of Gamliel.

55 His offering was a silver charger of an hundredth and thirtie *shekels* weight, a silver bowl of seventie *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering.56 A golden *incense* cup of ten *shekels*, full of *incense*,

57 A young bullock, a ram, a lamb of a yeare old, for a burnt offering;

58 An hee-goat for a sin offering;

59 And for a peace offering, two bullocks,

L 4

five

five rams, five hee goats, five lambes of a yeare old : this was the offering of Gamliel the sonne of Pedazur.

‡ The offering of Abidan.

60 ¶ The ninth day ‡ Abidan the son of Gideoni, prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A young bullock, a ram, a lamb of a yeare old for a burnt-offring,

64 An hee goat for a sinne offering,

65 And for a peace-offering, two bullocks, five rams, five hee goats, five lambes of a yeare old : this was the offering of Abidan the sonne of Gideoni.

‡ The offering of Ahiezzer.

66 ¶ The tenth day ‡ Ahiezzer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyl, for a meat offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

70 An hee goat for a sin-offering,

71 And for a peace offering, two bullocks, five rams, five hee goats, five lambes of a yeare old : this was the offering of Ahiezzer the sonne of Ammishaddai.

‡ The offering of Pagiel or Phegiel.

72 ¶ The eleventh day ‡ Pagiel the son of Ocran, prince of the children of Asher offered.

73 His offering was a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

76 An hee goat for a sin-offering,

77 And for a peace-offering, two bullocks, five rams, five hee goats, five lambes of a yeare old : this was the offering of Pagiel the sonne of Ocran.

‡ The offering of Ahira.

78 ¶ The twelfth day ‡ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the shekel of the Sanctuary, both full of fine floure, mingled with oyl, for a meat-offering,

80 A golden *incense* cup of ten *shekels* full of incense,

81 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

82 An hee goat for a sin-offering,

83 And for peace-offerings, two bullocks, five rams, five hee goats, five lambes of a yeare old : this was the offering of Ahira the sonne of Enan.

84 This was the^f dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve *incense* cups of gold,

^f This was the offering of the Princes: when Aaron did dedicate the Altar.

85 Every charger containing an hundreth and thirty *shekels* of silver, and every bowle seventy : all the silver vessels contained two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie:

86 Twelve *incense* cups of gold full of incense, containing ten *shekels* every cup, after the shekel of the Sanctuarie : all the gold of the *incense* cups was an hundreth and twenty *shekels*.

87 All the bullocks for the burnt-offering were twelve bullocks, the rams twelve, the lambes of a yeare old twelve, with their meat-offerings, and twelve hee goats for a sinne-offering.

88 And all the bullocks for the peace offerings were foure and twenty bullocks, the rams sixty, the hee goats sixty, the lambes of a yeare old sixty : this was the dedication of the Altar, after that it was^g anointed.

^g By Aaron.
^h That is the Sanctuarie.

89 And when Moses went into the^h Tabernacle of the Congregation, to speak with God, he heard the voice of one speaking unto him from the Mercy seat, that was upon the Arke of the Testimonyⁱ between the two Cherubims, and he spake unto him.

ⁱ According as he had promised, Exod. 25. 22.

CHAP. VIII

² The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are received to service, and when they are dismissed.

And the Lord spak unto Moses, saying, 2 Speake unto Aaron, and say unto him, when thou lightest the lamps, the seven lamps shall give light toward the^a forefront of the Candlestick.

^a To that part which is over against the Candlestick, Exod. 25. 37

3 And Aaron did so, lighting the lamps thereof toward the forefront, of the Candlestick, as the Lord had commanded Moses.

4 And this was the work of the candlestick, even of gold beaten out with the hammer, both the shaft, and the floures thereof^{*} was beaten out with the hammer : ^b according to the pattern, which the Lord had shewed Moses, so made he the Candlestick.

^{*} Exod. 25. 18.
^b And not set together of divers pieces.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

7 And thus shalt thou doe unto them, when thou purifiest them, Sprinkle^c water of

^c In Ebrew, it is called the water of sinne, because it is made to purge sin, as, chap. 19. 9.

The offering of the Levites. Chap. viii. ix. The Passeeover commanded. 129

of purification upon them, and let them shave all their flesh, and wash their clothes: so they shall be clean.

8 Then they shall take a young bullock, with his meat-offering of fine floure, mingled with oyl, and another young bullock shalt thou take for a sinne-offering.

d That thou mayest do this in presence of them all.

9 Then thou shalt bring the Levites before the Tabernacle of the congregation, and assemble^d all the congregation of the children of Israel.

e Meaning, certain of them in the name of the whole.

10 Thou shalt bring the Levites also before the Lord, and the^e children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake-offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, and make thou the one a sin-offering, and the other a burnt-offering unto the Lord, that thou maiest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them as a shake-offering to the Lord.

* Chap. 3. 45.

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be * mine.

* Chap. 3. 2.

15 And afterward shall the Levites go in, to serve in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake-offering.

f That is, they that are the first born.

16 For they are freely given^f unto me from among the children of Israel, for ^fsuch as open any wombe: for all the first born of the children of Israel have I taken them unto me.

* Exod. 13. 2.
 Levit. 2. 23.

17 * For all the first born of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my self.

18 And I have taken the Levites for of the first born of the children of Israel,

g Which service the Levites should do.

19 And have given the Levites as a gift unto Aaron, and to his sonnes from among the children of Israel to do the service of the^g children of Israel, in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere unto the^h Sanctuarie.

h Because the Levites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them.

21 So the Levites were purified, and washed their clothes, and Aaron offered them as a shake-offering before the Lord,

and Aaron made an atonement for them, to purifie them.

22 And after that, went the Levites in to do their service in the Tabernacle of the Congregation, ⁱ before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Levites, so they did unto them.

i In their presence, to serve them.

23 ¶ And the Lord spake unto Moses, saying,

24 This also *belongeth* to the Levites: from five and twenty year old and upward, they shall go in, to execute *their* office in the service of the Tabernacle of the Congregation.

25 And after the age of fiftie yeares, they shall cease from executing the^k office, and shall serve no more:

k Such office as was painfull, as to beare burthens, and such like. In singeing Palms instructing, counselling, and keeping the things in order.

26 But they shall minister ^l with their brethren in the Tabernacle of the Congregation, to keep things committed to their charge, but they shall do no service: thus shalt thou do unto the Levites touching their charges.

CHAP. IX.

2 The Passeeover is commanded again. 13 The punishment of him that keepeth not the Passeeover. 15 The cloud conducteth the Israelites through the wilderness.

And the Lord spake unto Moses in the wilderness of Sinai, in the first moneth of the second yeare, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeeover at the time appointed thereunto.

* Exod. 12. 1.
 Levit. 23. 5.
 Chap. 28. 16.
 Deut. 16. 2.

3 In the fourteenth day of this moneth at^{*} even, ye shall keep it in his due season: according to * all the ordinances of it, and according to all the Ceremonies thereof shall ye keep it.

* Exod. 12. 6.
 Deut. 16. 6.
 a Even in all points as the Lord hath instituted it.

4 Then Moses spake unto the children of Israel, to celebrate the Passeeover.

5 And they kept the Passeeover in the fourteenth day of the first moneth at even, in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certain men were defiled^b by a dead man, that they might not keep the Passeeover the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men said unto him, We are defiled by a dead man: wherefore are we kept back that we may not^c offer an offering unto the Lord in the time thereunto appointed among the children of Israel?

c Or, celebrate the Passeeover the fourteenth day of the first moneth

8 Then Moses said unto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying,

10 Speake unto the children of Israel, and

and say, If any among you, or of your posteritie, shall be unclean by the reason of a corps, or be in a long journey, ^dhe shall keep the Pasſeover unto the Lord.

^d And cirinot come where the Tabernacle is, when others keep it. ^e So that the unclean, and they that are not at home, have a month longer granted unto them.

11 In the fourteenth day of the ^esecond moneth at even they shall keep it: with unleavened bread, and sower herbs shall they eat it.

* Exod. 12. 46.
Iohn 19. 36.

12 They shall leave none of it unto the morning, * nor break any bone of it: according to all the ordinance of the Pasſeover shall they keep it.

^f When the Pasſeover is celebrated.

13 But the man that ^{is} clean, and is not in a ^gjourney, and is negligent to keep the Pasſeover, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ^h sinne.

* Or, punishment of his sinne.

14 And if a stranger dwell among you, and will keep the Pasſeover unto the Lord, as the ordinance of the Pasſeover, and as the manner thereof ^{is}, so shall he do: * ye shall have one law both for the stranger, and for him that was born in the same land.

* Exod. 12. 49.

15 ¶ And when the Tabernacle was reared up, a cloud covered the tabernacle, ^{name-}ly, the Tabernacle of the Testimonie: and at Even there was upon the Tabernacle, as the appearance of fire untill morning.

* Exod. 40. 34.

^g Like a pillar: read Exod. 13. 21.

16 So it was alway: the cloud covered it ^{by} day, and the appearance of fire by night.

17 And when the cloud was taken up from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

[†] Ebr. mouth.
^h Who taught them what to do by the cloud.

18 At the [†]commandment of the ^hLord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the Tabernacle, * they [†]lay still.

* 1. Cor. 10. 1.

[†] Ebr. camped.

19 And when the cloud taried still upon the Tabernacle a long time, the children of Israel kept the ⁱ watch of the Lord, and journeyed not.

ⁱ They waited when the Lord would signify either their departure, or their abode by the cloud.
[†] Ebr. dayes of journey.

20 So when the cloud abode [†] a few dayes upon the Tabernacle, they abode in their tents, according to the Commandment of the Lord: for they journeyed at the commandment of the Lord.

21 And though the cloud abode upon the Tabernacle from even unto the morning, yet ^{if} the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

* Exod. 40. 36.
37. read vers. 18.

22 Or if the cloud taried two dayes, or a moneth, or a yeare upon the Tabernacle, abiding thereon, the children of Israel * abode still, and journeyed not: but when it was taken up, they journeyed.

23 At the Commandment of the Lord they pitched, and at the Commandment

of the Lord they journeyed, keeping the watch of the Lord at the Commandment of the Lord by the ^k hand of Moses.

^k Under the charge and government of Moses.

CHAP. X.

2 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The Captaines of the host are numbered, 30 Hobab refuseth to goe with Moses his sonne in law.

And the Lord spake unto Moses, saying, 2 Make thee two trumpets of silver: of an ^a whole piece shalt thou make them, that thou mayest use them for the assembling of the Congregation, and for the departure of the Camp.

^a Or, of work beaten out with the hammer.

3 And when they shall blow with them, all the congregation shall assemble to thee before the doore of the Tabernacle of the congregation.

4 But if they blow with one, then the princes, ^{or} heads over the thousands of Israel shall come unto thee.

5 But if ye blow an alarm, then the camp of them that pitch on the ^b east part, shall go forward.

^b That is, the host of Judah, and they that are under his ensigne.
^c Meaning, the host of Reuben.

6 If ye blow an alarm the second time, then the host of them that lie on the ^c south side, shall march: for they shall blow an alarm when they remove.

7 But in assembling the Congregation, ye shall blow without an alarm.

8 And the sons of Aaron the Priest shall ^d blow the trumpets, and ye shall have them as a law for ever in your generations.

^d So that onely the Priest must blow the Trumpets, so long as the Priesthood lasted.

9 And when ye go to warre in your land against the enemy that vexeth you, ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your ^e gladnesse, and in your feast dayes, and in the beginning of your moneths, ye shall also blow the trumpets [†] over your burnt sacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

^e When ye rejoice that God hath removed any plague.
[†] Or, when ye offer burnt offerings.

11 ¶ And in the second year, in the second moneth, ^{and} in the twentieth day of the moneth, the cloud was taken up from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their [†] journeys out of the desert of Sinai, & the cloud rested in the wilderness of Paran.

[†] Or, in keeping their order in their journeys.
[‡] From Sinai to Paran. Chap. 33. 1.

13 So they [†] first took their journey at the commandment of the Lord, by the hand of Moses.

* Chap. 2. 3.

14 ¶ * In the first place went the standard of the host of the children of Judah, according to their armies: and * Nathon the son of Animadab ^{was} over his band.

* Chap. 1. 7.

15 And over the band of the tribe of the children of Issachar, ^{was} Nethaneel the son of Zuar.

16 And over the band of the tribe of the children of Zebulun, ^{was} Eliab the sonne of Helon.

17 When

17 When the Tabernacle was taken down, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the

g With all the appurtenances thereof.

18 ¶ After, departed the standard of the host of Reuben, according to their armies, and over his band was Elizur the sonne of Shedeur.

19 And over the band of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the band of the tribe of the children of Gad was Eliasaph the sonne of Devel.

h Upon their shoulders.
* Chap. 4. 4.
i The Merarites and Gershonites.

21 The Kohathites also went forward and bare the * Sanctuary, and the ⁱ former did set up the Tabernacle against they came.

22 ¶ Then the standard of the host of the children of Ephraim went forward according to their armies, and over his band was Elithama the sonne of Ammihud.

23 And over the band of the tribe of the sons of Manasseh was Gamliel the sonne of Pedazur.

24 And over the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideoni.

k Leaving none behind nor any of the former that failed in the way.

25 ¶ Last, the standard of the host of the children of Dan marched, ^k gathering all the hosts according to their armies: and over his band was Ahiezer the son of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

l This was the order of their host when they removed.

28 ^l These were the removings of the children of Israel according to their armies, when they marched.

m Some think Jethro, Jethro, Hobab, & Keni were all one: Kimhi saith that Revel was Jethros father, so Hobab was Moses father in law. Look Exo. 2. 18. and 3. 1. and 4. 18. and 18. 1. & Judges 4. 11.

29 ¶ After, Moses said unto ^m Hobab the son of Revel the Midianite, the father in law of Moses, We go into the place, of which the Lord said, I wil give it you: come thou with vs, and we wil do thee good: for the Lord hath promised good unto Israel.

30 And he answered him, I wil not go: but I will depart to mine owne country, and to my kinred.

† Ebr. eye unto us.

31 Then he said, I pray thee, leave us not for thou knowest our camping places in the wilderness: therefore thou mayest be [†] our guide.

32 And if thou go with us, what goodnesse the Lord shall shew unto us, the same will we shew unto thee.

n Mount Sinai, or Horeb.

33 ¶ So they departed from the ⁿ mount of the Lord, three dayes journey: and the Ark of the Covenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And when the ark went forward, Moses said, * Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.

* Psal. 68. 1. 2.
o Declare thy might and power

36 And when it rested, he said, Return, O Lord, to the [†] many thousands of Israel.

† Ebr. go the ten thousand thousands.

CHAP. XI.

1 The people murmur and are punished with fire. 4 The people lust after flesh. 6 They loath Manna. 11 The weak faith of Moses. 16 The Lord divideth the burden of Moses to seventy of the Ancients. 31 The Lord sendeth quails. 33 Their lust is punished.

When the people became [†] murmurers, [†] it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, & the fire of the Lord burnt among them and ^{*} consumed the utmost part of the host.

† Ebr. as unjust complainers.
† Ebr. it was evil in the ears of the Lord

2 Then the people cried unto Moses: and when Moses prayed unto the Lord the fire was quenched.

* Psal. 78. 21.

3 And he called the name of that place [‡] Taberah, because the fire of the Lord burnt among them.

‡ Or, burning.

4 ¶ And a number of ^a people that was among them, fell a lusting, and ^b turned away, and the children of Israel also wept, and said, who shal give us flesh to eat?

a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.
b From God.

5 We remember the fish which we did eat in Egypt for ^c nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garleek.

c For a small price, or good cheape.

6 But now our soule is ^d dried away, we can see nothing but this MAN.

d For the greedy lust of flesh.

7 (The MAN also was as ^{*} coriander seed, and his colour like the colour of ^e bdelium.

* Exod. 16. 31.
† Psal. 78. 24.
Isa. 63. 1.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a caldron, and made cakes of it, and the tast of it was like unto the tast of fresh oyle.

e Which is, a white pearle or precious stone.

9 And when the dew fell down upon the host in the night, the MAN fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the doore of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said unto the Lord, Wherefore hast thou [‡] vexed thy servant? And why have I not found [‡] favour in thy sight, seeing thou hast put the charge of all this people upon me?

‡ Or, evil intreated.
‡ Or, wherein have I displeased thee.

12 Have I [‡] conceived all this people? or have I begotten them, that thou shouldst say unto me, Carie them in thy bosome (as a nurse beareth the sucking child) unto the [‡] land, for the which thou swarest unto their fathers?

‡ Am I their father, & none may have the charge of them but I?

13 Where should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat.

h Of Canaan promised by an oath to our fathers.

14 I am

14 I am not able to beare all this people alone, for it is to heavy for me.

15 Therefore if thou deale thus with me, I pray thee, if I have found favour in thy sight, kill me, that I behold not my misery.

i I had rather die then to see my griefe and misery thusdayly increate by their rebellion.

16 ¶ Then the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and governours over them, and bring them unto the Tabernacle of the congregation, and let them stand there with thee.

k I will distribute my spirit among them, as I have done to thee.

17 And I will come down, and talk with thee there, and take of the spirit, which is upon thee, and put upon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

l Prepare your selves that ye be not unclean.

18 Furthermore thou shalt say unto the people, Be sanctified against to morrow, and ye shall eat flesh: for you have wept in the eares of the Lord, saying, Who shall give us flesh to eat? for we were better in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two daies, nor five daies, neither ten daies, nor twenty daies,

m Or, cast him off because ye refused Manna, which he appointed as most meet for you. n Who leadeth & governeth you.

20 But a whole moneth, untill it come out at your nostrils, and be loathsome unto you, because ye have contemned the Lord, which is among you, and have wept before him, saying, Why came we hither out of Egypt?

o Of whom I have the charge.

21 And Moses said, Six hundred thousand footmen are there of the people, among whom I am: and thou sayest, I will give them flesh, that they may eat a month long.

22 Shall the sheep, and the beeves be slain for them, to find them? either shall all the fish of the sea be gathered together for them to suffice them?

* I Ja. 50. 2. and 59. 1.

23 And the Lord said unto Moses, Is the Lords hand shortened? thou shalt see now whether my word shall come to passe unto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seventy men of the Elders of the people, and set them round about the Tabernacle.

† Or, separated, as vers. 17.

25 Then the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy Ancient men: and when the spirit rested upon them, then they prophesied, and did not cease.

p From that day the spirit of prophesie did not fail them.

26 But their remained two of the men in the host: the name of the one was Eldad, and the name of the other Medad, and the spirit rested upon them, (for they were of them that were written, & went not out unto the Tabernacle) & they prophesied in the host.

27 Then there ran a young man, and told Moses, and said, Eldad and Medad doe prophesie in the host.

28 And Joshua the son of Nun the servant of Moses one of his young men answered & said, my lord Moses, forbid them.

q Or, among men whom he had chosen from his youth. r Such blinde zeale was in the Apostles. Matt. 23. Luk. 9. 49.

29 But Moses said unto him, Enviest thou for my sake? Yea, would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them.

30 And Moses returned unto the host, he and the Elders of Israel.

* Exod. 16. 13. Tsal. 78. 26. 27.

31 Then there went forth a wind from the Lord, and brought Quailes from the Sea, and let them fall upon the camp, a daies journey on this side, and a daies journey on the other side, round about the host, and they were about two cubits above the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the Quailes: he that gathered the least, gathered ten Homers full, and they spread them abroad for their use round about the host.

r Of Homer read Levit. 27. 16. also it signifieth an heape, as Exod. 14. Judg. 15. 16.

33 While the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

* Psa. 78. 31.

34 So the name of the place was called, Kibroth-hattaavah: for there they buried the people that fell a lusting.

† Or, graves of lust.

35 From Kibroth-hattaavah the people took their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed as the prayer of Moses.

† Or, murmured.

Afterward Miriam and Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

a Zipporah Moses wife was a Midianite, & because Midian bordered on Ethiopia. It is sometime in the Scripture comprehended under this name. b And so bare with their grudgings, although he knew them.

2 And they said, What; hath the Lord spoken but only by Moses? hath he not spoken also by us? and the Lord heard this.

3 (But Moses was a very meek man, above all the men that were upon the earth)

4 And by and by the Lord said unto Moses, and unto Aaron, and unto Miriam, come out ye three unto the Tabernacle of the Congregation, and they three came forth.

5 Then the Lord came down in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

c These were the two ordinary meanes.

6 And he said, Heare now my words, If there be a Prophet of the Lord among you, I will be known to him by a vision, and will speake unto him by dreame.

d In all Israel which was his Church.

7 My servant Moses is not so, who is faithful in all mine house.

* Exo. 33. 11.

8 Unto him will I speake mouth to mouth, and by vision, & not in dark words, but he shall see the similitude of the Lord. Wherefore then were ye not afraid to speake

e So farr as any man was able to comprehend, which he calleth his back parts. Exod. 33. 23.

speake against my servant, *even* against Moses?

9 Thus the Lord was very angry with them, and departed:

10 Also the cloud departed from the ^{f From the doore of the Tabernacle.} Tabernacle: and behold, Miriam *was* leproous like snow: and Aaron looked upon Miriam, and behold, *she was* leproous.

11 Then Aaron said unto Moses, *Alas*, my Lord, I beseech thee, lay not the sin upon us, which we have foolishly committed, and wherein wee have sinned.

12 Let her not, I pray thee, bee as one ^{g As a child that commeth out of his mothers belly dead, having as it were but the skin.} dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cried unto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said unto Moses, If her father had ^{h In his displeasure.} spit in her face, should she not have beene ashamed seven dayes? let her bee shut ^{* Levit. 13. 46.} out of the hoste seven dayes, and after shee shall be received.

15 So Miriam was shut out of the hoste seven dayes, and the people removed not, till Miriam was brought in againe.

CHAP. XIII.

^{4 Certain men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.}

THEN afterward the people removed from Hazeroth, and pitched in the wilderness of ^a Paran.

^{a That is in Rithma, which was in Paran. Chap. 33. 17.} 2 ¶ And the Lord spake unto Moses, saying,

3 ^{b After the people had required it of Moses, as it is in Deut. 1. 22, then the Lord spake to Moses to dooe.} Send thou men out to search the land of Canaan which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, *such as are* all rulers among them.

4 Then Moses sent them out of the wilderness of Paran, at the commandement of the Lord: all those men were ^{c Or, rulers.} heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the son of Zaccur:

6 Of the tribe of Simeon: Shaphat the son of Hori:

7 Of the tribe of Judah, Caleb the son of Jephunneh:

8 Of the tribe of Issachar, Igal the son of Joseph:

^{d Or, Joshua.} 9 Of the tribe of Ephraim, ^e Oshea the son of Nun:

10 Of the tribe of Benjamin, Palti the son of Raphu:

11 Of the tribe of Zebulun, Gaddiel the son of Sodi:

12 Of the tribe of Joseph, *to wit*, of the tribe of Manasseh, Gaddi the son of Sufi:

13 Of the tribe of Dan, Ammiel the son of Gemalli:

14 Of the tribe of Asher, Shethur the son of Michael:

15 Of the tribe of Naphtali, Nahbi the son of Vophsi:

16 Of the tribe of Gad, Gevel the son of Machi.

17 These are the names of the ^{e Which in number were twelve, according to the twelve tribes.} men, which Moses sent to spie out the land: and Moses called the name of Oshea the son of Nun, Jehoshua.

18 So Moses sent them to spie out the land of Canaan, and said unto them, Go up this way toward the South, and goe up into the ^{f Or, high country.} mountains.

19 And consider the land what it is, and the people that dwell therein, whether they bee strong or weake, either few or many.

20 Also what the land ^{g Plentifull or barren.} is that they dwell in, whether it be ^h good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land ⁱ is: whether it be fat or lean, whether there be trees therein, or not. And bee of good courage, and bring of the fruit of the land (for then *was* the time of the first ripe grapes.)

22 ¶ So they went up, and searched out the land, from the wilderness of ^{j Which was in the wilderness of Paran.} Zin unto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came unto Hebron, where were Ahiman, Sheshai and Talmi, the sons of ^{k Which were a kind of giants. g Declaring the antiquity thereof: also Abraham, Sara, Izhak and Jacob, were buried there. * Gen. 1. 24.} Anak. And Hebron was built ^l seven year before Zoan in Egypt.

24 ^m Then they came to the river of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it upon a barre betweene two, and *brought* of the pomegranates, and of the figs.

25 That place was called the ^{n Or, the valley of Eshcol, thus is grapes.} river Eshcol, because of the cluster of grapes, ^o which the children of Israel cut down thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moses, and to Aaron, and to all the Congregation of the children of Israel, in the wilderness of ^{p Called also Kadeth-barnea.} Paran, to Kadeth, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told ^{q That is, Moses.} him, and said, Wee came unto the land whither thou hast sent us, and surely it floweth with ^{r Exod. 33. 3.} milke and hony: and here is of the fruit of it.

29 Nevertheless, the people be strong that dwell in the land, and the cities *are* walled and exceeding great: and moreover, we saw the ^s sons of Anak there.

30 The Amalekites, dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coast of Jordan.

31 Then Caleb stilled the people ^{t Or, murmuring against Moses.} before Moses,

M

Moses,

Moses, and said, Let us goe up at once, and possesse it: for undoubtedly we shall overcome it.

32 But the men, that went up with him, said, We be not able to goe up against the people: for they are stronger then wee.

33 So they brought up an evill report of the land which they had searched for the children of Israel, saying, The land which wee have gone thorow to search it out, is a land that ¹ eateth up the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sons of Anak, *which come* of the giants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIV.

² The people murmure against Moses. ¹⁰ They would have stoned Caleb and Joshua. ¹³ Moses pacifieth God by his prayer. ⁴⁵ The people that would enter into the land contrary to Gods will are slaine.

Then all the Congregation lifted up their voice, and cried: and ^a the people wept that night,

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said unto them, Would God wee had died in the land of Egypt, or in this wilderness: would God wee were dead.

3 Wherefore now hath the Lord brought us into this land to fall upon the sword? our wives, and our children shall bee ^b a prey: were it not better for us to returne into Egypt?

4 And they said one to another, Let us make a captains, and returne into Egypt.

5 Then Moses and Aaron ^c fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, ^d two of them that searched the land, ^e rent their clothes,

7 And spake unto all the assembly of the children of Israel, saying, The land which wee walked thorow to search it, is a very good land.

8 If the Lord love us, he will bring us into this land, and give it us, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare ye the people of the land: for they are ^e but bread for us: their shield is departed from them, and the Lord is with us, feare them not.

10 And all the multitude said, ^f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord said unto Moses, How long will this people provoke mee, & how long will it be, ere they beleve mee, for all the signes ^g which I have shewed among them?

12 I will smite them with the pestilence and destroy them, & will make thee a greater Nation and mightier then they.

13 But Moses said unto the Lord, ^{*} When the Egyptians shall heare it (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, (for they have heard, that thou, Lord, art among this people, and that thou, Lord, art seen [†] face to face, and that thy cloud standeth over them, & that thou ^{*} goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as ^g some man: so the heathen which have heard the fame of thee, shall thus say,

16 Because the Lord was not able ^{*} to bring this people into the land, which hee sware unto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord bee great, according as thou hast spoken, saying,

18 The Lord is ^{*} slow to anger, and of great mercy, and ^{*} forgiving iniquity, and sin, but not making *the wicked* innocent, and ^{*} visiting the wickednes of the fathers upon the children, in the third and fourth *generation*:

19 Bee mercifull, I beseech thee, unto the iniquity of this people, according to thy great mercy, and as thou hast forgiven this people, from Egypt, even untill now.

20 And the Lord said, I have forgiven ^h it, according to thy request.

21 Notwithstanding, as I live, all the earth shall bee filled with the glory of the Lord.

22 For all those men which have seene my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted mee this ⁱ tenth times, and have not obeyed my voyce,

23 Certainly they shall not see the land, whereof I sware unto their fathers: neither shall any that provoke mee, see it.

24 But my servant ^{*} Caleb, because hee had another ^k Spirit, and hath followed me still, even him wil I bring into the land whether he went, and his seed shall inherite it.

25 Now the Amalekites, and the Canaanites ^l remaine in the valley: wherefore turne back to morrow, and get you into the wilderness by the way of the Red sea.

26 ¶ After, the Lord spake unto Moses and to Aaron, saying,

27 ^{*} How long shall I suffer this wicked multitude to murmure against mee? I have heard the murmurings of the children of Israel, which they murmure against me,

28 Tell them: ^{*} As I live, (saith the Lord) I will surely doe unto you, even as yee have spoken in mine eares.

29 Your

¹ The Giants were so cruell, that they spoiled and killed one another, and those that came to them.

^a Such as were afraid at the report of the ten Spies.

^b To our enemies the Canaanites.

^c Lamenting the people, and praying for them.

^d For sorrow, hearing their blasphemy.

^e Wee shall easily overcome them.

^f This is the condition of them that would persuade in Gods cause, to bee persecuted of the multitude.

^{*} Exod. 32. 12.

[†] Ebr. eye to eye.

^{*} Exod. 13. 21.

^g So that none shall escape.

^{*} Deut. 9. 26.

^{*} Exod. 34. 6. Psalm. 103. 8.

^{*} Exod. 20. 5. and 34. 7.

^h In that hee destroyed not them utterly, but left their posterity, and certaine to enter.

ⁱ That is, finally signes and often.

^{*} Lev. 14. 6.

^k A meek and obedient spirit, and not rebellious.

^l And lie in wait for you.

^m For I will not defend you.

^{*} Psalm. 106. 24.

^{*} Chap. 26. 65. and 32. 10.

[†] They could be stayed no more.

* *Deut. 1. 35.*

29 Your karkeifes shall fall in this wilderness, and all you that were * counted thorow all your numbers, from twenty yeares old and above, which have murmured against mee.

* *Gen. 14. 22.*

30 Yee shall not doubtlesse come into the land, for the which * I lifted up mine hand, to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your children, (w^{ch} ye said should be a prey) them will I bring in, and they shall know the land which ye have refused:

32 But even your carkeifes shall fall in this wilderness.

n The word signifieth to bee Shepherds, or to wander like Shepherds to and fro.
o Your infidelity and disobedience against God.

33 And your children shall ^a wander in the wilderness forty yeares, and shall bear your ^o whoredomes, untill your carkeifes be wasted in the wilderness.

* *Ezech. 4. 6.*
* *Psal. 95. 10.*

34 After the number of the dayes, in the which yee searched out the land, *even* forty dayes, * every day for a year shall ye beare your iniquity, for * forty yeares, and yee^p shall feelee my breach of promise.

p Whether my promise be true or no.

35 I the Lord have said, Certainly I will doe so to all this wicked company, that are gathered together against mee: *for* in this wilderness they shall bee consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmur against him, and brought up a slander upon the land)

* *1 Cor. 10. 10.*
Heb. 3. 10. 17.
Isa. 5.

37 Even those men that did bring up that vile slander upon the land, * shall die by a plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, of those men that went to search the land, shall live.

39 ¶ Then Moses told these sayings unto all the children of Israel, and the people sorrowed greatly.

* *Deut. 1. 41.*

40 * And they rose up early in the morning, and gate them up into the top of the mountaine, saying, Loe, we be ready to goe up to the place which the Lord hath promised: for we have^q sinned.

q They confesse they sinned by rebelling against God, but consider not they offended in going up without Gods commandment.

41 But Moses said, Wherefore transgresse yee thus the commandment of the Lord? it will not so come well to passe.

42 Goe not up, (for the Lord is not among you) lest yee be overthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

r They could not be stayed by any means.

44 Yet they presumed^r obstinately to goe up to the top of the mountaine: but the Ark of the covenant of the Lord, and Moses departed not out of the camp.

45 Then the Amalekites and the Canaanites which dwelt in that mountaine, came down, and smote them, * and consumed them unto Hormah.

* *Deut. 1. 44.*

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. *32* The punishment of him that brake the Sabbath.

And the Lord spak unto Moses, saying, *2* Speake unto the children of Israel, and say unto them, * When yee be come into the^a land of your habitations, which I give unto you.

* *Levit. 23. 10.*

a Into the land of Canaan.

3 And will make an offering by fire unto the Lord, a burnt offering or a sacrifice * [‡] to fulfill a vow, or a free offering, or in your feasts, to make a * sweet savour unto the Lord, of the herd, or of the flock,

* *Levit. 22. 21.*

‡ Or, separate.

* *Exod. 29. 18.*

4 Then * let him that offereth his offering unto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with the fourth part of an ^b Hin of oyle.

* *Levit. 2. 1.*

b Read *Exod. 29. 40.*

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offering, or any offering.

6 And for a ram, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a^c drink offering thou shalt offer the third part of an Hin of wine, for a sweet savour unto the Lord.

c The liquor was so called, because it was powred on the thing that was offered.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullock a meat offering of [‡] three tenth deales of fine floure, mingled with halfe an Hin of oyle.

‡ Or, three Omer.

10 And thou shalt bring for a drink offering half an Hin of wine, for an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for a bullock, or for a ram, or for a lambe, or for a kid.

12 According to the number^d that yee prepare to offer, so shall yee doe to every one according to their number.

d Every sacrifice of beasts must have their meat offering and drink offering, according to this proportion.

13 All that are born of the country, shall doe these things thus, to offer an offering made by fire of sweet savour unto the Lord.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as yee do, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth *with you*, *even* an ordinance for ever in your generations: as you are, so shall the stranger be before the Lord.

* *Exod. 12. 49.*
Chap. 9. 14.

16 One law, and one manner shall serve

M 2 both

both for you, and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speake unto the children of Israel, and say unto them, When yee be come into the land, to the which I bring you,

19 And when yee shall eat of the bread of the land, yee shall offer an heave offering unto the Lord.

20 Yee shall offer up a cake of the first of your ^e dough for an heave offering: * as the heave offering of the barne, so yee shall lift it up.

^e Which is made of the first corn ye gather.
* Levit. 23. 14.

21 Of the first of your dough yee shall give unto the Lord an heave offering in your generations.

22 ¶ And if ye have ^ferred, and not observed all these commandments, which the Lord hath spoken unto Moses,

^f As by oversight or ignorance, read Levit. 4. 2. 13.

23 Even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the ^g Congregation, then all the Congregation shall give a bullock for a burnt offering, for a sweet savour unto the Lord, with the meat offering, and drink offering thereto, according to the ^h manner, and an he goat for a sin offering.

^g Some read from the eyes of the Congregation: that is, which is hid from the Congregation.
* Levit. 4. 2. &c.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering, for an offering made by fire unto the Lord, and their sin offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people ⁱ were in ignorance.

* Levit. 4. 27.

27 ¶ * But if any one person sin through ignorance, then he shall bring a shee goat of a year old for a sin offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is born among the children of Israel, and the stranger that dwelleth among them, shall have both one law, who so doth sin by ignorance.

[†] Ebr. with an high hand: that is, in contempt of God.

30 ¶ But the person that doth ought [†] presumptuously, whether he be born in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because he hath despised the word of the Lord, and hath broken his commandment: that person shall be utter-

ly cut off: his ^h iniquity shall be upon him.

^h He shall sustain the punishment of his sin.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks, brought him unto Moses and to Aaron, and unto all the Congregation.

34 And they put him in ⁱ ward: for it was not declared what should be done unto him.

* Levit. 24. 12.

35 Then the Lord said unto Moses, This man shall die the death: and let all the multitude stone him with stones without the host.

36 And all the Congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they ^j make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a riband of blew filke.

* Deut. 22. 12.
Matth. 23. 5.

39 And ye shall have the fringes, that when yee look upon them, yee may remember all the commandments of the Lord, and do them: and that yee seek not after your own heart, nor after your own eyes, after the which yee go a ^k whoring:

40 That yee may remember and doe all my commandments, and be holy unto your God.

^k By leaving Gods commandments, and following your own fantasies.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

^l The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmur. 49 Fourteene thousand and seven hundred are slaine for murmuring.

NOW ^m Korah the son of Izhar, the son of Kohath, the son of Levi, ⁿ went apart with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben.

* Chap. 27. 3.

Iude 11.

^o Or, took other with him.

2 And they rose up ^p against Moses, with certaine of the children of Israel, two hundred and fifty captaines of the assembly, ^q famous in the Congregation, and men of renowe,

^p Or, before Moses.

* Chap. 26. 9.

3 Who gathered themselves together against Moses, and against Aaron, and said unto them, ^r Yee take too much upon you, seeing all the Congregation is holy, ^s every one of them, and the Lord ^t is among them: wherefore then lift yee your selves above the Congregation of the Lord?

^r Or, let it suffice you: meaning, to have abused them thus long.

^s All are alike holy: therefore none ought to be preferred above others: thus the wicked reason ^t against Gods ordinance.

4 But when Moses heard it, he fell upon his face,

5 And spake to Korah, and unto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who

^c To be the Priest,
and to offer.

who ought to approach neere unto him:
and whom he hath^c chosen, he will cause
to come neere to him.

6 This doe *therefore*, Take you censers,
both Korah, and all his company,

7 And put fire therein, and put incense
in them before the Lord to morrow: and
the man whom the Lord doth chuse,
the same shall be holy: ^d *yeetake* too much
upon you, yee sons of Levi.

8 Again Moses said unto Korah, Hear,
I pray you, yee sons of Levi.

9 Seemeth it a small thing unto you, that
the God of Israel hath separated you from
the multitude of Israel, to take you neere
to himselfe, to doe the service of the Ta-
bernacle of the Lord, and to stand before
the Congregation, and to minister unto
them?

10 He hath also taken thee to ^e him, and
all thy brethren, the sons of Levi with thee,
and seek yee the office of the Priest also?

11 For which cause, thou, and all thy
company are gathered together against the
Lord: and what is Aaron that yee murmur
against him?

12 ¶ And Moses sent to call Dathan, and
Abiram the sons of Eliab: who answered,
We will not come up.

13 Is it a small thing that thou hast
brought us out ^f of a land that floweth
with milk and hony, to kill us in the wil-
dernesse, except thou make thy selfe lord,
and ruler over us also?

14 Also thou hast not brought us unto
a land that floweth with milk and hony,
neither given us inheritance of fields and
vineyards: wilt thou ^g put out the eyes of
these men? we will not come up.

15 Then Moses waxed very angry, and
said unto the Lord, ^h Look not unto their
offring: I have not taken so much as an
asse from them, neither have I hurt any of
them.

16 And Moses said unto Korah, Be thou
and all thy company ⁱ before the Lord: *both*
thou, they, and Aaron to morrow:

17 And take every man his censer, and
put incense in them, and bring yee every
man his censer before the Lord, two hun-
dred and fifty censers: thou also and Aa-
ron, every one his censer.

18 So they took every man his censer, &
put fire in them, and laid incense thereon,
and stood in the door of the Tabernacle of
the congregation with Moses and Aaron.

19 And Korah gathered all the multi-
tude against them unto the door of the
Tabernacle of the Congregation: then the
glory of the Lord appeared unto all the
Congregation.

20 And the Lord spake unto Moses, and
to Aaron, saying,

21 Separate your selves from among
this Congregation, that I may consume
them at once.

22 And they fell upon their faces, and
said, O God, the God of the spirits [†] of all
flesh, hath not one man *only*, sinned, & wilt
thou be wroth with all the Congregation?

23 And the Lord spake unto Moses, saying,

24 Speak unto the Congregation, and
say, Get you away from about the Taber-
nacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went unto
Dathan and Abiram, and the Elders of Is-
rael followed him.

26 And he spake unto the congregation,
saying, Depart, I pray you, from the tents
of these wicked men, and touch nothing of
theirs, lest yee perish ^k in all their sins.

27 So they gate them away from the
Tabernacle of Korah, Dathan, and Abiram
on every side: and Dathan and Abiram
came out, and stood in the door of their
tents, with their wives, and their sons, and
their little children.

28 And Moses said, Hereby yee shall
know that the Lord hath sent mee to doe
all these works: for I have not done them of
mine owne ^l mind.

29 If these men die the common death of
all men, or if they be visited after the visita-
tion of all men, the Lord hath not sent me.

30 But if the Lord make ^m a new thing,
and the earth open her mouth, and swal-
low them up with all that they have, and
they go down quick into ⁿ the pit, then
yee shall understand that these men have
provoked the Lord.

31 ¶ And as soone as he had made an
end of speaking all these words, even the
ground clave asunder that was under the,

32 And the earth ^o opened her mouth,
and swallowed them up, with their fami-
lies, and all the men that were with Korah,
and all their goods.

33 So they and all that they had, went
down alive into the pit, and the earth co-
vered them: so they perished from among
the Congregation.

34 And all Israel that were about them,
fled at the crie of them: for they said, *Let us
flee*, lest the earth swallow us up.

35 But there came out a fire from the
Lord, and consumed the two hundred and
fifty men that offered the incense.

36 ¶ And the Lord spake unto Moses,
saying,

37 Speake unto Eleazar the son of Aa-
ron the Priest, that he take up the censers
out of the burning, and scatter the fire be-
yond the altar: for they are hallowed.

38 The censers, ^p *say*, of these sinners, that
destroyed themselves: and let them make of
them broad plates for a covering of the

M 3 Altar:

^d Hee layeth the
same to their
charge iustly,
wherewith they
wrongfully char-
ged him.

^e To serve in the
Congregation, as
in the verse be-
fore.

^f Thus they speak
contempruously,
preferring Egypt
to Canaan.

^g Wilt thou make
them, that search-
ed the land, be-
lieve that they saw
not that which
they saw?
^h Gen. 4. 4. 5.

ⁱ At the door of
the Tabernacle.

^j All that were of
their faction.

[†] Or, of every man
sinn.

^k With them that
have committed
so many sins.

^l I have not for-
gotten them of mine
owne braine.

^m Or, shew a
strange sight.

ⁿ Or, bell.
^o Or, deep and
dark places of the
earth.

^p Chap. 27. 3.
Deut. 11. 6.
Psal. 106. 17.

^o Which were the
occasion of their
owne death.

Altar: for they offered them before the Lord; therefore they shall be holy, and they shall be a signe unto the children of Israel.

^p Of Gods judgments against rebels.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 It is a remembrance unto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like Korah and his company, as the Lord said to him by the hand of Moses.

^q Who presumed above his vocation.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, Yee have killed the people of the Lord.

^r Or, fled, to wit, Moses and Aaron.

42 And when the Congregation was gathered against Moses, and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the Lord spake unto Moses, saying,

^s For it was not lawfull to take any other fire, but of the Altar of burnt offering. Levit. 10. 1.

45 Get you up from among this Congregation: for I will consume them quickly: then they fell upon their faces.

46 And Moses said unto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly unto the Congregation, & make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

^t God had begun to punish the people.

47 Then Aaron took as Moses commanded him, and ran into the mids of the Congregation, and behold the plague was begun among the people, and he put in incense, and made an atonement for the people.

^u God drew back his hand and ceased to punish them.

48 And when he stood betweene the dead, and them that were alive, the plague was stayed.

49 So there died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracy of Korah.

50 And Aaron went againe unto Moses before the door of the Tabernacle of the congregation, and the plague was stayed.

CHAP. XVII.

1 The twelve rods of the twelve princes of the tribes of Israel.

2 Aarons rod buddeth, and beareth blossoms, for a testimony against the rebellious people.

^v While hee was in the doore of the Tabernacle.

¶ And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, even twelve rods: and thou shalt write every mans name upon his rod.

^w That is, the things which are committed to thee: or which thou dost enjoy them.

3 And write Aarons name upon the rod of Levi: for every rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

* Exod. 25. 22.

5 And the mans rod, whom I choose, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

^b To be the chief Priest.

6 ¶ Then Moses spake unto the children of Israel, & all their princes gave him a rod, one rod for every Prince, according to the houses of their fathers, even twelve rods, and the rod of Aaron was among their rods.

^c Though Josephs tribe was divided into two, in the distribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

^d To declare that God did chuse the house of Levi, to serve him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, and tooke every man his rod.

10 ¶ After, the Lord said unto Moses, Bring Aarons rod againe before the Testimony, to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

* Hebr. 9. 4.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost: we perish.

^e The Chaldees describeth thus their murmuring: Yee die by the sword: the earth swalloweth us up: the pestilence doeth consume us.

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sons, 2 with the Levites. 3 The Priests part of the offerings. 20 God is their portion. 26 The Levites have the tithes, and offer the tenth thereof to the Lord.

¶ And the Lord said unto Aaron, thou, and thy sons, and thy fathers house with thee, shall bear the iniquity of the Sanctuary: both thou and thy sons with thee shall beare the iniquity of your Priests office.

^f If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

2 And bring also with thee thy brethren of the tribe of Levi, of the family of thy father, which shall be joyned with thee, and minister unto thee: but thou, and thy sons with thee shall minister before the Tabernacle of the Testimony.

3 And they shall keep thy charge, even the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you:

^g That is, the things which are committed to thee: or which thou dost enjoy them.

4 And they shall be joyned with thee, and keep the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no ^e stranger shall come neer unto you.

5 Therefore shall yee keep the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath upon the children of Israel.

6 For loe, I have ^{*} taken your brethren the Levites from among the children of Israel, ^{which} as a gift of yours, are given unto the Lord, to doe the service of the Tabernacle of the Congregation.

7 But thou, and thy sons with thee shall keep your Priests office for all things of the Altar, and within the vaile: therefore shall ye serve: ^{for} I have made your Priests office ^{an} office of service: therefore the stranger that commeth neer, shall be slain.

8 ¶ Again the Lord spake unto Aaron, Behold, I have given thee the keeping of mine ^d offerings, of all the hallowed things of the children of Israel: unto thee I have given them for the anointings sake, and to thy sons for a perpetuall ordinance.

9 This shall be thine of the most holy things, ^{reserved} from the ^e fire: all their offering of all their meat offering, and of all their sin offering, and of all their trespass offering, which they bring unto mee, that shall be most holy unto thee, and to thy sons.

10 In the most ^f holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel: I have given them unto thee, and unto thy sons, and to thy daughters with thee, to be a duty for ever: all the clean in thine house shall eat of it.

12 All the ^h fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer unto the Lord for their first fruits, I have given them unto thee:

13 And the first ripe of all that is in their land, which they shall bring unto the Lord, shall be thine: all the clean in thine house shall eat of it.

14 ^{*} Every thing separate from the common use in Israel, shall be thine.

15 All that ^{first} openeth the ^{*} marriage of any flesh, which they shall offer unto the Lord, of man or beast, shall be thine: but the first born of man shalt thou redeem, and the first born of the unclean beast shalt thou redeem.

16 And those that are to be redeemed, shalt thou redeem from the age of a month, according to thy estimation, for the money of five shekels, after the shekell of the Sanctuary, ^{*} which is twenty gerahs.

17 But the first born of a kow, or the first born of a sheep, or the first born of a goat shalt thou not ⁱ redeem: ^{for} they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burn their fat: ^{it is} a sacrifice made by fire for a sweet savour unto the Lord.

18 And the flesh of them shall be thine, ^{*} as the shake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, to be a duty for ever: ^{it is} a perpetuall covenant ^k of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said unto Aaron, Thou shalt have none inheritance in their ^l land, neither shalt thou have any part among them: ^{*} I am thy part, and thine inheritance among the children of Israel.

21 For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more ^m come neere the Tabernacle of the Congregation, lest they sustain sin, and die.

23 But the Levites shall doe the service in the Tabernacle of the Congregation, and they shall bear ⁿ their sin: ^{it is} a law for ever in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for an inheritance: therefore I have said unto them, Among the children of Israel yee shall possesse no inheritance.

25 ¶ And the Lord spake unto Moses, saying,

26 Speak also unto the Levites and say unto them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then shall yee take an heave offering of that same for the Lord, ^{even} the tenth part of the tithes.

27 And your heave offering shall be reckoned unto you, as the ^o corn of the barn, or as the abundance of the wine presse.

28 So ye shall also offer an heave offering unto the Lord of all your tithes, which yee shall receive of the children of Israel, and yee shall give thereof the Lords heave offering to Aaron the Priest.

29 Ye shall offer of all your ^p gifts all the Lords heave offerings: of all the fat of the same shall yee offer the holy things thereof.

30 Therefore thou shalt say unto them,

M 4

When

^e Which was not of the tribe of Levi.

^{*} Chap. 3. 45.

^g Or, a gift.

^d As the first fruit, first born, and the tenth.

^e That which was not burned, should be the Priests.

^f That is, in the Sanctuary, between the court and the holiest of all.

^g Read Levit. 10. 14.

^h That is, the chiefest, or the best.

^{*} Levit. 27. 28.

^{*} Exod. 13. 2. and 22. 29. Levit. 27. 29. Chap. 3. 13.

^{*} Exod. 30. 13. Levit. 27. 25. Chap. 3. 47. Chap. 45. 12.

ⁱ Because they are appointed for sacrifice.

^{*} Exod. 29. 26. Levit. 7. 30.

^k That is, sure, stable, and incorruptible.

^l Of Candan.

^{*} Deut. 10. 9. and 18. 2. 1st. 13. 14. 33. Ezek. 44. 28.

^m To serve therein: for the Levites are put in their place.

ⁿ If they fail in their office, they shall be punished.

^o As acceptable as the fruit of your own ground or vineyard.

^p Which we have received of the children of Israel. ^q Read ver. 14.

When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn floor, or as the increase of the wine presse.

r As in the 11. verse.

31 And yee shall eat it in all places, ye, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

s Yee shall not be punished therefore.
t The offerings which the Israelites hath offered to God.

32 And yee shall bear no sin by the reason of it, when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest yee die.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

a According to this law and ceremony, yee shall sacrifice the red kow.

2^a This is the ordinance of the law, which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, upon the which never came yoke.

* Heb. 13. 11.

b By another Priest.

3 And yee shall give her unto Eleazar the Priest, that he may bring her^{*} without the hoste, and cause her to be^b flaine before his face.

* Heb. 9. 13.

4 Then shall Eleazar the Priest take of her blood with his^{*} finger, and sprinkle it before the Tabernacle of the Congregation seven times,

* Exod. 29. 14. Levit. 4. 11. 22.

5 And cause the kow to be burnt in his sight, with her^{*} skin, and her flesh, and her blood, and her dounge, shall he burn her.

6 Then shall the Priest take cedar wood, and hyssope, and skarlet lace, and cast them in the mids of the fire where the kow burneth.

c Meaning Eleazar.

7 Then shall the^c Priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shall be unclean unto the even.

d The inferior Priest who killed her and burned her.

8 Also hee that^d burneth her, shall wash his clothes in water, and wash his flesh in water, and be unclean untill even.

9 And a man, that^e is, clean, shall take up the ashes of the kow, and put them without the host in a clean place: and it shall be kept for the Congregation of the children of Israel for^e a sprinkling water: it is a sin offering.

e Or, the water of separation, because that they that were separated for their uncleanness were sprinkled therewith and made clean, chap. 8. 7. It is also called holy water, because it was ordained to an holy use, chap. 5. 17.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remain unclean untill even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 He that toucheth the dead body of any man, shall be unclean even seven dayes.

f With the sprinkling water.

12 He shall purifie himself^f therewith the third day, and the seventh day he shall be clean: but if he purifie not himselfe the

third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be^g cut off from Israel, because the sprinkling water was not sprinkled upon him: he shall be uncleane, and his uncleanness shall remain still upon him.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This is the law, when a man dieth in a tent, al that come into the tent, and al that is in the tent, shall be unclean seven dayes.

15 And all the vessels that be open, which have[†] no covering fastened upon them, shall be unclean.

† Ebr. a covering of cloth.

16 Also whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a grave, shall be uncleane seven dayes.

17 Therefore for an unclean person they shall take of the burnt ashes of the^h sin offering, andⁱ pure water shall be put thereto in a vessell.

h Of the red kow burnt for sin.
i Water of the fountaine or river.
k One of the Priests which is clean.

18 And a^k cleane person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the slain, or the dead, or the grave:

19 And the cleane person shall sprinkle upon the unclean the third day, and the seventh day, and he shall purifie himself the seventh day, &^l wash his clothes, and wash himself in water, and shall be clean at even.

l Because hee had been among them that were unclean: or else had touched the water, as verse 21.

20 But the man that is unclean, and purifieth not himself, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not beene sprinkled upon him: therefore shall he be unclean.

21 And it shall be a perpetuall law unto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be unclean untill even.

22 And whatsoever the unclean person toucheth, shall be unclean: and the person that toucheth^m him, shall be unclean untill the even.

m That is unclean.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They have water out of the rock. 14 Edom denieth the Israelites passage. 25 28. The death of Aaron, in whose roomes Eleazar succeeded.

Then the children of Israel came with the whole Congregation to the desert of Zin in the firstⁿ moneth, and the people abode at Kadesh: where^b Miriam died, and was buried there.

n This was forty years after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in him, Exod. 17. 1. and this was in Kadesh.

2 But there was no water for the Congregation, and they^c assembled themselves against Moses, and against Aaron.

3 And

3 And the people chode with Moses, & spake, saying, Would God we had perished, when our brethren died before the Lord.

* Chap. 11. 13.

* Exod. 17. 3.

4 * Why have yee thus brought the Congregation of the Lord unto this wilderness, that both wee and our cattell should die there?

5 Wherefore now have yee made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates? neither is there any water to drink.

6 Then Moses and Aaron went from the assembly unto the door of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying,

d Where with thou didst miracles in Egypt, and didst divide the Sea.

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake yee unto the rock before their eyes, and it shall give forth his water, and thou shalt bring them water out of the rock: so thou shalt give the Congregation, and their beasts drink.

9 Then Moses took the rod from before the Lord as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rock, and Moses said unto them, Heare now, yee rebels: shall we bring you water out of this rock?

e The punishment which followed hereof, declared that Moses and Aaron beleevd not Lords promise, as appeareth ver. 12.

11 Then Moses lift up his hand, and with his rod he smote the rock twise, and the water came out abundantly: so the Congregation, and their beasts drank.

12 ¶ Again the Lord spake unto Moses, and to Aaron, Because yee beleevd mee not, to sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I have given them.

f That the children of Israel should beleve and acknowledge my power, and to honour mee.

13 This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

g Or, strife, and contention, Chap. 27. 14.

14 ¶ Then Moses sent messengers from Kadesh unto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the travell that we have had,

h By shewing himselfe almightie, and maintaining his glory. i Because Jaakob, or Israel was Esau's brother, who was called Edom.

15 How our fathers went down into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evill and our fathers.

16 But when we cried unto the Lord, he heard our voice, and sent an Angel, & hath brought us out of Egypt, & behold, we are in the city Kadesh, in thine utmost border.

17 I pray thee that we may passe through thy country: we will not goe through the fields nor the vineyards, neither will we drink of the water of the wells: we will go by the kings way, and neither turn unto

† Or, his way.

the right hand nor to the left, untill we be past thy borders.

18 And Edom answered him, † Thou shalt not passe by mee, lest I come out against thee with the sword.

† Or, come not.

19 Then the children of Israel said unto him, We will go up by the hie way: and if I and my cattell drink of thy water, I will then pay for it: I will onely (without any harm) go through on my feet.

20 He answered again, Thou shalt not go through. Then † Edom came out against him with much people, and with a mighty power.

† Or, the Edomites.

21 Thus Edom denied to give Israel passage through his countrey: wherefore Israel turned away from him.

k To passe by another way.

22 ¶ And when the children of Israel with all the Congregation departed from Kadesh, they came unto the mount Hor.

* Chap. 33. 37.

23 And the Lord spake unto Moses and to Aaron in the mount Hor, neer the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land, which I have given unto the children of Israel, because yee disobeyed my commandment at the water of Meribah.

l Read Gen. 25. 8.

25 Take Aaron and Eleazar his son, and bring them up into the mount Hor.

† Or, rebelled.

† Or, strife.

* Chap. 33. 38. Dent. 32. 50.

26 And cause Aaron to put off his garments, and put them upon Eleazar his son: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went up into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them upon Eleazar his son: so Aaron died there in the top of the mount: and Moses and Eleazar came down from off the mount.

* Dent. 10. 6. and 32. 50.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirty dayes.

† Or, mourned.

CHAP XXI.

3 Israel vanquisheth king Arad, 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When king Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

* Chap. 33.

2 So Israel vowed a vow unto the Lord, and said, If thou wilt deliver and give this people into mine hand, then I will utterly destroy their cities.

a By that way which their spies that searched the dangers found to be most safe.

3 And the Lord heard the voice of Israel, and delivered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place † Hormah.

† Or, destruction. * 1. 17.

4 ¶ After they departed from the mount Hor

Hor

^b For they were forbidden to destroy it, Deut. 2. 5.

Hor by the way of the red Sea, to^b compass the land of Edom: and the people were foregrieved because of the way.

5 And the people spake against God & against Moses, saying, Wherefore have yee brought us out of Egypt, to die in the wilderness? for *here is* neither bread nor water, and our soule^c lotheth this light^c bread.

6 * Wherefore the Lord sent^d fiery serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from us: and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it up[†] for a sign, that as many as are bitten, may looke upon it, and live.

9 * So Moses made a serpent of brass, and set it up for a sign: and when a serpent had bitten a man, then he looked to the serpent of brass, and[‡] lived.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in[‡] Ije-abarim, in the wilderness, which is before Moab on the Eastside.

12 ¶ They removed thence, and pitched upon the river of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amorites: (for Arnon[‡] is the border of Moab, betwene the Moabites and the Amorites)

14 Wherefore it shall be spoken in the book of the^e battels of the Lord, [‡] what thing he did in the red sea, and in the rivers of Arnon,

15 And at the streame of the rivers that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said unto Moses, assemble the people, and I will give them water.

17 ¶ Then Israel sang this song, [‡] Rise up well, ^f sing yee unto it.

18 The princes digged this well, the captains of the people digged it, even the^g lawgiver, with their staves, And from the wilderness they came to Mattanah:

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth:

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Jeshimon.

21 ¶ Then Israel sent messengers unto Sihon, king of the Amorites, saying,

22 * Let mee go through thy land: we

will not turn aside unto the fields, nor into the vineyards, neither drink of the waters of the wells: we will goe by the kings way, untill we be past thy country.

23 * But Sihon gave Israel no licence to passe through his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Jahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon unto^h Jabok, *even* unto the children of Ammon: for the border of the children of Ammon wasⁱ strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the[†] villages thereof.

26 For^k Heshbon was the city of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, *even* unto Arnon.

27 Wherefore they that speake in proverbs, say, Come to Heshbon, let the city of Sihon be built and repaired:

28 For^l a fire is gone out of Heshbon, and a flame from the city of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of^m Chemosh, thou art undone: he hath suffered his sons to be pursued, and his daughters to be in captivity to Sihon the king of the Amorites.

30 Their[†] Empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went up toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said unto Moses, Fear him not: for I have delivered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou diddest unto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sons, and all his people, untill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his asse speaketh. 32 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

After

* Chap. 11. 6.
c Meaning, Man-
na, which they
thought did not
nourish.
* 1 Cor. 10. 9.
d For they that
were stung there-
with, were so in-
flamed with the
heat thereof, that
they died.

† Or, upon a pole.

* 2 King 18. 4.
John 3. 14.

‡ Or, recovered.

* Chap. 33. 43.

‡ Or, in the heaps of
Abarim, or Iali.

e Which seemeth
to be the book of
the Judges, or as
some thinke a
booke which is
lost.

† Or, (How God
destroyed) Vahab
(the city) with a
whirlwind, and the
valley of Arnon.

‡ Or, spring.

f Yee that receive
the commodity
thereof give praise
for it.

g Moses and Aa-
ron heads of the
people onely
smote the rock
with the rod, or
staffe, which gave
water as a well
that were deep
digged.

* Deut. 2. 27.
Judg. 11. 19.

* Deut. 29. 7.

* Is. 12. 2.
Psal. 137. 11.
Amos 2. 9.
h The river.

i For the people
were tall and
strong, like giants.
Deut. 2. 20.

† Ebr. danglari.

k For if it had
bene the Moa-
bites, the Israelites
might not have
possessed it, Deut.
2. 9.

l Meaning war.

m Chemosh was
the idole of the
Moabites.

n King. 11. 33.
who was not able
to defend his wor-
shippers, which
took the idole for
their father.

† Ebr. lighi.

* Deut. 3. 1. and
29. 7.

* Psal. 135. 11.

After, the children of Israel departed, and pitched in the plaine of Moab, on the ^a other side of Jordan from Jericho.

2 ¶ Now Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab fretted against the childre of Israel.

4 Therefore Moab said unto the ^b Elders of Midian, Now shall this multitude lick up all that are round about us, as an ox licketh up the grasse of the field: and Balak the son of Zippor *was* king of the Moabites at that time.

5 * He sent messengers therefore unto Balaam the son of Beor to Perhor (which is by the ^c river of the land of the children of his folk) to cal him, saying, Behold, there is a people come out of Egypt, w^{ch} cover the face of the earth, & lie over against me.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drive them out of the land: for I know that hee, whom thou blest, is blessed, and he whom thou cursest, shall bee cursed.

7 And the Elders of Moab, and the Elders of Midian departed, having ^d the reward of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak.

8 Who answered them; Tary here this night, and I will give you an answer, as the Lord shall say unto mee, So ^e the Princes of Moab abode with Balaam.

9 Then God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zipor, king of Moab hath sent unto mee, saying,

11 Behold, *there is* a people come out of Egypt, and covereth the face of the earth: come now, curse them for my sake: so it may bee that I shall be able to overcome them in battell, and to drive them out.

12 And God ^f said unto Balaam, Goe not thou with them, neither curse the people; for they are blessed:

13 And Balaam rose up in the morning, and said unto the Princes of Balak, Returne unto your land: for the Lord hath refused to give ^g me leave to goe with you.

14 So the Princes of Moab rose up, and went unto Balak, and said, Balaam hath refused to come with us.

15 ¶ Balak yet sent againe more Princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus saith Balak the son of Zippor, ^h Be not thou staid, I pray thee, from coming unto mee.

17 For I will promote thee unto great

honour, and will doe whatsoever thou sayest unto mee: come therefore, I pray thee curse mee this people.

18 And Balaam answered, and said unto the servants of Balak, * If Balak would give mee his housefull of silver and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may know, what the Lord will say unto mee ⁱ more.

20 And God came unto Balaam by night, and said unto him, If the men come to call thee, rise up, and goe with them: but onely what thing I say unto thee, that shalt thou doe.

21 So Balaam rose up earely, and saddled his asse, and went with the Princes of Moab.

22 And the wrath of God was kindled, because hee ^k went: and the Angel of the Lord stood in the way to bee against him, as he rode upon his asse, and his two servants *were* with him.

23 And * when the asse saw the Angel of the Lord stand in the way, & his sword drawne in his hand, the asse turned out of the way, and went into the field: But Balaam smote the asse, to turne her into the way.

24 ^l Again the Angel of the Lord stood in a path of the vineyards, *having* a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, she thrust her selfe unto the wall, and dashed Balaams foot against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, she ^m lay downe under Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord ⁿ opened the mouth of the asse, and she said unto Balaam, What have I done unto thee, that thou hast smitten mee now three times?

29 And Balaam said unto the asse, because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said unto Balaam, Am not I thine asse, which thou hast ridden upon ^o since thy first time unto this day? have I used at any time to doe thus unto thee? Who said, Nay.

31 And the Lord ^p opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then hee bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said unto him;

^a Being at Jericho, it was beyond Jordan: but where the Israelites were, it was on this side.

^b Or, was used.

^c Which were the head and government.

* Isai. 24. 9.

^d To wit, Euphrates, upon the which stood this city Perhor.

^e Thinking to bribe him with gifts to curse the Israelites.

^f Whom before hee called Elders: meaning, the governors, and after calling them servants, that is, subjects to their king.

^g Hee warned him by a dreame, that hee should not consent to the kings wicked request.

^h Elle hee hewed himselfe willing, covetous hee had so blinded his heart.

ⁱ The wicked seeke by all means to further their naughty enterprises, though they know that God is against them.

* Chap. 24. 13.

^j Because hee tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

^k Moved rather with covetousness then to obey God.

* 2. Pet. 2. 16. Isai. 11.

^l The second time.

^m Or, fell.

ⁿ Gave her power to speake.

^o Since thou hast been my master.

^p For whose eyes the Lord doth not open, they can neither see his anger, nor his love.

him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because *thy* way is not straight before mee.

p Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse saw mee, and turned from mee now three times: for else, if shee had not turned from me, surely I had even now slaine thee, and saved her alive.

† Or, before mee, or, to meet mee.

34 Then Balaam said unto the Angel of the Lord, I have sinned: for I wist not that thou stoodest in the way † against mee: now therefore if it displease thee, I will turne † home againe.

† Ebr. I will return to mee.

35 But the Angel said unto Balaam, Go with the men: but † what I say unto thee, that shalt thou speake. So Balaam went with the princes of Balak.

q Because his heart was evil, his charge was renewed, that hee should not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to meet him unto a city of Moab, which is in the border of Arnon, even in the utmost coast.

r Neere the place where the Israelites camped.

37 Then Balak said unto Balaam, Did I not send for thee to call thee? Wherefore camest thou not unto mee? am I not able indeed to promote thee unto honour?

38 And Balaam made answer unto Balak, Lo, I am come unto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

l Of my selfe I can speake nothing: onely what God revealeth, that will I utter, seeme it good or bad.

39 So Balaam went with Balak, and they came unto the city of † Huzoth,

† Or, of streets: or a populous city.

40 Then Balak offered bullocks, and sheep, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him up into the high places of † Baal, that thence he might see the utmost part of the people.

† Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seven Altars to be built. 5 God teacheth him what to answer. 8 In stead of cursing, hee blesteth Israel. 19 God is not like man.

And Balaam said unto Balak, Build mee heere seven Altars, and prepare mee heere seven bullocks, and seven rams.

2 And Balak did as Balaam said, and Balak and Balaam offered on *every* Altar a bullock and a ram.

a For among the Gentiles the kings oft times used to sacrifice, as did the priests.

3 Then Balaam said unto Balak, Stand by the burnt offering, and I will goe, if so bee that the Lord will come and meet mee: and whatsoever he sheweth mee, I will tell thee: so he † went forth alone.

† Or, went up higher.

4 And God^b met Balaam, and Balaam said unto him, I have prepared seven altars, and have offered upon *every* altar a bullock and a ram.

b Appeared unto him.

5 And the Lord^c put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

c Taught him what to say.

6 So when he returned unto him, lo, he stood by his burnt offering, he, and all the princes of Moab.

7 Then he uttered his † parable, and said, Balak the king of Moab hath brought mee from † Aram out of the mountaines of the East, *saying*, Come, curse Jaakob for my sake: come, and^d detest Israel.

† Or, prophesie.

† Or, Syria.

d Cause that all men may hate and detest them.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hills I did behold him: loe the people shall dwell by themselves, and shall not be reckoned among the^e nations.

10 Who can tell the^f dust of Jaakob, and the number of the fourth part of Israel? Let mee^g die the death of the righteous, and let my last end belike his.

e But shall have religion and lawes apart.

f The infinite multitude, as the dust of the earth. g The feare of Gods judgements caused him to wish to be joynt to the household of Abraham: thus the wicked have their consciences wounded, when they consider Gods judgements.

11 Then Balak said unto Balaam, What hast thou done unto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And hee answered, and said, Must I not take heed to speake that, which the Lord hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with mee unto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out, of that place for my sake.

14 ¶ And he brought him into † Sedefophim to the top of Pisgah, and built seven altars, and offered a bullock, and a ram on *every* altar.

† Or, into the field of them that feed: in spit, least the enemy should approach.

15 After, hee said unto Balaak, Stand heere by thy burnt offering, and I will meet *the* Lord yonder.

16 And the Lord met Balaam, and^h put an answer in his mouth, and said, Go againe unto Balak, and say thus.

h Chap. 22. 35.

17 And when hee came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak said unto him, what hath the Lord said?

18 And he uttered his parable, and said, Rise up, Balak, and heare: hearken unto mee, thou son of Zippor.

19ⁱ God is not as man: that hee should lie, neither as the son of man, that he should repent: hath hee said, and shall hee not doe it? and hath he spoken, and shall hee not accomplish it?

i Gods enemies are compelled to confesse that his government is just, constant, and without change or repentance.

20 Behold, I have received *commandment* to blese: for hee hath blessed, and I cannot alter it.

21 Hee seeth none iniquity in Jaakob, nor seeth no transgression in Israel: the Lord his God^j with him, and the^k joyfull shout of a king^l among them.

j They triumph as victorious Kings over their enemies.

22 God brought them out of Egypt: their strength^m as an unicorne.

23 For

23 For *there is* no forcery in Jaakob, nor ſoothſaying in Iſrael: ^k according to this time it ſhall be ſaid of Jaakob and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a lyon, and liſt up himſelfe as a yong lyon: he ſhall not lie down, till he eat of the prey, and till he drink the bloud of the ſlain.

25 ¶ Then Balak ſaid unto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid unto Balak, Told not I thee, ſaying, all that the Lord ſpeaketh, that muſt I do?

27 ¶ Againe Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another^l place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam unto the top of Peor, that looketh toward Jeſhmon.

29 Then Balaam ſaid unto Balak, Make me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

⁵ Balaam propheſieth of the great proſperity that ſhould come unto Iſrael. 17 Alſo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHEN Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, ^{*} as at certain times before, to ſeek divinations, but ſet his face toward the ^a wil-derneſſe.

2 And Balaam liſt up his eyes, and looked upon Iſrael, which dwelt according to their tribes, and the Spirit of God came upon him.

3 ^{*} And he uttered his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes ^b were ſhut up, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almighty, and ^c falling in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Jaakob, and thine habitations, O Iſrael!

6 As the valleys are they ſtretched forth, as gardens by the rivers ſide, as the [†] aloe trees which the Lord hath planted, as the cedars beſide the waters.

7 The ^d water droppeth out of his bucket, and his ſeed *ſhall be* in many waters, and his king ſhall be higher then ^e Agag, and his kingdom ſhall be exalted.

8 God brought him out of Egypt: his ſtrength *ſhall be* as an Unicorn: he ſhall eat the Nations his enemies, and bruife their bones, and ſhoot them through with his arrowes.

9 ^{*} He coucheth and lieth down as a yong

lion, and as a lion: who ſhall ſtir him up? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and ^f ſmote his hands together: ſo Balak ſaid unto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now ſee unto thy place: I thought ſurely to promote thee unto honour, but loe, the ^g Lord hath kept thee back from honour.

12 Then Balaam answered Balak. Told I not alſo thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot paſſe the commandement of the Lord: to do *either* good or bad of mine own mind? what the Lord ſhall command, that ſame will I ſpeak.

14 And now behold, I goe unto my people: come, I will [†] advertiſe thee what this people ſhall do to thy folke in the latter dayes.

15 And he uttered his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes were ſhut up, hath ſaid,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

17 I ſhall ſee him, but not now: I ſhall behold him, but not neer: there ſhall come a ⁱ ſtarre of Jaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the ^k coaſts of Moab, and deſtroy all the ſons of ^l Sheth.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 He alſo that ſhall have dominion *ſhall be* of Jaakob, and ſhall deſtroy the remnant of the ^m City.

20 ¶ And when he looked on Amalek, he uttered his parable, and ſaid, Amalek *was* the ⁿ firſt of the nations: but his latter end *ſhall come* to deſtruction.

21 And he looked on the [†] Kenites, and uttered his parable, and ſaid, Strong is thy dwelling place, and put ^o thy neſt in the rock.

22 Nevertheleſſe, the [†] Kenite ſhall be ſpoiled untill Aſhur cary thee away captive.

23 Againe he uttered his parable, and ſaid, Alas, ^p who ſhall live when God doth this?

24 The ſhips alſo ſhall come from the coaſts of ^q Shitrim, and ſubdue Aſhur, and ſhall ſubdue Eber: and alſo ^r he *ſhall come* to deſtruction.

25 Then Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

^k Conſidering what God ſhall worke this time for the deliverance of his people, all the world ſhall wonder.

^l Thus the wicked imagine of God, that that which he will not grant in one place, hee will doe it in another.

^f In token of anger.

^g Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

[†] Ebr. counſell. h He gave alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31. 16.

ⁱ Meaning Chriſt. k That is, the Princes. l He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

^m Of the Edomites.

ⁿ The Amalekites firſt made warre againſt Iſrael, as Chap. 14. 45.

[†] Or, Midianites.

^o Make thy ſelf as ſtrong as thou canſt.

[†] Or, thou ſhalt ſtand.

^p Some reade Oh, who ſhall not periſh, when the enemy, that is, Antichriſt, ſhall ſet himſelfe up as God. q The Grecians and Romans. r Meaning, Eber, or the Jewes for rebelling againſt God.

^{*} Chap. 23. 3. 15. a Where the Iſraelites camped.

^{*} Chap. 23. 7. 18.

^b His eyes were ſhut up before in reſpect of the cleare viſions which he ſaw after: ſome reade were open.

^c Though he lay as in a ſleepe, yet the eyes of his mind were open.

[†] Or, tents.

^d His proſperity and poſterity ſhall be very great. e Which name was common to the Kings of Amalek.

^{*} Gen. 49. 9.

C H A P. XXV.

² The people commit fornication with the daughters of Moab.
⁹ Phinehas killeth Zimri and Cozbi ¹¹ God maketh his Covenant with Phinehas. ¹⁷ God commandeth to kill the Midianites.

* Chap. 43. 49.

^a With the women.

NOW whiles Israel abode in * Shittim, the people began to commit whoredom with the ^a daughters of Moab.

² Which called the people unto the sacrifice of their gods, and the people ate, and bowed down to their gods.

^b Worshipped the idol of the Moabites, which was in the hill Peor.

* Deut. 4. 3.
 1st. 22. 17.

[†] Or, to the Lord.
^c Openly in the sight of all.

³ And Israel ^b coupled himself unto Baal-Peor: wherefore the wrath of the Lord was kindled against Israel:

⁴ And the Lord said unto Moses, * Take all the heads of the people, and hang them up [†] before the Lord ^c against the Sun, that the indignation of the Lords wrath may be turned from Israel.

^d Let him see execution done of them that are under his charge.

⁵ Then Moses said unto the Judges of Israel, Every one slay his ^d men that were joyned unto Baal-Peor.

^e Repenting that they had offended God.

⁶ ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, ^e who wept before the door of the Tabernacle of the Congregation.

* Tsal. 106. 30.

⁷ * And when Phinehas the son of Eleazar the son of Aaron the Priest saw it, he rose up from the midst of the Congregation, and took a [†] spear in his hand;

[†] Or, Lavelin.

⁸ And followed the man of Israel into the tent, and thrust them both through, ^{to wit}, the man of Israel, and the woman, [†] through her belly: so the plague ceased from the children of Israel.

[†] Or, in her tent.
 Calde and Greeke, in her secrets.

* 1 Cor. 10. 8.

⁹ * And there died in that plague, foure and twenty thousand.

¹⁰ Then the Lord spake unto Moses, saying,

* Psal. 106. 30.

¹¹ * Phinehas the son of Eleazar, the son of Aaron the priest, hath turned mine anger away from the children of Israel, while he was ^f zealous for my sake among them: therefore I have not consumed the children of Israel in my jealousy.

^f He was zealous to maintaine my glory.

¹² Wherefore say ^{to him}, behold, I give unto him my covenant of peace.

¹³ And he shall have it, and his seed after him, ^{even} the covenant of the Priests office for ever, because he was zealous for his God, and hath made an [†] atonement for the children of Israel.

[†] He hath pacified Gods wrath.

¹⁴ And the name of the Israelite ^{thus} slaine, which was killed with the Midianitish woman, was Zimri the son of Salu, prince [†] of the family of the Simeonites.

[†] Elr, of the house of the father.

¹⁵ And the name of the Midianitish woman, that was slaine, was Cozbi the daughter of Zur, who was head over the people of his fathers house in Midian.

¹⁶ ¶ Again the Lord spake unto Moses, saying,

¹⁷ * Vex the Midianites, and smite them: * Chap. 31. 2.

¹⁸ For they trouble you with their ^h wiles, wherewith they have beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a Prince of Midian, which was slaine in the day of the plague, because of Peor.

^h Causing you to commit both corporall and spirituall fornication by Baalam's counsel, Chap. 31. 16. Revel. 2. 14.

C H A P. XXVI.

² The Lord commandeth to number the children of Israel in the plains of Moab, from twenty years old and above. ⁵⁷ The Levites and their families, ⁶⁴ None of them that were numbred in Sinai, goe into Canaan, save Caleb and Ioshua.

AND so after the ^a plague, the Lord spake unto Moses, and to Eleazar the son of Aaron the Priest, saying,

^a Which came for their whoredome and idolatry

² Take the number of all the Congregation of the children of Israel * from twenty yeare old and above throughout their fathers houses, all that goe forth to war in Israel. * Chap. 1. 3.

³ So Moses and Eleazar the priest spake unto them in the plain of Moab, by Jordan ^b toward Jericho, saying,

^b Where the River is neere to Jericho,

⁴ From twenty year old and above ^{ye} shall number the people, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt. * Chap. 1. 1.

⁵ ¶ * Reuben the first born of Israel: the children of [†] Reuben were: Hanoeh, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

* Gen. 46. 8.
 Exod. 6. 14.
 1 Chron. 5. 1.
[†] Reuben.

⁶ Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

⁷ These are the families of the Reubenites: and they were in number three and forty thousand, seven hundred and thirty.

⁸ And the sons of Pallu, Eliab.

⁹ And the sons of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram, were famous in the congregation, and * strove against Moses and against Aaron in ^c the assembly of Korah, when they strove against the Lord. * Chap. 16. 1.

^c In that rebellion whereof Korah was head.

¹⁰ And the earth opened her mouth, and swallowed them up with Korah, when the Congregation died, what time the fire consumed two hundred and fifty men: who were ^d for a signe.

^d That is, for an example that others should not murmur and rebel against Gods ministers.
[†] Simeon.

¹¹ Notwithstanding, all the sonnes of Korah died not.

¹² ¶ And the children of [†] Simeon after their families were. Nemuel, of whom came the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

¹³ Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

¹⁴ These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The

† Gad.

15 ¶ The sons of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arely, the family of the Arelites.

18 These are the families of the sons of Gad, according to their numbers, fourty thousand and five hundred.

† Judah.

19 ¶ The sons of † Judah, Er and Onan: but Er and Onan dyed in the land of † Canaan.

‡ Before Jacob went into Egypt, Gen. 38 3, 7, 10, and 46, 12.

20 So were the sons of Judah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites:

* Gen. 46, 12.

21 And the sons of * Pharez were: of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah after their numbers, seventy and six thousand and five hundred.

† Issachar.

23 ¶ The sons of † Issachar after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore & four thousand and three hundred.

† Zebulun.

26 ¶ The sons of † Zebulun, after their families were: of Zered, the family of the Sardites: of Elon the family of the Elonites: of Jahleel the family of the Jahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundred.

† Manasseh.

28 ¶ The sons of Joseph, after their families were: † Manasseh and Ephraim.

* 198, 17, 1.

29 The sons of Manasseh were: of Machir, the family of the Machirites, and Machir begat Gilead: of Gilead came the family of the Gileadites.

30 These are the sons of Gilead: of Jezer the family of the Jezerites: of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shichemites.

32 Of Shemida, the family of the Shemidaïtes: of Hephher, the family of the Hephherites.

* Chap. 27, 1.

33 ¶ And * Zelophehad the son of Hephher had no sons, but daughters: & the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundred.

35 ¶ These are the sons of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim after their numbers, two and thirty thousand and five hundred: these are the sons of Joseph after their families.

† Benjamin.

38 ¶ These are the sons of † Benjamin after their families: of Bela came the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of Ahiham, the family of the Ahihamites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families, and their numbers, five and forty thousand and six hundred.

42 ¶ These are the sons of † Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their households.

† Dan.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand and foure hundred.

44 ¶ The sons of † Asher after their families were: of Jimnah, the family of the Jimnites: of Isui, the family of the Isuites: of Beriah, the family of the Beriites.

† Asher.

45 The sons of Beriah were, of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Serah.

47 These are the families of the son of Asher after their numbers, three and fifty thousand and foure hundred.

48 ¶ The sons of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the family of the Gunites:

† Naphtali.

49 Of Jezer, the family of the Izrites: of Shillem, the family of the Shilemites.

50 These are the families of Naphtali according to their households, & their number five and forty thousand and foure hundred.

51 These are the numbers of the children of Israel: six hundreth and one thousand, seven hundred and thirty.

† This is the third time that they are numbred.

52 ¶ And the Lord spake unto Moses, saying,

53 Vnto these the land shall be divided for an inheritance, according to the number of † names.

† Or, persons.

54 * To many thou shalt give the more

* Chap. 33, 54.

N 2 Inhe-

The Levites families. Numbers. Joshua appointed Governour.

inheritance, and to few thou shalt give lesse inheritance: to every one according to his number shall be given his inheritance.

* 10/11. 23. and 14. 2.

55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be divided between many and few.

* Exod. 6. 16, 17, 18, 19.

57 ¶ These also are the number of the Levites, after their families: of Gershon came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Levi, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mulhites: the family of the Korhites: and Kohath begate Amram.

* Exod. 2. 2. and 6. 20.

59 And Amrams wife was called * Jochebed the daughter of Levi, which was born unto Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister.

60 And unto Aaron were born Nadab, and Abihu, Eliazar, and Ithamar.

* Levit. 10. 2. Chap. 3. 4. 1 Chron. 24. 2.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and above: for they were not numbred among the children of Israel, because there was none inheritance given them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest, which numbred the children of Israel in the plaine of Moab, neer Jordan, towards Jericho.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14. 28, 29. 1 Cor. 10. 1, 6.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, * They shall die in the wilderness: so there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed unto Moses. 16 Moses prayeth for a governour to the people. 18 Joshua is appointed in his stead.

* Chap. 26. 33. and 36. 11. 10/11. 17. 3.

Then came the daughters of * Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the family of Manasseh, the son of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

* Chap. 14. 31. and 26. 64, 65.

3 Our father * died in the wilderness, and

he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his * sin, and had no sons.

a According as all men die, for as much as they are sinners.

4 Wherefore should the name of our father be taken away from among his family because he hath no sonne? give us a possession among the brethren of our father.

5 Then Moses brought their * cause before the Lord.

b That is, their matter to be judged, to know what he should determine, as he did all hard matters.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad spake right: thou shalt give them a possession to inherit among their fathers brethren, and shall turne the inheritance of their father unto them.

8 Also thou shalt speake unto the children of Israel, saying, If a man die and have no sonne, then ye shall turn his inheritance unto his daughter.

9 And if he have no daughter, ye shall give his inheritance unto his brethren.

10 And if he have no brethren, ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye shall give his inheritance unto his next kinsman of his family, and he shall possess it: and this shall be unto the children of Israel a law of * judgement, as the Lord hath commanded Moses.

c Meaning, an ordinance to judge by.

12 ¶ Again the Lord said unto Moses, * Go up into this mount of Abarim, and behold the land which I have given unto the children of Israel.

* Deut. 32. 49.

13 And when thou hast seen it, thou shalt be gathered unto thy people also, * as Aaron thy brother was gathered.

* Chap. 30. 14.

14 For ye were * disobedient unto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. * That is the water of * Meribah in Kadesh in the wilderness of Zin.

* Chap. 30. 12.

* Exod. 17. 7. * Or, strife.

15 ¶ Then Moses spake unto the Lord, saying,

16 Let the Lord God of the * spirits of all flesh appoint a man over the Congregation,

d Who as he hath created, so he governeth the hearts of all men.

17 Who may * goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheep, which have not a shepherd.

e That is, govern them, and do his duty, as a Chron. 1. 10.

18 And the Lord said unto Moses, Take thee Joshua the son of Nun, in whom is the Spirit, and * put thine hands upon him,

f And so appoint him governour.

19 And set him before Eleazar the Priest, and before all the Congregation, and give him a charge in their sight.

20 And * give him of thy glory, that all the Congregation of the children of Israel may obey.

g Commend him to the people as meet for the office, and appointed by God. * Exod. 28. 30.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the * judgement of Urim before the Lord: at his word they shall goe out, and at his word

h According to his office: signifying that the evil magistrates could execute nothing but that which he knew to be the will of God.

word they shall come in, *both* he, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Joshua, and set him before Eleazar the priest, and before all the Congregation.

23 Then he put his hands upon him, and gave him aⁱ charge, as the Lord had spoken by the hand of Moses.

ⁱ How he should governe himselfe in his office.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeeover. 26 Of the first fruits.

And the Lord spak unto Moses, saying, 2 Command the children of Israel, and say unto them, Ye shall observe to offer unto me in their due season mine offering, and^a my bread for my sacrifices made by fire for a sweet favour unto me.

^a By bread he meaneth all manner of sacrifice.

* Exod. 29.38.

3 Also thou shalt say unto them, * This is the offering made by fire, which ye shall offer unto the Lord, two lambs of a yeare old without spot daily, for a continuall burnt offering.

4 One lamb shalt thou prepare in the morning, and the other lambe shalt thou prepare at even.

* Exod. 16.36.

* Levit. 2.1.

* Exod. 29.40.

5 * And the tenth part of an Ephah of fine floure for a^a meat offering mingled with the fourth part of an * Hin of beaten oyle.

6 This shall be, a daily burnt offering, as was made in the mount Sinai for a sweet favour: *it is* a sacrifice made by fire unto the Lord.

7 And the drink offering thereof the fourth part of an Hin for one lambe: in the holy place cause to poure the drink offering unto the Lord.

8 And the other lamb thou shalt prepare at even: as the meat offering of the morning, and as the drink offering thereof shalt thou prepare *this*^b for an offering made by fire of sweet favour unto the Lord.

^b The meat offering and drink offering of the evening sacrifice.

9 ¶ But on the Sabbath day ye shall offer two lambs of a yeare old, without spot, and two^c tenth deales of fine floure for a meat offering mingled with oyle, and the drink offering thereof.

^c Of the measure, Ephah.

10 This is the burnt offering of every Sabbath, beside the^d continuall burnt offering, and drink offering thereof.

^d Which was offered every day, at morning and at evening.

11 ¶ And in the beginning of your moneths ye shall offer a burnt offering unto the Lord, two young bullocks, and a ram, and seven lambs of a yeare old, without spot,

12 And three tenth deales of fine floure for a meat offering mingled with oyle for one bullock, and two tenth deales of fine floure for a meat offering, mingled with oyl for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering unto one lamb: for a burnt offering of sweet favour:

it is an offering made by fire unto the Lord.

14 And their^e drink offerings shall be halfe an Hin of wine unto one bullock, and the third part of an Hin unto a ram, and the fourth part of an Hin unto a lambe: this is the burnt offering of every moneth, thorowout the moneths of the yeare.

^e That is, the wine that shall be poured upon the sacrifice.

15 And one hee goat for a sin offering unto the Lord, shall be prepared, besides the continuall burnt offering, and his drink offering.

16 * Also the fourteenth day of the first moneth is the Passeeover of the Lord.

* Exod. 12.18. and 23.15. Levit. 23.5.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall unleavened bread be eaten.

18 In the^f first day shall be an holy^f convocation, ye shall doe no servile worke therein.

* Levit. 23.7. ^f Or, solemne assembly.

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord, two young bullocks, one ram, and seven lambs of a yeare old: see that they be without blemish.

20 And their meat offering shall be of fine floure mingled with oyle: threecenth deals shall ye prepare for a bullock, and two tenth deals for a ram:

21 One tenth deale shalt thou prepare for every lamb, *even* for the seven lambs.

22 And an hee goat for a sin offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare thorowout all the seven dayes, for the[†] maintaining of the offering made by fire for a sweet favour unto the Lord: it shall be done beside the continuall burnt offering, and drink offering thereof.

[†] Ebr. bread.

25 And in the seventh day ye shall have an holy convocation, wherein ye shall doe no servile work.

26 ¶ Also in the day of your first fruits, when ye bring a new meat offering unto the Lord, according to^g your weekes ye shall have an holy convocation, and ye shall doe no servile worke in it:

^g In counting seven weekes from the Passeeover to Whitsuntide, as Levit. 23.15.

27 But ye shall offer a burnt offering for a sweet favour unto the Lord, two young bullocks, a ram, and seven lambs of a yeare old,

28 And their meat offering of fine floure mingled with oyle, three tenth deales unto a bullock, two tenth deals to a ram,

29 And one tenth deale unto every lamb throughout the seven lambs,

30 And an hee goat to make an atonement for you:

31 (Ye shall doe *this* besides the continuall burnt offering, and his meat offering:) [†] see they be without blemish, with their drink offerings.

[†] Ebr. they shall be to you.

CHAP. XXIX.

1 Of the three principall feasts of the seventh moneth. to wit, the feast of trumpets. 7 The feast of reconciliation. 12 And the feast of Tabernacles.

^a Which containeth part of September and part of October.

^{*} Levit. 23, 24.

Moreover, in the first *day* of the ^a seventh moneth ye shall have an holy convocation: ye shall do no servile work *therein*: ^{*} it shalbe a day of blowing the trumpets unto you.

2 And ye shall make a burnt offering for a sweet savour unto the Lord: one young bullock, one ram, and seven lambes of a yeare old, without blemish.

3 And their meat offering *shall be* of fine floure mingled with oyle, three tenth deals unto the bullock, and two tenth deales unto the ram,

4 And one tenth deale unto one lambe, for the seven lambes,

5 And an hee-goat for a sin offering, to make an atonement for you,

^b Which must be offered in the beginning of every moneth.
^c Which is for morning and evening.

6 Beside the burnt offering of the ^b moneth, and his meat offering, and the continuall burnt offering, and his meat offering, and the drink offerings of the same, according to their manner, for a sweet savour: *it is* a sacrifice made by fire unto the Lord.

^{*} Levit. 16, 30, 31, and 23, 27.

^d Which is the feast of reconciliation.

^{*} Levit. 16, 29.

7 ¶ ^{*} And ye shal have in the tenth *day* of the seventh moneth, an holy ^d convocation: and ye shall ^{*} humble your soules, and shall not doe any work *therein*:

8 But ye shall offer a burnt offering unto the Lord for a sweet savour: one young bullock, a ram, and seven lambes of a yeare old: see they be without blemish.

9 And their meat offering shall be of fine floure mingled with oyle, three tenth deales to a bullock, and two tenth deales to a ram,

10 One tenth deale unto every lambe thorowout the seven lambes,

11 An hee-goat for a sin offering, (beside the sin offering to make the atonement, and the continuall ^e burnt offering and the meat offering thereof) and their drink offerings.

^e That is, offered every morning and evening.

12 ¶ And in the fifteenth day of the seventh moneth, ye shall have an holy ^f convocation: ye shal do no servile work *therein*, but ye shall keepe a feast unto the Lord seven dayes.

^f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweet savour unto the Lord, thirteen young bullocks, two rams, and fourteene lambes of a yeare olde: they shall be without blemish.

14 And their meat offering shall be of fine floure mingled with oyle, three tenth deals unto every bullock of the thirteene bullocks, two tenth deals to either of the two rams,

15 And one tenth deale unto each of the fourteene lambes,

16 And one he-goat for a sin offering, be-

side the continuall burnt offering, his meat offering, and his drink offering.

17 ¶ And the [†] second day *ye shall offer* twelve young bullocks, two rams, fourteene lambes of a yeare old without blemish,

[†] The second day of the feast of the Tabernacles.

18 With their meat offering and their drink offerings for the bullocks, for the rams, and for the lambes according to their number, after the manner,

19 And an hee-goat for a sin offering (beside the continuall burnt offering, and his meat offering) and their drink offerings.

20 ¶ Also the [†] third day *ye shall offer* eleven bullocks, two rams, and fourteene lambes of a yeare old without blemish,

[†] The third day.

21 With their meat offering and their drink offerings, for the bullocks, for the rams, and for the lambes, after their number, according to the ^g manner,

^g According to the ceremonies appointed thereunto.

22 And an he-goat for a sin offering, beside the continuall burnt offering, and his meat offering, and his drink offering.

23 ¶ And the [†] fourth day *ye shall offer* ten bullocks, two rams, and fourteene lambes of a yeare old without blemish.

[†] The fourth day.

24 Their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambes according to their number, after the manner,

25 And an hee-goat for a sin offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

26 ¶ In the [†] fifth day also *ye shall offer* nine bullocks, two rams, and fourteene lambes of a yeare old without blemish,

[†] The fifth day.

27 And their meat offering, and their drink offerings for the bullocks, for the rams, and for the lambes, according to their number, after the manner,

28 And an hee-goat for a sin offering, beside the continuall burnt offering, and his meat offering, and his drink offering.

29 ¶ And in the [†] sixth day *ye shall offer* eight bullocks, two rams, and fourteene lambes of a yeare old without blemish,

[†] The sixth day.

30 And their meat offering, and their drink offerings for the bullocks, for the rams, and for the lambes according to their number, after the manner,

31 And an he-goat for a sin offering, beside the continuall burnt offering, his meat offering, and his drink offering.

32 ¶ In the [†] seventh day also *ye shall offer* seven bullocks, two rams, and fourteene lambes of a yeare old without blemish,

[†] The seventh day.

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambes, according to their number, after their manner,

34 And an he-goat for a sin offering, beside the continuall burnt offering, his meat offering, and his drink offering.

35 ¶ In the [†] eighth day, ye shall have ^{*} a

[†] The eighth day
^{*} Levit. 23, 36.

solemne

solemn assembly : ye shall do no servile work therein,

36 But ye shall offer a burnt-offering, a sacrifice made by fire for a sweet savour unto the Lord, one bullock, one ram, and seven lambs of a yeare old without blemish,

37 Their meat offering, and their drink offerings for the bullock, for the ram, and for the lambs according to their number, after the manner,

38 And an hee-goat for a sin-offering, beside the continuall burnt-offering, and his meat-offering; and his drink-offering.

39 These things ye shall do unto the Lord in your feasts, beside your^h vows, and your free offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

CHAP. XXX.

3 Concerning vows. 4 The vow of the maid. 7 Of the wife, 10 Of the widow, or divorced.

Then Moses spake unto the children of Israel according to all that the Lord had commanded[†] him.

2 Moses also spake unto the heads of the tribes^a concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow unto the Lord, or sweareth an oath to binde himself[†] by a bond, he shall not[†] breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vow and bond, wherewith she hath bound herself, and her father hold his^b peace concerning her, then all her vows shall stand, and every bond, wherewith she hath bound herself, shall stand.

6 But if her father^c disallow her the same day that he heareth all her vows and bonds, wherewith she hath bound herself, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if she have an husband when she voweth or^d pronounceth ought with her lips, wherewith she bindeth herself,

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds, wherewith she bindeth herself, shall stand in effect.

9 But if her husband disallow her the same day that he heareth it, then shall he make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound herself, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of

her that is divorced (wherewith she hath bound herself) shall stand in effect with her.

11 And if she vowed in her husbands house, or bound herself straightly with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith she bound herself, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning[†] her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vow, and every oath or bond, made to^h humble the soul, her husband may establish it, or her husband may breake it.

15 But if her husband hold his peace concerning her fromⁱ day to day, then he establisheth all her vows and all her bonds which she hath made: he hath confirmed them, because he held his peace concerning her the same day that he heard them.

16 But if he^k break them after that he hath heard them, then shall he beare her iniquity.

17 These are the ordinances which the Lord commanded Moses, between a man & his wife, & between the father & his daughter, being young in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slain. 18 Onely the maidens are reserved alive. 27 The prey is equally divided. 30 A present given of Israel.

And the Lord spak unto Moses, saying; 2 * Revenge the children of Israel of the Midianites, and afterward shalt thou be^{*} gathered unto thy people.

3 And Moses spake to the people saying, Harness some of you unto warre, and let them go against Midian, to execute the vengeance of the Lord^a against Midian.

4 A thousand of every tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared unto warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, & sent them with^b Phinehas the son of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow, were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slain: * Evi and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew^{*} Balaam the sonne of Beor with the sword:

9 But the children of Israel took the women of Midian prisoners, and their children,

^f For they are not under the authority of the man.

^g Her husband being alive.

[†] Ebr. the bonds of her soul.

^h To mortifie herself by abstinence, or other bodily exercises.

ⁱ And warn her into the same day that he heareth it, as verse 9.

^k Not the same day he heard them but some day after, the sin shall be imputed to him, and not to her.

^{*} Chap. 25. 17.

^{*} Chap. 27. 13.

^a As he had commanded, Chap. 25. 17. declaring also that the injury done against his people, is done against him.

^b For his great zeale that he bare to the Lord, chap. 25. 13.

^c The false prophet who gave counsell how to cause the Israelites to offend their God.

^h Beside the sacrifices that you shall vow to offer of your own minds.

[†] Ebr. Moses.

^a Because they might declare them to the Israelites.

[†] Ebr. his soul.
[†] Ebr. violate his word.

^b For in so doing he doth approve her.

^c By not approving or consenting to her vow.

^d Either by oath, or solemn promise.

^e For she is in subjection of her husband, and can perform nothing without his consent.

dren, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their [†] villages with fire.

11 And they took all the spoile and all the prey, ^{both} of men and beasts.

12 And they brought the ^d captives, and that which they had taken, & the spoile unto Moses and to Eleazar the Priest, and unto the Congregation of the children of Israel, into the camp in the plain of Moab, which was by Jorden, ^{toward} Jericho.

13 ¶ Then Moses & Eleazar the Priest, and all the princes of the congregation went out of the camp to meet them.

14 And Moses was angry with the captains of the host, with the captaines over thousands, and captaines over hundreds, which came from the warre and battell.

15 And Moses said unto them, What? have ye saved all the ^e women?

16 Behold, ^{* these} caused the children of Israel thorow the ^{* counsell} of Balaam to commit a trespassse against the Lord, ^{† as} concerning Peor, and there came a plague among the congregation of the Lord.

17 Now therefore, ^{* slay} al the males among the ^g children, and kill all the women that have known man by carnal copulation

18 But all the women children that have not known carnall copulation, keep alive for your selves.

19 And ye shall remain without the host seven daies, all that have killed any person, ^{* and} all that have touched any dead, ^{and} purifie both your selves and your prisoners the third day and the seventh.

20 Also ye shall purifie every garment and all that is made of skins, and all work of goats haire, and all things made of wood

21 ¶ And Eleazar the Priest said unto the men of warre, which went to the battell, This is the ordinance [†] of the law which the Lord ^{*} commanded Moses.

22 As for gold, and silver, brasse, iron, tinne, and lead:

23 ^{Even} all that may abide the fire, ye shall make it go thorow the fire, and it shall be clean: yet, it shall be ^h purified with ^{*} the water of purification: and all that suffereth not the fire, ye shall cause to passe by the ⁱ water.

24 Ye shall wash also your clothes the seventh day, and ye shall be clean: and afterward ye shall come into the host.

25 ¶ And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, ^{both} of persons and of cattell, thou and Eleazar the Priest, and the chieffathers of the congregation.

27 And divide the prey [†] between the souldiers that went to warre, and all the congregation.

28 And thou shalt take a tribute unto the Lord of the ^k men of warre, which went out to battell: one person of five hundred, ^{both} of the persons, and of the beeves, and of the asses, and of the sheep.

29 Ye shall take it of their half, and give it unto Eleazar the Priest, ^{as} an heave-offering of the Lord.

30 But of the half of the children of Israel thou shalt take ^l one, taken out of fifty, ^{both} of the persons, of the beeves, of the asses, & of the sheep, ^{even} of all the cattell: and thou shalt give ^{the} unto the Levites, which have the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the booty, ^{to wit}, the rest of the prey which the men of warre had spoiled, was six hundredth seventy and five thousand sheep.

33 And seventy & two thousand beeves,

34 And threescore & one thousand asses,

35 And two and thirty thousand persons in all, of women that had [†] lien by no man.

36 And the half, ^{to wit}, the part of them that went out to warre touching the number of sheep, was three hundredth seven and thirty thousand, and five hundredth.

37 And the ^m Lords tribute of the sheep was six hundredth and seventy and five:

38 And the beeves ^{were} six and thirty thousand, whereof the Lords tribute was seventy and two.

39 And the asses ^{were} thirty thousand and five hundredth, whereof the Lords tribute ^{was} threescore and one:

40 And ⁿ of persons sixteen thousand, whereof the Lords tribute ^{was} two and thirtie persons.

41 And Moses gave the tribute of the Lords offering unto Eleazar the priest, as the Lord had commanded Moses.

42 And of the ^o half of the children of Israel, which Moses divided from the men of warre,

43 (For the half that pertained unto the congregation, was three hundredth thirty & seven thousand sheep and five hundredth,

44 And six and thirtie thousand beeves,

45 And thirtie thousand asses, and five hundredth,

46 And sixteen thousand persons.)

47 Moses, I say, took of the half that pertained unto the ^p children of Israel, one taken out of fifty, ^{both} of the persons, and of the cattell, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were over thousands of the host, the captaines over the hundreds, and the captaines over the hundreds came unto Moses:

49 And

^k Of thy prey the fifteth to the souldiers.

^l The Israelites which had not been at warre, of every fiftieth paid one to the Lord: and the souldiers, one of every five hundredth.

[†] Ebr. not known the bed of man.

^m This is the portion that the souldiers gave to the Lord.

ⁿ Meaning of the maidens, or virgins which had not copulated with man.

^o Of that part which was given unto them in dividing the spoils.

^p Which had not been at warre.

[†] Or, palaces and gorgeous buildings.

^d As the women and little children

^e As though he said, ye ought to have spared none.
^{*} Chap. 25. 2.
^{*} 2 Pet. 2. 15.

^f For worshipping of Peor,

^{*} Iudg. 21. 11.
^g That is, all the men children.

^{*} Chap. 19. 11.

[†] Or, contained in the law.
^{*} Chap. 19. 12.

^h The third day, and before it be molten.
^{*} Chap. 19. 9.

ⁱ It shall be washed.

[†] The prey is first divided equally among all

49 And said to Moses, Thy servants have taken the sum of the men of warre which are under [†]our authority, and there lacketh not one man of us.

[†] Ebr. under our hand.

[†] The captains by this free offering, acknowledge the great benefit of God in preserving his people.

50 ¶ We have therefore brought a present unto the Lord, what every man found of jewels of gold, bracelets, &c chains, rings, earerings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest took the gold of them, and all wrought jewels,

52 And all the gold of the offering that they offred up to the Lord (of the captains over thousands, and hundreds) was sixteen thousand seven hundred and fifty shekels,

53 (For the men of warre had spoiled every man for [†]himselfe.)

[†] And gave no portion to their captains.

54 And Moses and Eleazar the Priest took the gold of the captaines over the thousands, and over the hundreds, and brought it unto the Tabernacle of the congregation, for a memoriall of the children of Israel before the Lord.

[†] That the Lord might remember the children of Israel.

CHAP. XXXII.

2 The request of the Reubenites and Gadites. 16 And their promise unto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer and build cities on this side Jordan.

^a Reuben came of Leah, and Gad of Zilpah her handmaid.

NOW the children of ^aReuben and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Jazer, and the land of ^bGilead, that it was an apt place for cattell.

^b Which mountain was so named of the heape of stones that Iakob made as a signe of the covenant between him and Laban, Gen. 31. 47.

2 Then the children of Gad, and the children of Reuben came, and spake unto Moses and to Eleazar the Priest, and unto the Princes of the congregation, saying,

3 The land of Araroth, and Dibon, and Jazer, and Nimrah, and Hehbon, and Elealeh, and Sheban, and Nebo, and Beon,

4 Which countrey the Lord smote before the congregation of Israel, is a land meet for cattell, and thy servants have cattell:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tarry here?

[†] Ebr. break.

7 Wherefore now [†]discourage ye the heart of the children of Israel, to go over into the land, which the Lord hath given them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

^{*} Chap. 13. 24.
[†] Or, valley.

9 For ^{*}when they went up even unto the [†]river of Euphrat, and saw the land: they discouraged the heart of the children of Israel, that they would not go into the land, which the Lord hath given them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 [†]None of the men that came out of Egypt ^{*}from twenty year old and above, shall see the land for the which I sware unto Abraham, to Izhak, and to Iakob, because they have not [†]wholy followed me:

[†] Ebr. if any of the men.
^{*} Chap. 14. 28, 29.

12 Except Caleb the son of Jephunneh the Kenesite, and Joshua the son of Nun: for they have constantly followed the Lord

[†] Or, preserved and continued.

13 And the Lord was very angry with Israel, and made them wander in the wilderness forty years, untill all the generation that had done evil in the sight of the Lord were consumed.

^c Because they murmured, neither would beleeve their report, which told the truth as concerning the land.

14 And behold, ye are risen up in your fathers stead, as an increase of sinfull men, still to augment the fierce wrath of the Lord, toward Israel.

15 For if ye turn away from following him, he will yet again leave the people in the wilderness, and ^dye shall destroy all this folke.

^d By your occasion.

16 And they went neere to him, and said, We will build sheepfolds here for our sheep, and for our cattell, and cities for our children.

17 But we our selves will be ready armed to go before the children of Israel, untill we have brought them unto their ^eplace: but our children shall dwel in the defended cities, because of the inhabitants of the land

^e In the land of Canaan.

18 We will not return unto our houses, untill the children of Israel have inherited, every man his inheritance.

19 Neither will we inherit with them beyond Jordan and on that side, because our inheritance is fallen to us on this side Jordan Eastward.

20 ¶ And Moses said unto them, If ye will do this thing, and go armed before the Lord to warre:

^{*} In Gen. 1. 13.
[†] Before the Ark of the Lord.

21 And will go every one of you in harness over Jordan before the Lord, untill he hath cast out his ^genemies from his sight:

^g That is, the inhabitants of the land.

22 And untill the land be subdued before the Lord, then ye shall return and be innocent toward the Lord, and toward Israel: and this land shall be your possession ^hbefore the Lord.

^h The Lord will grant you this land which yee require, Josh. 1. 15.

23 But if ye will not doe so, behold, ye have sinned against the Lord, and be sure, that your sinne will finde you out.

ⁱ Yee shall assuredly be punished for your sinne.

24 Build you ⁱthen cities for your children, and folds for your sheep, and do that ye have spoken.

25 Then the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will doe as my lord commandeth:

26 Our children, our wives, our sheep, and all our cattell shall remain there in the cities of Gilead.

* 1s/6.4. 12.

27 But * thy servants will go every one armed to warre before the Lord for to fight as my lord faith.

k Moses gave charge that his promise made to the Reubenites & others, should be performed after his death, so that they breake not theirs.

28 So concerning them, Moses^k commanded Eleazer the Priest, and Joshua the son of Nun, and the chiefe fathers of the tribes of the children of Israel :

29 And Moses said unto them, If the children of Gad, and the children of Reuben, will go with you over Jordan, all armed to fight before the Lord, then when the land is subdued before you, ye shall give them the land of Gilead for a possession :

30 But if they will not go over with you armed, then they shall have their possessions among you in the land of Canaan.

l That is, attributed to the Lord, which his messengers speaketh.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to us on this side Jordan.

* Dent. 3. 12, 1s/6. 13. 8. and 22. 4.

33 * So Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdome of Sihon king of the^m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coasts, even the cities of the country round about.

m The Amorites dwelled on both the sides of Jordan: but here he maketh mention of them that dwell on this side: and Josh. 10. 12. he speaketh of them that inhabited beyond Jordan.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

34 And Atroth, Shophan, and Jazer, and Jogbehah.

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gave other names unto the cities which they built.

* Gen. 50. 23.

39 And the children * of Machir the son of Manasseh went to Gilead, & took it, and put out the Amorites that dwelt therein.

40 Then Moses gave Gilead unto Machir the sonne of Manasseh, and he dwelt therein.

n That is, the villages of Jair.

41 * And Jair the sonne of Manasseh went and took the smal towns thereof, and called them * Havoth-Jair.

42 Also Nobah went and took Kenath, with the villages thereof, and called it Nobah, after his own name.

* 2s/6. 3. 24.

a That is, the villages of Jair.

s From whence they departed, and whither they came.

CHAP. XXXIII
1 Two and forty journeys of Israel are numbered, 52 They are commanded to kill the Canaanites.

THESE are the * journeys of the children of Israel, which went out of the land of Egypt according to their bands under the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeys according to the commandement of the Lord: so these are the journeyes of their going out.

3 Now they * departed from Rameses the first moneth, *even* the fifteenth day of the first moneth, on the morrow after the Passeeover: and the children of Israel went out with an high hand in the sight of all the Egyptians.

* Exod. 12. 37.

4 (For the Egyptians buried all their first born, which the Lord had smitten among them: upon their gods also the Lord did execution.)

b Either meaning their idols or their men of authority.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

* Exod. 13. 20.

7 And they removed from Etham and turned again unto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14. 2.

8 And they departed from before Hahiroth, and * went through the mids of the sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

* Exod. 15. 22.

9 And they removed from Marah, and came unto * Elim, and in Elim were twelve fountaines of water, and seventy palme trees, and they pitched there.

* Exod. 15. 27.

10 And they removed from Elim, and camped by the red Sea.

11 And they removed from the red sea, and lay in the * wilderness of Sin.

* Exod. 16. 1.

12 And they took their journey out of the wilderness of Sin, and set up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they removed from Alush, and lay in * Rephidim, where was no water for the people to drink.

* Exod. 17. 1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

* Exod. 19. 1.

16 And they removed from the desert of Sinai, and pitched in * Kibroth Hattaavah.

* Chap. 11. 34

17 And they departed from Kibroth Hattaavah, and lay at * Hazeroth.

* Chap. 11. 35

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

* Chap. 13. 1

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they removed from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And

32

31

WEST

30

24 And they removed from mount Shaphir, and lay in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they removed from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh. * Chap. 20. 22.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the ^d fifth month. * Chap. 20. 25. Dew. 32. 50.

39 And Aaron was an hundreth, and three and twenty years old, when he died in mount Hor. d Which the E-brews call Ab, and answereth to part of July, and part of August.

40 And * king Arad the Canaanit, which dwelt in the south of the land of Canaan, heard of the coming of the children of Israel) * Chap. 21. 4. 16.

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon. * Chap. 21. 11.

43 And they departed from Punon, and pitched in Oboth.



¶ This Map describeth the way which the Israelites went for the space of forty years from Egypt, through the wilderness of Arabia, until they entered into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42 places where they pitched their tents, which are named, Num. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.

44 * And

* Chap. 21. 11.

44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Jim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and lay in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

‡ Or, field.

48 And they departed from the mountains of Abarim, and pitched in the ‡ plain of Moab, by Jordan toward Jericho.

* Chap. 25. 1.

49 And they pitched by Jordan, from Beth-jeshimoth unto * Abel-shittim in the plain of Moab.

50 ¶ And the Lord spake unto Moses in the plain of Moab, by Jordan toward Jericho, saying,

* Deut. 7. 2.
Isa. 11. 11, 12

51 Speak unto the children of Israel, and say unto them, * When ye are come over Jordan to enter into the land of Canaan;

* Which were set up in their high places to worship.

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their * pictures, and break asunder all their images of mettrall, and pluck down all their high places.

53 And ye shall possess the land, and dwell therein: for I have given you the land to possess it.

* Chap. 26. 53, 54.

54 And ye shall inherit the land by lot, according to your families: * to the more ye shall give the more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

* Isa. 23. 13.
Judg. 2. 3.
‡ Or, levers.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall be * ‡ pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall do unto you, as I thought to do unto them.

C H A P. XXXIV.

3 The coasts and borders of the land of Canaan. 17 Certain men are assigned to divide the land.

a Meaning, the description of the land.

And the Lord spak unto Moses, saying, 2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, this is the * land that shall fall unto your inheritance: *that is*, the land of Canaan with the coasts thereof.

* Isa. 15. 1.

3 * And your South quarters shall be from the wilderness of Zin to the borders of Edom: so that your South quarters shall be from the salt Sea coast Eastward,

‡ Or, ascending up of four paces.

4 And the border shall compass you from the South to ‡ Maaleh-akrabbim, and reach to Zin, and go out from the South

to Kadesh-Barnea: thence it shall stretch to Hazar-adar, and go along to Azmon.

5 And the border shall compass from Azmon unto the ^b river of Egypt, and shall go out to the Sea.

b Which was Nilus, or, as some thinke, Rhinocorura.

6 And your West quarter shall be the great ^c Sea: even that border shall be your West coast.

c Which is called Mediterraneum.

7 And this shall be your North quarter: ye shall mark out your border from the great Sea unto mount ^d Hor.

d Which is a mountain neere Tyre and Sidon, & not that Hor in the wilderness, where Aaron died.

8 From mount Hor ye shall point out till it come unto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan, this shall be your North quarter.

10 And ye shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and go out at the side of the Sea of * Chinnereth Eastward.

e Which is the Gospell is called the lake of Genezareth.

12 Also that border shall go down to Jordan: and leave at the salt sea: this shall be your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto nine tribes, and half the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and half the tribe of Manasseh, have received their inheritance.

* Chap. 32. 33.
Isa. 14. 2, 3.

15 Two tribes and an half tribe have received their inheritance on this side of Jordan toward Jericho full East.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shall divide the land unto you: * Eleazar the Priest, and Joshua the son of Nun.

* Isa. 19. 31.

18 And ye shall take also a ^f Prince of every tribe to divide the land.

f One of the heads or chief men of every tribe.

19 The names also of the men are these: Of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the sons of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chiflon.

22 Also of the tribe of the sons of Dan, the Prince Bukki the son of Jogli.

23 Of the sons of Joseph: of the tribe of the sons of Manasseh, the Prince Hanniel the son of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sons of Zebulun, the prince Elizaphan, the son of Parnach.

26 So of the tribe of the sons of Issachar, the Prince Paltiel, the son of Azzan.

27 Of the tribe also of the sons of Asher, the Prince Ahihud, the son of Shelomi.

28 And of the tribe of the sons of Naphtali, the Prince Pedahel, the son of Ammihud.

29 These are they, whom the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Unto the Levites are given cities and suburbs. 11 The cities of refuge. 16 The law of murther. 30 For one mans witness shall no man be condemned.

And the Lord spake unto Moses in the plain of Moab by Jordan, toward Jericho, laying,

2 * Command the children of Israel, that they give unto the * Levites of the inheritance of their possession, ^b cities to dwell in: ye shall give also unto the Levites the suburbs of the cities round about them.

3 So they shall have the cities to dwell in, and their suburbs shall be for their cartell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, from the wall of the city outward, shall be a thousand cubits round about.

5 And ye shall measure without the citie of the East side, ^c two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall give unto the Levites, * there shall be six cities for refuge, which ye shall appoint, that he which killeth may flee thither: and to them ye shall adde two and fortie cities moe.

7 All the cities which ye shall give to the Levites, shall be eight and fortie cities: them shall ye give with their suburbs.

8 And concerning the cities which ye shall give, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: every one shall give of his cites unto the Levites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person unawares, may flee thither.

12 And these cities shall be for you a refuge from the ^d avenger, that he which killeth, die not, untill he stand before the Congregation in judgement.

13 And of the cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall appoint three ^e on this side Jordan, and ye shall appoint three cities in the land of * Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth ^f among you, that every one which killeth any person unawares, may flee thither.

16 * And if one ^g smite another with an instrument of yron that he die, he is a murtherer, and the murtherer shall die the death

17 Also if he smite him by casting a stone, wherewith he may be slain, and he die, he is a murtherer, and the murtherer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slain, if he die, he is a murtherer, and the murtherer shall die the death.

19 The revenger of the blood himselfe shall slay the murtherer: when he meeteth him, he shall slay him.

20 But if he thrust him ^h of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the revenger of the blood shall slay the murtherer when he meeteth him.

22 But if he pushed him ⁱ unadvisedly, and * not of hatred, or cast upon him any ^j thing, without laying of wait:

23 Or any stone (whereby he might be slain) and saw him not, nor caused it to fall upon him, and he die, and was not his enemy, neither sought him any harm,

24 Then the Congregation shall judge between the slayer and the ^k avenger of blood according to these laws.

25 And the Congregation shall deliver the slayer out of the hand of the avenger of blood, and the Congregation shall restore him unto the citie of his refuge, whither he was fled: and he shall abide there unto the death of the ^l high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the revenger of blood find him without the borders of the citie of his refuge, and the revenger of blood slay the ^m murtherer, he shall be guiltlesse,

28 Because he should have remained in the citie of his refuge, untill the death of the high Priest: and after the death of the high Priest,

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and half the tribe of Manasseh: Deut. 4. 41. * 10/b. 20. 7.

f Ebr. among them.

* Exod. 21. 14. f Wittingly, and willingly.

g That is, with a big, and dangerous stone: in Ebr. with a stone of his hand.

* Deut. 19. 11.

i Or, suddenly.

* Exod. 21. 13.

j Ebr. instrument.

h That is, his next kinsman.

i Under this figure is declared, that our sins could not be remitted, but by the death of the high Priest Iesus Christ.

k By the sentence of the Iudge.

g And he Judges over every piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

* 10/b. 21. 2. a Because they had no inheritance assigned them in the land of Canaan. b God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, & his law.

c So that in all were three thousand: and in the compass of these two thousand they might plant and sow.

* Deut. 4. 41. 10/b. 20. 2. & 21. 3.

* Exod. 21. 13. Deut. 19. 2. 10/b. 20. 2.

Priest, the slayer shall return unto the land of his possession.

i A law to judge
murthers done
either of purpose
of unadvisedly.

29 So these things shall be a law of judgment unto you, throughout your generations in all your dwellings.

* Deut. 17. 6. and
19. 15.
* Matt. 18. 16.
* Cor. 13. 1.

30 Whosoever killeth any person, the Judge shall slay the murtherer, through witnesses: but one witness shall not testify against a person to cause him to die.

m Which pur-
posely hath com-
mitted murther.

31 Moreover ye shall take no recompense for the life of the murtherer, which is worthy to die: but he shall be put to death.

32 Also ye shall take no recompense for him that is fled to the citie of his refuge, that he should come again, and dwell in the land, before the death of the high Priest.

† Or, murther,
in So God as mind-
full of the blood
wrongfully shed,
that he maketh his
dumb creatures to
demand vengeance
thereof.

33 So ye shall not pollute the land wherein ye shall dwell: for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the middes thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.

7 The inheritance could not be given from one tribe to another.

a It seemeth that
the tribes contem-
ded who might
marrie these
daughters to have
their inheritance:
and therefore the
sons of Joseph
proposed the mat-
ter to Moses.
* Chap. 17. 1.
Joſh. 17. 3.
b Meaning, Moses.

Then the chief fathers of the familie of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came, and spake before Moses, and before the Princes, the chief fathers of the children of Israel,

2 And said, * The Lord commanded my Lord to give the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

3 If they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put unto the inheritance of the tribe whereof they shall be: so shall it be ta-

ken away from the lot of our inheritance.

4 Also when the Jubile of the children of Israel commeth, then shall their inheritance be put unto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

c Signifying that
at no time it could
return, for in the
Jubile all things
returned to their
own tribes.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph have said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wives, to whom they thinke best, onely to the familie of the tribe of their father shall they marrie:

d For the tribe
could not have
continued, if the
inheritance which
was the maine-
nance thereof
should have been
abandoned to
others.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe, for every one of the children of Israel shall joyne himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children of Israel, shall be wife unto one of the familie of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

e When there is
no male to inhe-
rite.

9 Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall stick to his own inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad,

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married unto their fathers brother sons.

* Chap. 27. 1.

12 They were wives to certain of the families of the sons of Manasse the son of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the commandments and laws which the Lord commanded by the hand of Moses, unto the children of Israel in the plain of Moab, by Jordan toward Jericho.

f Touching the
ceremoniall and
judiciall laws.



THE FIFTH BOOKE OF MOSES, CALLED DEVTERONOMIE.

THE ARGUMENT.

* That is a second
law: so called be-
cause the law which
God gave in mount
Sinai, is here repea-
red, although it were
a new law: and this
book is a commentarie
or exposition of the
ten commandments.

The wonderfull love of God toward his Church, is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God for the space of 40 yeares, Deut. 9. 7. they had

a l
of
b
de
two
this
e I
na
bef
law
bec
wer
and
wer
Mol
the
you
ther
born
judg
d By
ples
vour
are p
ceive
* Ni
e Th
time.
f In
yeare
monet
to. 11.

had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and Sacraments: yet he did ever preserve his Church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings, and rebellion, he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding therunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, and by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darknesse, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings and Governours, for the setting forth of his word, and preservation of his Church; giving unto them an especiall charge for the executing thereof: whom therefore he willet to exercise themselves diligently in the continuall study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousnesse and vice, and whatsoever offendeth the majestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall service, and also for the maintenance of that societie which is between men: so he prescribeth heere anew, all such laws and ordinances, which either concern his divine service, or else are necessary for a Common weale: appointing unto every estate and degree their charge and duty: as well how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his Commandements, and promising all blessings and felicitie to such as observe and obey them.

C H A P. I.

^a A brief rehearſall of things done before, from Horeb unto Kadesh-barnea. ³² Moses reproveth the people for their incredulitie. ⁴⁴ The Israelites are overcome by the Amorites, because they fought against the commandement of the Lord.



Here be the words which Moses spake unto all Israel, on ^a this side Jordan in the wilderness, in the plain, ^b over against the red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

² There are eleven dayes journey from ^c Horeb unto Kadesh-barnea, by the way of mount Seir.

³ And it came to passe in the first day of the eleventh moneth, in the fortieth year, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandement unto them,

⁴ After that he had slain ^d ^e Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

⁵ On this side Jordan, in the land of Moab, ^f began Moses to declare this Law, saying,

⁶ The Lord our God spake unto us in ^g Horeb, saying, Ye have dwelt long enough in this mount,

⁷ Turn you and depart, and go unto the mountain of the Amorites, and unto all places neer thereunto: in the plain, in the mountain, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and unto Lebanon: ^h even unto

the great River, the river ⁱ Perath,

⁸ Behold, I have set the land before you: go in and ^j possesse that land which the Lord sware unto your fathers, Abraham, Izhak, and Iaakob, to give unto them, and to their seed after them.

⁹ ¶ And I spake ^k unto you the same time, saying, I am not able to bear you my self alone:

¹⁰ The Lord your God hath ^l multiplied you: and behold, ye are this day as the stars of heaven in number:

¹¹ (The Lord God of your fathers make you a thousand times so many more as ye are, and blesse you, as he hath promised you)

¹² How can I alone ^m bear your cumbrance, and your charge, and your strife?

¹³ Bring you men of wisdom and of understanding, & ⁿ known among your tribes, and I will make them rulers over you:

¹⁴ Then ye answered me and said, The thing is good that thou hast commanded us to doe.

¹⁵ So I took the chiefe of your Tribes, ^o wise and known men, and made them rulers over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your Tribes.

¹⁶ And I charged your Judges that same time, saying, Heare the ^p controversies between your brethren, and ^q judge righteously between every man and his brother, and the stranger that is with him.

¹⁷ Ye shall have no respect of person in Judgement, ^r but shall hear the small as well as the great: ye shall not fear the face of man: for the judgement is ^s Gods: and

O 2 the

[†] Or Euphrates.

^{*} Gen. 15. 18. and 17. 7. 8.

^g By the count of Ietho my father in law, Exodus 18. 19.

^h Not so much by the course of nature, as miraculously.

ⁱ Signifying how great a burden it is to govern the people.

^k Whose godliness and uprightness is known.

^l Declaring what sort of men ought to have a publique charge, read Exodus 18. 21.

^m Psalm 7. 24.

ⁿ Leviticus 19. 15.

^o Chap. 16. 19.

^p 1 Sam. 16. 7.

^q Prov. 24. 23.

^r Leviticus 2. 2.

^s And you are his Lieutenants.

^a In the countrey of Moab

^b So that the wilderness was between the sea and this plain of Moab

^c In Horeb, or Sinai, fourty years before this the law was given: but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgement. ^d By these examples of Gods favour, their minds are prepared to receive the Law. ^e Nam. 21. 24.

^f The second time.

^g In the second year and second moneth, Num. 10. 11.

the cause that is too hard for you, bring unto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great & terrible wilderness (as ye have seene) by the way of the mountaine of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea.

n So that the fault was in themselves that they did not sooner possesse the inheritance promised.

20 And I said unto you, Ye are come unto the mountaine of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath laid the land before thee: goe up and possesse it, as the Lord the God of thy fathers hath said unto thee: feare not, neither be discouraged.

o Reade Num. 13. 3.

22 ¶ Then ye came unto me every one, and said, We will send men before us, to search us out the land, and to bring us word again, what way we must goe up by, and unto what cities we shall come.

23 So the saying pleased me well, and I took twelue men of you, of every tribe one.

* Num. 13. 24.
p Or, valley of the cluster of grapes.

24 * Who departed, and went up into the mountaine, and came unto the river Eshcol, and searched out the land.

25 And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and said, It is a good land, which the Lord our God doth give us.

p To wit, Caleb, and Ioshua: Moyses preferreth & better part to the greater, that is, two to ten.

26 Notwithstanding, ye would not goe up, but were disobedient unto the Commandement of the Lord your God,

27 And murmured in your tents, and said, because the Lord hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to destroy us.

q Such was the Jewes unthankfulness, that they counted Gods especiall love, hatred.
r The other ten, not Caleb and Ioshua.

28 Whither shall we goe up? our brethren have discouraged our hearts, saying, The people is greater, & taller then we: the Cities are great, and walled up to heaven: and moreover, we have seene the sonnes of the * Anakims there.

* Num. 13. 29.

29 But I said unto you, Dread not, nor be afraid of them.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldness, and agreeable to God.

30 The Lord your God, ^r who goeth before you, he shall fight for you, according to all that he did unto you in Egypt before your eyes:

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his son, in all the way which ye have gone, untill ye came unto this place.

32 Yet for all this ye did not beleeeve the Lord your God,

* Exod. 13. 21.

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of

your words, and was wroth, and sware, saying,

35 * Surely, there shall not one of these men of this froward generation see that good land, which I sware to give unto your fathers,

* Num. 14. 23.

36 Save Caleb the son of Iephunneh: he shall see it, & to him wil I give the land that he hath troden upon, & to his children, because he hath constantly followed the Lord.

* Ios. 14. 6.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not goe in thither,

* Num. 20. 12. and 27. 14.
* Chap. 3. 26. and 4. 21. and 34. 4.

38 But Ioshua the son of Nun, which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherit it.

t Which ministereth unto thee.

39 Moreover, your children, which ye said should be a prey, and your sons, which in that day had no knowledge between good and evill, they shall goe in thither, and unto them wil I give it, and they shall possesse it.

u Which were under twentie years old, as Num. 14. 31.

40 But as for you, turne back, and take your journey into the wilderness by the way of the red sea.

41 Then ye answered and said unto me, We have sinned against the Lord, * we wil go up, and fight, according to all that the Lord our God hath commanded us: and ye armed you every man to the warre, and were ready to goe up into the mountaine.

x This declareth mans nature, who wil do that which God forbiddeh, and will not doe that which he commandeth.

42 But the Lord said unto me, Say unto them, Goe not up, neither fight, (for I am not among you) lest ye fall before your enemies.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

43 And when I told you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went up into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as Bees use to doe) & destroyed you in Seir, even unto Hormah.

45 And when ye came again, ye wept before the Lord, but the Lord would not hear your voyce, nor incline his eares unto you.

z Because yetther feared your hypocricie, then true repentance: rather lamenting the losse of your brethren, then repenting for your finnes.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

Then we turned, and took our journey into the wilderness, by the way of the red sea, as the Lord spake unto me: and we compassed mount Seir a long time.

a They obeyed, after that God had chastised them.
b Eight and thirty years, as vers. 14.

2 And the Lord spake unto me, saying, 3 Ye have compassed this mountaine long enough: turne you Northward.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 21.

4 And warn thou the people, saying, Ye shall goe through the coast of your brethren the

the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore.

5 Ye shall not provoke them: for I will not give you of their land so much as a foot breadth,*because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money to eat, and ye shall also procure water of them for money to drink.

7 For the Lord thy God hath^d blessed thee in all the works of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath been with thee this fourtie years, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau, which dwelt in Seir, through the way of the plain: from Elath, and from Ezion-gaber, We turned and went by the way of the wilderness of Moab.

9 Then the Lord said unto me, Thou shalt not vex Moab, neither provoke them to battel: for I will not give thee of their land for a possession, because I have given Ar unto the children^e of Lot for a possession.

10 The^f Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

11 They also were taken for giants, as the Anakims: whom the Moabites call Emims.

12 The^g Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe unto the land of his possession, which the Lord hath given them.

13 Now rise up, said I, and get you over the river^h Zered: and we went over the river Zered.

14 Theⁱ space also wherein we came from Kadesh-barnea, untill we were come over the river Zered, was eight and thirty years, untill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware unto them.

15 For indeed the^j hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of war were consumed and dead from among the people:

17 Then the Lord spake unto me, saying, 18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come neer over against the children of Ammon: but shalt not lay siege unto them, nor move warre against them: for I will not give thee of the land of the children of Ammon any possession:

for I have given it unto the children of Lot for a possession.

20 That also was taken for a land of giants: for giants dwelt therein afore time, whom the Ammonites called Zamzummins.

21 A people^k that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, & dwelt in their stead unto this day.

23 And the Avims which dwelt in Hazerim even unto^l Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise up therefore, said the Lord, take your journey, and passe over the river Arnon: behold, I have given into thy hand Sihon, the^m Amorite, king of Heshbon, and his land: begin to possesse it, and provoke him to battell.

25 This day will Iⁿ begin to send thy fear & thy dread, upon all people under the whole heaven, which shall hear thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 ¶ Let me passe thorow thy land: I will go by the high way: I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eat, and shalt give me water for money for to drink: onely I will go thorow on my feet,

29 (As the^o children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) untill I be come over Jordan, into the land which the Lord our God giveth us,

30 But Sihon the king of Heshbon would not let us passe by him: for the Lord thy God had^p hardened his spirit, and made his heart obstinate, because he would deliver him into thine hand, as appeareth this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possesse and inherit his land.

32 * Then came out Sihon to meet us, himself with all his people to fight at Jahaz.

33 But the Lord our God delivered him into our power, and we smote him, and his sons, and all his people.

34 And we took all his cities the same time, & destroyed every citie, men, & women, and children: we let nothing remain.

35 Only the cartel we took to our selves, and the spoile of the cities which we took.

36 From Aroer, which is by the bank of

ⁱ Who called themselves Rephaims: that is, prefeives, or physicians to heale & reforme vices: but were indeed Zamzummins, that is, wicked and abominable.

^l Or, Gazea.

^k According to his promise made to Abraham, Gen. 15. 21.

^j This declareth that the hearts of men are in Gods hands either to be made faint or bold.

ⁿ Numb. 21. 21, 22.

^m Because neither intreatie nor examples of others could move him: he could not complaine of his just destruction.

^o God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

^p Numb. 21. 33.

^q Or, before us.

^r God had cursed Canaan, and therefore he would not that any of the wicked race should be preferred.

the river of Arnon, and from the citie that is upon the river, evē unto Gilead: there was not one citie that escaped us: for the Lord

^g Or, into our hand.

our God delivered up all ^h before us. 37 Onely unto the land of the children of Ammon thou camest not, nor unto any place of the ⁱ river Jabbok, nor unto the cities in the mountaines, nor unto whatsoever the Lord our God forbade us.

^h Or, sword.

CHAP. III.

³ Og King of Bashan is slain. ¹¹ The bignesse of his bed. ¹² The Reubenites and Gadites are commanded to goe over Jordan armed before their brethren. ²¹ Ioshua is made capitaine. ²⁷ Moses is permitted to see the land, but not to enter, albeit he desired it.

Then we returned, and went up by the way of Bashan: * and Og king of Bashan * came out against us, hee and all his people to fight at Edrei.

^g Num. 21. 33. Chap. 29. 7. ^a Therefore beside the commandement of ^h Lord they had just occasion of his part to fight against him.

2 And the Lord said unto me, Feare him not, for I wil deliver him, and all his people, and his land into thine hand, and thou shalt doe unto him as thou diddest unto * Sihon king of the Amorites, which dwelt at Heshbon.

^h Num. 21. 24.

3 So the Lord our God delivered also into our hand, * Og the King of Bashan, and all his people: and we smote him, untill none was left him alive.

^h Num. 21. 33.

4 And we tooke all his cities the same time, neither was there a citie which we took not from them, even threescore cities, and all the countrey of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walles, gates, and bars, beside ^b unwalled towns a great many.

^b As villages and small towns.

6 And we overthrew them, as we did unto Sihon king of Heshbon, destroying every citie, with men, ^c women, & children.

^c Because this was Gods appointment, therefore it may not be judged cruel.

7 But all the cattell, and the spoile of the cities, we took for our selves.

8 Thus we took at that time out of the hand of two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plain, and al Gilead, and all Bashan unto Salchah, and Edrei, cities of the kingdom of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, ^d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof ^e nine cubits, and four cubits the breadth of it, after the cubit of a man.

^d The more terrible ^f this giant was, the greater occasion had they to glorifie God for the victory.

12 And this land which we possessed at that time, from Aroer, which is by the river of Arnon, and half mount Gilead, * and the cities thereof, gave I unto the Reubenites and Gadites.

^h Num. 32. 33.

13 And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half

tribe of Manasseh: even all the countrey of Argob, with all Bashan, which is called, The land of giants.

14 Iair the son of Manasseh took all the countrey of Argob, unto the coasts of Geshuri, and of Maachathi: and called them after his own name, Bashan, * Havoth Iair unto ^e this day.

^h Num. 32. 41.

^e Meaning when he wrote this history.

15 And I gave part of Gilead unto Machir.

16 And unto the Reubenites and Gadites I gave the rest of Gilead, and unto the river of Arnon, halfe the river and the borders, even unto the river ^f Iabbok, which is the border of the children of Ammon:

^f Which separateth the Ammonites from the Amorites.

17 The plaine also and Jordan, and the borders from Chinnereth even unto the Sea of the plaine, ^g to wit, the salt Sea ^h under the springs of Pisgah Eastward.

^g Or, at Pisgah.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possesse it: ye shall goe over armed before your brethren the children of Israel, all men of warre.

^g That is, the Reubenites, Gadites, and half Manasseh, as Num. 32. 21.

19 Your wives onely, and your children, and your cattell (for I know that ye have much cattell) shall abide in your cities, which I have given you,

20 Untill the Lord have given rest unto your brethren, as unto you, and that they also possesse the land, which the Lord your God hath given them beyond Jordan: then shall ye * return every man unto his possession, which I have given you.

^h 10. 22. 4.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes have seen all that the ⁱ Lord your God hath done unto these two kings: * so shall the Lord doe unto all the kingdoms whither thou goest.

^h Num. 27. 18. 19. 23.

ⁱ So that the victories came not by your own wisdom, strength, or multitude. ^h 10. 21. 5. and 10. 8. 25.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatnes, and thy mighty hand: for where is there a God in heaven or in earth, that can ^j doe like thy works, and like thy ^k power?

25 I pray thee let me go over and see the good land that is beyond Jordan, that goodly ^k mountain, and Lebanon.

^j He speaketh according to the common and corrupt speech of them which attribute that power unto idols that onely appertaineth to God.

26 But the Lord was angry with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee, speake no more unto me of this matter.

^k Or, wonders. ^k He meaneth Zion where the Temple should be built, and God honoured.

27 Get thee up into the top of Pisgah, and ^l lift up thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not go over this Jordan:

^l As before hath been by ^h spirit of prophesie the good mountain, which was Zion: so hee his eyes were lifted up above ^h order of nature, to behold all the plentiful land of Canaan.

28 But charge Ioshua, & encourage him, and bolden him: for he shall go before this people, and he shall divide for inheritance

unto

unto them, the land which thou shalt see.
29 So we abode in the valley over against Beth-peor.

CHAP. IV.

¹ An exhortation to observe the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship it. 26 Threatnings against them that forsake the law of God. 37 God chose the Jews because he loved their fathers. 43 The three cities of refuge.

NOW therefore hearken, O Israel, unto the ordinances, and to the laws which I teach you to doe, that ye may live, & goe in, and possesse the land, which the Lord God of your fathers giveth you.

2 *Ye shall ^b put nothing unto the word which I command you, neither shall ye ^c take ought therefrom, that ye may keep the commandments of the Lord your God which I command you.

3 Your ^d eyes have seen what the Lord did because of Baal-peor, for all the men that followed Paal-peor, the Lord thy God hath destroyed every one from among you.

4 But ye that did ^e cleave unto the Lord your God, are alive every one of you this day.

5 Behold, I have taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe even so within the land whither ye goe to possesse it.

6 Keep them therefore, and doe them: for that is your ^f wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, ^g Onely this people ^h is wise, and of understanding, and a great nation.

7 For what nation ⁱ is so great, unto whom the gods come so neere unto them, as the Lord our God ^j is neere unto us, in all that we call unto him for?

8 And what nation ^k is so great, that hath ordinances and lawes so righteous, as all this law which I set before you this day?

9 But take heed to thy selfe, and ^l keepe thy soule diligently, that thou forget not the things which thine eyes have seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the dayes that they shall live upon the earth, and that they may teach their children:

11 Then came you neere, and ^m stood under the Mountain, and the Mountain ⁿ burnt with fire unto the mids of heaven, and there ^o was darknesse, clouds, and mist.

12 And the Lord spake unto you out of

the mids of the fire, and ye heard the voyce of the words, but saw no similitude, save a voyce.

13 Then he declared unto you his Covenant which he commanded you to ^p doe, even the ten ^q Commandements, and wrote them upon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should observe in the land, whither ye go, to possesse it.

15 Take therefore good heed unto your ^r selves: for ye saw no ^s image in the day that the Lord spake unto you in Horeb out of the mids of the fire:

16 That ye corrupt not your selves, and make you a graven image or representation of any figure: ^t whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered fowl that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift up thine eyes unto heaven, and when thou seest the Sunne, and the Moone, & the starres, with all the hoste of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath ^u distributed to all people under the whole heaven.

20 But the Lord hath taken you and brought you out of the ^v yron furnace: out of Egypt, to be unto him a people and inheritance, as ^w appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not goe over Jordan, and that I should not goe in unto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I must die in this land, and shall not goe over Jordan: but ^x ye shall goe over, and possesse that good land.

23 Take heed unto your selves, lest ye forget the Covenant of the Lord your God, which he made with you, and ^y lest ye make you any graven image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a ^z consuming fire, and a jealous God.

25 ¶ When thou shalt beget children, and childrens children, and shalt have remained long in the land, if ye ^{aa} corrupt your selves, and make any graven image, or likenesse of any thing, and work evill in the sight of the Lord thy God, to provoke him to anger,

26 I ^{ab} call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe over Jordan to possesse it: ye shall not prolong

your

^k God joyneth this condition to his covenant.
^l Or, words.

^t Ebr. fules.
^u Signifying, that destruction is prepared for all them that make any image to represent God.

^m He hath appointed them for to serve man.

ⁿ He hath delivered you out of most miserable slavery, and freely chosen you for his children.

^o Moses good affection appeareth in that, that he being deprived of such an excellent treasure, doeth not envie them that must enjoy it.

^p To those that come not unto him with love and reverence, but rebell against him, Heb. 12. 29.

^q Meaning hereby all superstition and corruption of the true service of God.

^r Though men would abolve you, yet the infinite creatures shall be witnesses of your disobedience.

^a For this doctrine standeth not in bare knowledge, but in practise of life.

^b Chap. 13. 32.
^c Think not to be more wise then I am.
^d God will not be served by halves but will have full obedience.
^e Gods judgments executed upon other idolaters ought to serve for our instruction, read Num. 25. 3. 4.
^f And were not idolaters.

^f Because all men naturally desire wisdom, he sheweth how to attain unto it.
^g Or, surely.

^h Helping us, and delivering us out of all dangers, as 1 Sam. 7. 33.

ⁱ He addeth all these words, to shew that we can never be carefull enough to keep the law of God, and to teach it to our posteritie.

^j Exod. 19. 18.
^k The Law was given with fearful miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

your dayes therein, but shall utterly be destroyed.

¹ So that his curse shall make his former blessings of none effect.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you :

28 And there ye shall serve gods, *even* the work of mans hand, wood, and stone, which neither see, nor hear, nor eat, nor smell.

² Not with outward shew or ceremony, but with a true confession of thy faults.
³ *Ebr.* in the latter dayes.

29 But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, [†] at the length if thou return to the Lord thy God, and be obedient unto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the Covenant of thy fathers, which he [†] sware unto them.

⁴ To certify them the more of the assurance of their salvation.
⁵ Mans negligence is partly cause that he knoweth not God.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man upon the earth, and ² *ask* from the one end of heaven unto the other, if there came to passe such a great thing as this, or whether any such like thing hath been heard.

33 Did ever people hear the voyce of God speaking out of the mids of a fire, as thou hast heard, and lived?

⁶ By to manifest proofs that none could doubt thereof.

34 Or hath God assayed to go and take him a Nation from among Nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great fear, according unto all that the Lord your God did unto you in Egypt before your eyes?

⁷ He sheweth the cause why God wrought these miracles.

35 Unto thee it was shewed, that thou mightest ² know, that the Lord he is God, and that there is none but he alone.

36 Out of heaven he made thee hear his voice to instruct thee, and upon earth he shewed thee his great fire, and thou hearest his voyce out of the mids of the fire.

⁸ Freely, and not of their deserts.

37 And because ² he loved thy fathers, therefore he chose their seed after them, and hath brought thee out of Egypt in his fight by his mightie power,

38 To thrust out Nations greater and mightier then thou, before thee, to bring thee in, and to give thee their land for inheritance : as *appeareth* this day.

39 Understand therefore this day, and consider in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath : there ² none other.

⁹ God promiseth toward, not for our merits, but to encourage us, and to assure us that our labour shall not be lost.

40 Thou shalt keep therefore his Ordinances, and his Commandements which I command thee this day, that it may ² go well with thee, and with thy children after thee, & that thou mayest prolong thy days

upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moses separated three cities on this side of Jordan toward the Sun rising.

42 That the slaier should flee thither, which had killed his neighbour at unwares and hated him not in time past, might flee, I say, unto one of those cities, and live :

43 *That is,* ² Bezer in the wilderness, in the plain countrey of the Reubenites : and Ramoth in Gilead among the Gadites : and Golan in Bashan among them of Manasseh.

¹⁰ *Isa.* 20. 8.

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the ² witnesses, and the ordinances, and the Laws which Moses declared to the children of Israel after they came out of Egypt,

¹¹ The articles & points of the Covenant.

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heliabon, whom Moses and the children of Israel ² smote, after they were come out of Egypt :

¹² *Numb.* 21. 24. Chap. 1. 4.

47 And they possessed his land, and the land of ² Og King of Bashan, two kings of the Amorites, which were on this side Jordan toward the Sun rising :

¹³ *Numb.* 21. 33. Chap. 3. 3.

48 From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon,

49 And all the plain by Jordan Eastward, even unto ⁴ the Sea of the plain, under the ² springs of Pilsah.

¹⁴ *That is, the salt sea.*
¹⁵ Chap. 3. 17.

C H A P. V.

¹ Moses is the mean between God and the people. ² The Law is repeated, ³ the people are afraid at Gods voyce. ⁴ The Lord witnesseth that the people would fear him. ⁵ they must neither decline to the right hand nor left.

THEN Moses called all Israel, and said unto them, Hear, O Israel, the ordinances and the Laws which [†] I propose to you this day, that ye may learn them, and take heed to observe them.

⁶ *Ebr.* I speak in your ears.

2 ² The Lord our God made a Covenant with us in Horeb.

⁷ *Exod.* 19. 5. 6.

3 The Lord ² made not this covenant with our fathers *only*, but with us, *even* with us all heer alive this day.

⁸ Some read, God made not this covenant, but is in such ample fort with such signes and wonders.
⁹ So plainly, that you need not doubt thereof.

4 The Lord talked with you ² face to face in the mount, out of the midst of the fire.

5 (At that time I stood between the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said,

6 ¶ ² I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of ² bondage.

¹⁰ *Exod.* 20. 2. *Levit.* 26. 1. *Psal.* 97. 7. 9.
¹¹ Or, servants.

7 Thou shalt have none other ² gods before my face.

¹² God bindeth us to serve him only, without superstition and idolatry.

8 Thou shalt make thee no graven image

image, *or any likeness of that* that is in heaven above, *or which is in the earth beneath,* *or that is in the waters under the earth.*

* Exod. 34. 7.
i.e. 32. 18.
d That is, of his honour, not permitting it to be given to other.

9 Thou shalt neither bow thy self unto them, nor serve them: for* I the Lord thy God am^d a jealous God, visiting the iniquitie of the fathers upon the children, even unto the third and fourth generation of them that hate me:

e The first degree to keep the commandments, is to love God,

10 And shewing mercie unto thousands of them that^e love me, and keep my commandments.

11 Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

12 Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

f Meaning, since God permitteih six dayes to our labours, that we ought willingly to dedicate the seventh to serve him wholly.

13 Six dayes^f thou shalt labour, and shalt doe all thy work:

14 But the seventh day^h is the Sabbath of the Lord thy God: thou shalt not doe any work therein, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man servant and thy maid may rest as well as thou.

15 For, remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day.

g Not for a shew but with true obedience, and due reverence.

16 ¶ Honour thy father & thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giveth thee.

* Matt. 5. 21.

17 * Thou shalt not kill.

* Luke 18. 20.

18 * Neither shalt thou commit adultery.

* Rom. 13. 9.

19 * Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

* Rom. 7. 7.
h He speaketh not only of that resolution will, but that there be no motion or affection.

21 * Neither shalt^h thou covet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man servant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

i Teaching us by his example to be content with his word, and adde nothing thereto.

22 ¶ These words the Lord spake unto all your multitude in the Mount out of the mids of the fire, the cloud and the darknesse, with a great voyce, andⁱ added no more thereto: and wrote them upon two tables of stone, & delivered them unto me.

23 And when ye heard the voyce out of the mids of the darknesse, (for the mountain did burn with fire) then ye came to me, all the chief of your tribes, and your Elders:

* Exod. 19. 19.

24 And ye said, Behold, the Lord our God, hath shewed us his glory and his greatnesse, and^{*} we have heard his voyce

out of the mids of the fire: we have seen this day that God doth talke with man, and he^{*} liveth.

* Chap. 4. 33.

25 Now therefore, why should we die? for this great fire will consume us: if we hear the voyce of the Lord our God any more, we shall die.

26 For what[†] flesh was there ever; that heard the voyce of the living God, speaking out of the mids of the fire as we have, and lived?

† Or, man.

27 Go thou neer and hear all that the Lord our God saith: and declare thou unto us all that the Lord our God saith unto thee, ^{*} and we will hear it, and do it.

* Exod. 20. 19.

28 Then the Lord heard the voyce of your words, when ye spake unto me: and the Lord said unto me, I have heard the voyce of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 Oh^k that there were such an heart in them to fear me, & to keep al my commandments alway: that it might go well with them, and with their children for ever.

k He requireth of us nothing but obedience, shewing also, that of our selves we are unwilling thereunto.

30 Go, say unto them, Return you into your tents.

31 But stand thou heer with me, and I will tell thee all the Commandments, and the ordinances, and the laws, which thou shalt teach them: that they may do them in the land which I give them to possesse it.

32 Take heed therefore, that ye do as the Lord your God hath commanded you: turn not aside to the right hand nor to the left.

l Ye shall neither adde nor diminish Chap. 4. 2.

33 But walk in all the wayes which the Lord your God hath commanded you; that ye may^m live, and that it may go well with you: and that ye may prolong your dayes in the land which ye shall possesse.

m As by obedience God giveth us all felicity: so of disobeying God, proceed all our miseries.

CHAP. VI.

1 An exhortation to fear God, and keep his commandments, which is, to love him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the law.

THESE now are the Commandments, Ordinances, and[†] laws, which the Lord your God commanded^{me} to teach you, that ye might do them in the land whither ye go to possesse it:

† Or, judgement;

2 That thou mightestⁿ fear the Lord thy God, and keep all his ordinances, and his commandments which I command thee, thou, and thy son, and thy sons son, all the dayes of thy life, even that thy dayes may be prolonged.

n A reverent fear and love of God, is the first beginning to keep Gods commandments.

3 Hear therefore, O Israel, and take heed to do it, that it may go well with thee, and that ye may increase mightily^b in the land that floweth with milk & honie, as the Lord God of thy fathers hath promised thee.

b Which hath abundance of all things appetizing to mans life.

4 Heare, O Israel, the Lord our God, Lord onely,

5 And

* Mat. 22. 37.
Mar. 12. 29. 30.
Luke 10. 27.

* Chap. 11. 18.

a Some read, thou shalt whet them upon thy children, to wit, that they may print them more deeply in memorie.

‡ Or, signs of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee to forget Gods mercies whereby thou wast delivered out of miserie.

f Wee must fear God, serve him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power refusing lawful means, and abusing his graces,

h Heer hee condemneth all mans good intentions.

i God requireth not onely, that wee serve him all our life, but also that we take pain that our posteritie may see forth his glory.

k Nothing ought to move us more to true obedience, then the great benefits which wee have received of God.

5 And*thou shalt love the Lord thy God with all thine heart, and withall thy soul, and with all thy might.

6 *And these words which I command thee this day, shalbe in thine heart.

7 And thou shalt^a rehearse them continually unto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up:

8 And thou shalt bind them for a signe upon thine hand, and they shall be ‡ as frontlets between thine eyes.

9 Also thou shalt write them upon the^d posts of thine house, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware unto thy fathers, Abraham, Izhak, and Iacob, to give to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and wels digged which thou diggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 *Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt^f swear by his Name.

14 Yeshall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a jealous God among you) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Yeshall not^g tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the^h sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware unto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath said.

20 Whenⁱ thy son shall aske thee in time to come, saying, What mean these testimonies, and ordinances, and laws, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaohs bondmen in Egypt: but the Lord brought us out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and evill upon Egypt, upon Pharaoh, and upon all his household, before our eyes,

23 And^k brought us out from thence,

to bring us in, and to give us the land which he sware unto our fathers.

24 Therefore the Lord hath commanded us, to doe all these ordinances, and to fear the Lord our God, that it may go ever well with us, and that he may preserve us alive, as at this present.

25 Moreover, this shall be our^l righteousness before the Lord our God, if we take heed to keep all these Commandments, as he hath commanded us.

l But because none could fully obey the Law, wee must have our redemption to Christ to be justified by faith.

CHAP. VII.

¹ The Israelites may make no covenant with the Gentiles. ² They must destroy the idoles. ³ The election dependeth on the free love of God. ⁴ The experience of the power of God ought to confirm us. ⁵ To avoid all occasion of idolatrie.

WHEN the Lord thy God shall bring thee into the Land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

* Chap. 31. 8.

2 And the Lord thy God shall give them^a before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor have compassion on them,

a Into thy power.

3 Neither shalt thou make marriages with them, neither give thy daughter unto his son, nor take his daughter unto thy son.

4 For ‡ they will cause thy son to turn away from mee, and to serve other gods: then will the wrath of the Lord wax hot against you, and destroy thee suddenly.

‡ Or, any of them

5 But thus yee shall deale with them, b Yeshall overthrow their altars, and break down their pillars, and ye shall cut downe their groves, and burn their graven images with fire.

b God would have his service pure without all idolatrous ceremonies and superstitions, Chap. 12. 3.

6 * For thou art an holy people unto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people unto himselfe, above all people that are upon the earth.

* Chap. 14. 2. and 26. 18. 19.
* Exod. 19. 5.
1. Pet. 2. 9.

7 The Lord did not set his love upon you, nor chuse you, because yee were more in number then any people: for yee were the fewest of all people:

8 But because the Lord^c loved you, and because he would keep the othe which he had sworn unto your fathers, the Lord hath brought you out by a mightie hand, and delivered you out of the house of bondage from the hand of Pharaoh king of Egypt,

c Freely finding no cause in you more then in others to so doe

9 That thou mayest know, d that the Lord thy God, he is God, the faithful God which keepeth covenant and mercie unto them that love him and keepe his commandments, even to a thousand generations,

d And to put difference between him and idoles.

10 And rewardeth^e them to their face that hate him, to bring them to destruction:

e Meaning, manifestly, or in this life.

he

he will not deferre to reward him, that hateth him to his face.

11 Keep thou therefore the commandments, and the ordinances, and the laws, which I command thee this day to doe them.

12 ¶ For if ye hearken unto these laws, and observe and doe them, then the Lord thy God shall keep with thee the covenant, and the^e mercy which he sware unto thy fathers.

13 And he will love thee, and blesse thee, and multiplie thee: he will also blesse the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, & thyne oyle, and the increase of thy kine, and the flocks of thy sheep in the land, which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall be neither male nor female Barren among you, nor among your cattel.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evill diseases of * Egypt (which thou knowest) upon thee, but will send them upon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall give thee: * thine eye shall not spare them, neither shalt thou serve their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not fear them, but remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 The great & tentations which thine eyes saw, and the signes, and wonders, and the mightie hand, and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send^a hornets among them, untill they that are left and hide themselves from thee, be destroyed.

21 Thou shalt not fear them: for the Lord thy God * among you, a God mighty and dreadfull.

22 And the Lord thy God will root out these nations before thee by litle and litle: thou mayst not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall give them before thee, and shall destroy them with a mightie destruction, untill they be brought to nought.

24 And he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, untill thou hast destroyed them.

25 The graven images of their gods shall ye * burn with fire, and * cover not the silver and gold, that is on them, nor take it unto thee, lest thou * be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but utterly abhorre it, and count it most abominable: for it is * accursed.

C H A P. VIII.

2 God humbleth the Israelites to trie what they have in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulness of Gods benefits causeth destruction.

YE shall keep all the commandments^a which I command thee this day, for * to do them: that ye may live, and be multiplied, and go in, and possesse the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie year in the wilderness, for to humble thee, and to^b prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man live.

4 Thy rayment waxed not old upon thee, neither did thy foot^d swell those fourtie yeares.

5 Know therefore in thine heart, that as a man nurtureth his son, so the Lord thy * God nurtureth thee.

6 Therefore shalt thou keep the commandments of the Lord thy God, that thou maiest walk in his waies, and fear him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water, and fountains, and depths, that spring out of valleys and mountains:

8 A land of wheat and barley, and of vineyards, and figtrees, and pomegranats: a land of oyle olive, and honie:

9 A land wherein thou shalt eat bread without scarcity, neither shalt thou lack any thing therein: a land^f whose stones are yron, and out of whose mountains thou shalt dig brasse.

10 And when thou hast eaten and filled thy self, thou shalt * blesse the Lord thy God for the good land, which he hath given thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments, and his laws, and his ordinances; which I command thee this day:

12 Lest when thou hast eaten and filled thy self, and hast built goodly houses and dwelt therein,

13 And

^f This covenant is grounded upon his free grace: therefore in recompensing their obedience, he hath respect to his mercy, and not to their merits.

* Exod. 23.26.

* Exod. 9. 14. and 15. 26.

^g We ought not to be mercifull where God commandeth severitie. * Exod. 23.33.

^h Dr. Pliny, in his treatise of Chap. 29.3. Exod. 15. 25. and 16.4.

* Exod. 23.28.

^h There is more to be feared, which I will not come to fight on thy side against them.

ⁱ So that it is your commodity, that God accomplisheth his promise to you as you would wish.

* Chap. 12.3. Exod. 23.24. * 10.7.1.21.

^k And be enticed to Idolatry.

* Chap. 13.17.

^a Shewing that it is not enough to hear the word, except we expresse it by example of life.

^b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

^c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.

^d As they that go bare footed.

^e So that his afflictions are signes of his fatherly love toward us.

^h Or, more.

^f Where there are mines of metall.

^g For to receive Gods benefits, and not to be thankful, is to contemne God in them.

The free mercies of God. Deuteronomie. The two tables are broken.

13 And thy beasts, and thy sheep are increased, and thy silver and gold is multiplied, and all that thou hast is increased,

^h By attributing Gods benefits to thine own wisdom and labour, or to good fortune.

14 Then thine heart ^a be lifted up and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

* Num. 20. 11.

15 Who was thy guide in that great and terrible wilderness (wherein were terrible serpents, and scorpions, and drought, where *was* no water, * who brought forth water for thee out of the rock of flint :

* Exod. 16. 15.

16 Who fed thee in the wilderness with * M A N, which thy fathers knew not) to humble thee, and to prove thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power : and the strength of mine own hand hath prepared me this abundance.

ⁱ If things concerning this life proceed onely of Gods mercie : much more spirituall gifts and life everlasting.

18 But remember the Lord thy God: for it is he which ⁱ giveth thee power to get substance to establish his covenant which he sware unto thy fathers, as *appeareth* this day.

^k Or take to witness the heaven, and the earth, as Chap. 4. 26.

19 And if thou forget the Lord thy God and walk after other gods, and serve them, and worship them, I ^k testifie unto you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient unto the voice of the Lord your God.

C H A P. IX.

⁴ God doth them not good for their own righteousness, but for his own sake. ⁷ Moses putteth them in remembrance of their sins. ¹⁷ The two tables are broken. ²⁶ Moses prayeth for the people.

^a Meaning shortly.

Hear O Israel, thou shalt passe over Jordan ^a this day, to go in and to possess nations greater and mightier then thy self, and cities great and walled up to heaven,

^b By the report of the spies, Num. 13. 29.

2 A people great and tall, *even* the children of the Anakims, whom thou knowest, and of *whom* thou hast ^b heard say, Who can stand before the children of Anak?

^c To guide thee &c govern thee.

3 Understand therefore that this day the Lord thy God is he which ^c goeth over before thee *as* a consuming fire : he shall destroy them, and he shall bring them down before thy face : so thou shalt cast them out and destroy them suddenly, as the Lord hath said unto thee.

^d Man of himself can deserve nothing but Gods anger, and if God spare any, it cometh of his great mercie.

4 Speak not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my ^d righteousness the Lord hath brought me in, to possess this land : but for the wickedness of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherit their land for thy righteousness, or for thy upright heart : but for the wickedness of those nations the Lord thy God doth call

them out before thee, and that he might perform the word which the Lord thy God sware unto thy fathers, Abraham, Izhak, and Iaakob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness : for thou art ^e a stiffnecked people.

^e Like stubborn oxen, which will not endure their masters yoke.

7 ¶ Remember and forget not, how thou provokedst the Lord thy God to anger in the wilderness : ^f since the day that thou diddest depart out of the land of Egypt, untill ye came unto this place, ye have rebelled against the Lord.

^f He proveth by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, *even* to destroy you.

9 When I was gone up into the mount, to receive the tables of stone, the tables, I say, of the covenant, which the Lord made with you : and ^g I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread nor yet drank water :

* Exod. 24. 18. and 34. 28.

10 * Then the Lord delivered me two Tables of stone, written with the ^g finger of God, and in them *was contained* according to all the words which the Lord had said unto you in the mount out of the midst of the fire, in the day of the assembly.

* Exod. 31. 18. ^g That is miraculously, and not by the hand of man.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gave me the two tables of stone, the tables, I say, of the covenant.

12 And the Lord said unto me, * Arise, get thee down quickly from hence : for thy people which thou hast brought out of Egypt, have ^h corrupted their wayes : they are soon turned out of the way, which I commanded them : they have made them a molten image.

* Exod. 32. 7.

^h So soon as men declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiffnecked people.

14 ⁱ Let me alone, that I may destroy them, and put out their name from under heaven, and I will make of thee a mightie nation, and greater then they be.

ⁱ Signifying that the prayers of the faithful are a bar to stay Gods anger, that in consequence not all.

15 So I returned, and came down from the mount (and the mount burned with fire, and the two Tables of the covenant *were* in my two hands,)

16 Then I looked, and behold, ye had sinned against the Lord your God : for ye had made you a molten calf, and had turned quickly out of the ^k way which the Lord had commanded you.

^k That is, from the Law: wherein he declaredth what is the cause of our perdition.

17 Therefore I took the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, fourty dayes, and fourty nights, as before : I neither ate bread, nor drank water, because of all your sinnes, which ye had committed in,

in doing wickedly in the fight of the Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, *even* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, *even* to ¹destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sin, *f*meane the calf which ye had made, & burnt him with fire, and stamped him, and ground him small, even unto verie dust: and I cast the dust thereof into the river, that descended out of the ^m mount.

22 Also ^{*}in Taberah, and in ^{*}Massah, ^{*}and in Kibroth-hattaavah ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe up, and possesse the land which I have given you, then ye ^arebelled against the commandment of the Lord your God, and beleevd him not, nor hearkened unto his voyce.

24 Ye have been rebellious unto the Lord, since the day that I knew you.

25 Then I fell down before the Lord ^ofourtie dayes and fourtie nights, as I fell down *before*, because the Lord had said, that he would destroy you.

26 And I prayed unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

27 ^pRemember thy servants Abraham, Izhak, and Jaakob: looke not to the stubbornes of this people, nor to their wickednesse, nor to their sin,

28 Lest the countrey, whence thou broughtest them, say, ^{*}because the Lord was not able to bring them into the Land which he promised them, or because he hated them, he caried them out to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

⁵ The second tables put in the Arke. ⁸ The tribe of Levi is dedicated to the service of the Tabernacle. ¹² What the Lord requireth of his. ¹⁶ The circumcision of the hearts. ¹⁷ God regardeth not the person. ²¹ The Lord is the praise of Israel.

¹ IN the same time the Lord said unto me, ^{*}Hew thee two Tables of stone like unto the first, and come up unto me into the Mount, and make thee an Arke of wood,

2 And I will write upon the Tables, the words that were upon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of ^aShittim wood, and hewed two Tables of stone like unto the first, and went up into the mountaine? and the two Tables in mine hand.

4 Then he wrote upon the Tables according to the first writing (the ten commandements, which the Lord spake unto you in the Mount, out of the mids of the fire, in the day of the ^bassembly) and the Lord gave them unto me.

5 And I departed, and came down from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their journey from Beeroth of the children of Jaakan to ^cMoferah, where Aaron died, and was buried, and Eleazar his son became Priest in his stead.

7 ¶ From thence they departed unto Gudgodah, and from Gudgodah to Jor-bath, a land of running waters.

8 ¶ The same time the Lord separated the tribe of Levi to beare the Arke of the Covenant of the Lord, *and* to stand before the Lord, to ^dminister unto him, and to blesse in his Name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: *for* the Lord is his ^einheritance, as the Lord thy God hath promised him.

10 And I varied in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard me at that time also, *and* the Lord would not destroy thee.

11 But the Lord said unto me, Arise go forth in the journey before the people, that they may goe in and possesse the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the Lord thy God ^frequire of thee, but to feare the Lord thy God, to walk in all his wayes, and to love him, and to serve the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the Commandments of the Lord, & his ordinances, which I command thee this day, for thy wealth?

14 Behold, heaven, and the Heaven of heavens ^gis the Lords thy God, and the ^{*}earth, with al that therein is.

15 ^{*}Notwithstanding, the Lord set his delight in thy fathers to love them, and did chuse their seed after them, *even* you above all people, as *appeareth* this day.

16 ^hCircumcise therfore the fore-skin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no ^{*}persons; nor taketh reward:

P 18 Who

ⁱ Whereby hee sheweth what danger they are in that have authority, and feele not wickednes.

^m Horeb, or Sinai.

^{*} Num. 11. 1, 3.
^{*} Exod. 17. 7.
^{*} Num. 11. 34.

^a At the returne of the spies.

^o Whereby is signified that God requireth earnest continuance in prayer.

^p The godly in their prayers ground on Gods promise, and confesse their sins.

^{*} Num. 14. 16.

^a Which wood is of long continuance.

^b When you were assembled to receive the law.

^c This mountain was also called Hor, Num. 20. 27.

^d That is, to offer sacrifices, and to declare the Law to the people.

^e So God turned the curse of Iakob, Gen. 49. 7. unto blessing.

^f For all our sins and transgressions God requireth nothing but to run to him and obey him.

^{*} Psal. 24. 1.

^g Although hee was Lord of heaven and earth, yet would hee chuse none but you.

^h Cut off al your evill affections, Ierem. 4. 4.

^{*} 2 Chron. 19. 7.
Iob 34. 19.
Rom. 2. 11.

^{*} Exod. 34. 1.

Love God, and keep his law. Deuteronom. To meditate upon Gods word.

18 Who doth right unto the fatherlesse and widow, and loveth the stranger, giving him food and raiment.

19 Loveye therefore the stranger: for ye were strangers in the land of Egypt.

* Chap. 6. 13.
Matt. 4. 10.

20 * Thou shalt feare the Lord thy God: thou shalt serve him, and thou shalt cleave unto him, and ⁱ shalt swear by his Name.

ⁱ Read Chap. 6. 13.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seene.

* Gen. 46. 27.
Exod. 1. 5.
* Gen. 15. 5.

22 Thy father went down into Egypt * with seventie persons, and now the Lord thy God hath made thee, as the * starres of the heaven in multitude.

C H A P. XI.

ⁱ An exhortation to love God, and keep his law. ¹⁰ The praises of Canaan. ¹⁸ To meditate continually the word of God. ¹⁹ To teach it unto the children. ²⁶ Blessing and cursing.

Therefore thou shalt love the Lord thy God, and shalt keep that, which hee commandeth to bee kept: that is, his ordinances, and his lawes, and his commandements alway.

^a Yee which have seene Gods graces with your eyes, ought rather to bee mooved then your children which have onely heard of them.

2 And ^a consider this day (for I speake not to your children, which have neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his acts which he did in the mids of Egypt unto Pharaoh the King of Egypt, and unto all his land:

4 And what he did unto the hoste of the Egyptians, unto their horses, and to their charrets, when he caused the waters of the red Sea to overflow them, as they pursued after you, and the Lord destroyed them unto this day:

^b As wel concerning his benefits, as his corrections.

5 And ^b what hee did unto you in the wilderness, until ye came unto this place:

6 And what hee did unto Dathan and Abiram the sons of Eliab, the son of Reuben, when the earth opened her mouth, and swallowed them, with their households, and their tents, and al their substance that [†] they had in the mids of all Israel.

[†] Ebr. was at their feet.

7 For your eyes have seene all the great acts of the Lord which he did.

^c Because ye have felt both his chastisements, and his benefits.

8 Therefore shall ye keep ^e all the commandements, which I command you this day, that ye may be strong, & go in & possesse the land whither ye go to possesse it:

9 Also that ye may prolong ^{your} dayes in the land, which the Lord sware unto your fathers, to give unto them and to their seed, ^{even} a land that floweth with milk and honie.

[†] Or, labour.
^d As by making gutters for the water to come out of the river Nilus to water the land.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy [†] ^a fec^a as a garden of herbes:

11 But the land whither yee go to possesse it, ^{is} a land of mountaines and valleyes, and drinketh water of the raine of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes upon it, from the beginning of the yeare even unto the end of the yeare.

13 ¶ If ye shall hearken therefore unto my Commandements, which I command you this day, that yee love the Lord your God and serve him with all your heart, and with al your soule,

14 I also wil give raine unto your land in due time, ^e the first raine and the latter, that thou mayest gather in thy wheat, and thy wine, and thine oyle.

^e In the seed time, and toward harvest.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eat and have enough.

16 But beware lest your heart ^f deceive you, and lest ye turn aside, and serve other gods, and worship them,

^f By dividing to your selves foolish devotions, according to your owne fantasies.

17 And ^{so} the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, & that your land yeeld not her fruit, and yee perish quickly from the good land, which the Lord giveth you

18 ¶ Therefore shall ye lay up these my words in your heart and in your soule, and ^{*} bind them for a signe upon your hand, that they may bee as a frontlet betweene your eyes.

* Chap. 6. 8.

19 And ye shall ^{*} teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

* Chap. 4. 10; and 6. 6, 7.

20 And thou shalt write them upon the posts of thine house, and upon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lord sware unto your fathers to give them, as long as ^g the heavens are above the earth.

^g As long as the heavens endure. 2. Pet. 3. 10, 11.

22 ¶ For if ye keep diligently al these commandements, which I command you to do, ^{that is}, to love the Lord your God, to walke in al his wayes, and to cleave unto him,

23 Then will the Lord cast out al these nations before you, and yee shall possesse great nations, and mightier then you.

24 * Al the places whereon the soles of ^h ⁱ ^{of} ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

24 * Al the places whereon the soles of ^h ⁱ ^{of} ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ^{45</}

* Chap. 28. 2. and 30. 1. 27 * The blessing, if yee obey the commandments of the Lord your God, which I command you this day:

* Chap. 28. 15. 28 And the * curse, if ye will not obey the commandments of the Lord your God, but turn out of the way, which I command you this day, to goe after other gods which ye have not * known.

k Hee reproveth the malice of men which leave that which is certaine, to follow that which is uncertaine. * Chap. 27. 13. 10. 8. 33. 29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing upon mount Gerizim, and the curse upon mount Ebal.

l Meaning, in Samaria. 30 Are they not beyond Jordan on that part, ¹ where the Sunne goeth down in the land of the Canaanites, which dwell in the plaine over against Gilgal, beside the † grove of Moreh?

† Or, plaine. 31 For ye shall passe over Jordan, to go in to possesse the land, which the Lord your God giveth you, and ye shall possesse it, and dwell therein.

* Chap. 5. 32. 32 Take heed therefore that yee * doe all the commandments and the lawes, which I set before you this day.

CHAP. XII.

a To destroy all the Idolatrous places. 3. 8 To serve God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Levites must be nourished. 31 Idolaters burnt their children to their gods. 22 To add nothing to Gods word.

These are the ordinances and the lawes which ye shall observe and doe in the land, (which the Lord God * of thy fathers giveth thee to possesse it) as long as ye live upon the earth.

a Whereby they are admonished to seek none other God.

* Chap. 7. 5.

2 * Ye shall utterly destroy all the places wherein the nations which ye shal possesse, served their gods upon the high mountaines, and upon the hills, and under every greene tree.

* 1. 2. 2.

3 * Also ye shal overthrow their altars, and break downe their pillars, and burne their ^b groves with fire: and yee shall hew down the graven images of their gods, and abolish their names out of that place.

b Wherein they sacrificed to their idoles.

4 Yee shall ^c not doe so unto the Lord your God,

c Yee shall not serve the Lord with superstitions.

5 But ye shal seeke the place which the Lord your God shal * chuse out of al your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

* 1. King. 8. 29. 2. Chron. 6. 5. and 7. 12. 16.

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the ^d offering of your hands, and your voves, and your free offerings, and the first born of your kine, & of your sheep

d Meaning, the first fruits.

7 And there yee shall eat ^e before the Lord your God, and yee shall rejoyce in all that ye put your hand unto, both yee, and your households, because the Lord thy God hath blessed thee.

e Where his Arke shall bee.

8 Ye shall not doe after all these things

that we doe ^f heere this day: *that is*, every man whatsoever seemeth him good in his own eyes.

f Not that they sacrificed after their fantasies, but that God would bee served more purely in the land of Canaan.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee.

10 But when yee go over Jordan, and dwell in the land, which the Lord your God hath given you to inherite, and *when* hee hath given you ^g rest from al your enemies round about, and ye dwell in safetie,

g It had not been enough to conquer, except God had maintained them in rest under his protection.

11 When there shall bee a place which the Lord your God shal chuse, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt offerings, & your sacrifices, your tithes, and the offering of your hands, and al your † special voves which ye vow unto the Lord.

† Or, that which ye chuse out for your voves.

12 And yee shall rejoyce before the Lord your God, ye, and your sons, and your daughters, and your servants, and your maidens, and the Levite that is within your gates: * for he hath no part nor inheritance with you.

* Chap. 10. 9.

13 Take heed that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the Lord shal ^h chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe al that I command thee.

h As was declared ever by the placing of the Arke, as in Shiloh 243 years, or as come write, more then 300 yeares, and in other places till the Temple was built.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thine heart desireth, according to the ⁱ blessing of the Lord thy God which hee hath given thee: both the unclean and the clean may eat thereof, ^k as of the Roe buck, and of the Hart.

i As God hath given thee power and ability. k Every one might eat at home as well the beast appointed for sacrifice as the other.

16 Onely ye shal not eat the blood, *but* poure it upon the earth as water.

17 ¶ Thou majest not eat within thy gates the ^l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheep, neither any of thy voves which thou vovest, nor thy free offerings, nor the offerings of thine hands.

l Meaning, whatsoever was offered to the Lord, might not be eaten, but where hee had appointed.

18 But thou shalt eat it before the Lord thy God, in the place which ^m the Lord thy God shal chuse, thou, and thy son, and thy daughter, and thy servant, and thy maid, & the Levite that is within thy gates: and thou shalt rejoyce before the Lord thy God, in all that thou puttest thine hand to.

19 Beware that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the Lord thy God shal enlarge thy border, as ⁿ he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou majest eat flesh, whatsoever thine heart desireth.

n And deliver what thou shalt have, and thou shalt say, I will eat flesh, because thine heart longeth to eat flesh, thou majest eat flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, bee far from thee, then thou shalt kil of thy bullocks

and

Serve God not as the heathen. Deuteron. Inticers to Idolatry punished.

and of thy sheepe which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates, whatsoever thine heart desireth.

22 Even as the roe buck, and the Hart is eaten, so shalt thou eat them: *both* the unclean and the clean shall eat of them alike.

† *Elr. be strong or constant.*
m Because the life of beasts is in their blood.

23 Onely be † sure that thou eate not the blood: for the blood ^m is the life, and thou majest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but poure it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

n That which thou wilt offer in sacrifice.

26 But thine ^a holy things which thou hast, and thy vowes thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall bee poured upon the Altar of the Lord thy God, and thou shalt eat the flesh.

o God by promise bindeth himselfe to doe good to them that obey his word.

28 Take heed, and heare all these words which I command thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

p By following their superstitions and idolatries, and thinking to serve mee thereby.

30 Beware, lest thou bee taken in ^a a snare after them, after that they bee destroyed before thee, and lest thou aske after their gods, saying, How did these nations serve their gods, that I may doe so likewise?

q They thought nothing too deare to offer to their idoles.

* Chap. 4. 2.
Iosb. 1. 7.
Prov. 30. 6.
Rise. 22. 18.

31 Thou shalt not do so unto the Lord thy God: for al abomination, which the Lord hateth, have they done unto their gods: for they have ^q burned both their sons and their daughters with fire to their gods.

32 Therefore whatsoever I command you, take heede you do it: ^a thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatry must be slain, *seems they never so holy,*
6 So near of kinred or of friendship, 12 Or great in multitude or power.

IF there arise among you a prophet, or a dreamer of ^a dreames, (and give thee a signe or wonder,

s Which saith that hee hath things revealed unto him in dreames.
b He sheweth whereunto the false prophets tend.

2 And the signe and the wonder, which he hath told thee, come to passe) saying,

^b Let us goe after other gods, which thou hast not knowen, and let us serve them,

c God ordaineth all these things that his may bee known.

3 Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreames: for the Lord your God ^c proveth

you, to know whether yee love the Lord your God withal your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keep his commandements, and hearken unto his voice, and ye shall serve him, and cleave unto him.

5 But that prophet, or that dreamer of dreames, he shall ^d be slaine, because he hath spoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the evil away forth of the mids of thee.

d Being convicted by testimonies, and condemned by the Iudges.

6 ¶ If ^e thy brother, the son of thy mother, or thine own son, or thy daughter, or the wife, *that lieth* in thy bosom, or thy friend, which is as thine own ^f soul, intice thee secretly, saying, Let us go and serve other gods, (which thou hast not knowen, thou, *I say*, nor thy fathers)

e All naturall affections must give place to Gods honour.

f Whom thou lovest as thy life.

7 Any of the gods of the people which are round about you, neere unto thee or farre off from thee, from the one end of the earth unto the other:

8 Thou shalt not consent unto him, nor heare him, neither shall thine eye pity him, nor shew mercy, nor keep him secret:

9 But thou shalt even kill him: ^g thine hand shall bee first upon him to put him to death, and then the hands of al the people.

g As the wines is charged, Chap. 17. 7.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That ^h all Israel may heare and feare, and doe no more any such wickednesse as this among you.

* Chap. 17. 13.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath given thee to dwell in)

13 † Wicked men are gone out from among you, & have drawn away the inhabitants of their city, saying, Let us go & serve other gods, which yee have not knowen.

† *Elr. children of Belial.*

14 Then ^h thou shalt seek, and make search, and inquire diligently: and if it bee true, and the thing certain, that such abomination is wrought among you,

h Which are appointed to see faults punished.

15 Thou shalt even slay the inhabitants of that citie with the edge of the sword: destroy it utterly, & al that is therein, & the cattell thereof with the edge of the sword.

16 And ⁱ thou shalt gather al the spoyle of it into the mids of the streets thereof, and burne with fire the city and all the spoyle thereof every whit, unto the Lord thy God: and it shall be an heap for ever, it shall not be built again.

i Signifying, that no idolatry is so execrable, nor more grievously to bee punished, then of them which once professed God.

17 And there shall cleave nothing of the ^k damned

^k Of the spoyle of that idolatrous and cursed cite, read Chap. 7. 26. and Ezech. 7. 11.

^k damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercy, and have compassion on thee, and multiply thee, as hee hath sworn unto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keep all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIV.

ⁱ The manners of the Gentiles in marking themselves for the dead, may not be followed. ⁴ What meats are cleane to be eaten, and what not. 29 The tithes for the Levite, stranger, fatherlesse, and widow.

* Levit. 19. 28.

Yee are the children of the Lord your God. * Yee shal not cut your selves, nor make you any baldnesse between your eyes for the dead.

* Chap. 7. 6. and 26. 18. 19.

2 * For thou art an holy people unto the Lord thy God, & the Lord hath chosen thee to be a^a precious people unto himselfe, above al people that are upon the earth.

^a Therefore thou oughtest not to follow the superstitions of the Gentiles.

3 ¶ Thou shalt eat no manner of abomination.

^b This ceremonial law instructed the Jewes to seeke a spirituall purenesse, even in their meat and drink.

4 ^b These are the beasts which yee shall eat, the beefe, the sheep, and the goat,

5 The hart, and the roe buck, and the bogle, and the wild goat, and the unicorn, and the wild oxe, and the chamois.

6 And every beast that parteth the hoofe, and cleaveth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eat.

7 But these ye shal not eat, of them that chew the cud, and of them that divide and cleave the hoofe *only*: the camel, nor the hare, nor the conie: for they chew the cud, but divide not the hoofe: *therefore* they shal be uncleane unto you:

8 Also the swine, because he divideth the hoofe, and cheweth not the cud, shal be uncleane unto you: yee shall not eat of their flesh, nor touch their dead carkeises.

* Levit. 11. 9.

9 ¶ * These ye shal eat, of all that are in the waters: all that have fins and scales shal ye eat.

10 And whatsoever hath no fins nor scales, ye shall not eat: it shall bee unclean unto you.

11 ¶ Of all cleane birds ye shal eat:

12 But these are they, whereof ye shal not eat: the Eagle, nor the goshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kind of ravens,

15 Nor the ostrich, nor the nightcrow, nor the [†]scameaw, nor the hawke after her kind,

[†] Or, cuckow.

16 Neither the little owle, nor the great owle, nor the red shanke,

17 Nor the pellicane, nor the swan, nor the cormorant:

18 The stork also, and the heron in his kind, nor the lapwing, nor * the bat.

* Levit. 11. 19.

19 And every creeping thing that flieth, shall bee uncleane unto you: it shall not be eaten.

20 *But* of al cleane fowles ye may eat.

21 Ye shal eat of nothing that ^cdieth alone, but thou shalt give it unto the ^dstranger that is within thy gates; that hee may eat it: or thou mayest sel it unto a stranger: for thou art an holy people unto the Lord thy God. Thou shalt not ^eseeth a kid in his mothers milk.

^c Because their blood was not shed, but remaineth in them.
^d Which is not of thy religion.

* Exod. 23. 19. and 34. 26.

22 Thou shalt ^egive the tithe of all the increase of thy seed, that commeth forth of the field yeare by yeare.

^e The tithes were ordained for the maintenance of the Levites, which had none inheritance.

23 And thou shalt eat before the Lord thy God (in the place which he shall chuse to cause his Name to dwel there) the tithe of thy corn, of thy wine, and of thine oyle, and the first born of thy kine, and of thy sheep, that thou majest learn to feare the Lord thy God alway.

24 And if the way bee too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shal chuse to set his Name,

^f when the Lord thy God shall blesse thee, 25 Then shalt thou make it in money, and [‡]take the money in thine hand, and go unto the place which the Lord thy God shal chuse.

^f When he shall give thee abilitie.

[‡] Or, bind up.

26 And thou shalt bestow the money for whatsoever thine heart desireth: whether it be oxe, or sheep, or wine, or strong drink, or whatsoever thine heart desireth: ^g and shalt eat it there before the Lord thy God, and rejoyce, both thou, and thine household.

^g After the Priest hath received the Lords part.

27 And the Levite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 ¶ At the end of three yeares thou shalt ^hbring forth all the tithes of thine increase of the same yeare, and lay it up within thy gates.

^h Besides the yearly tithes that were given to the Levites, these were laid up in store for the poore.

29 Then the Levite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eat, and be filled, that the Lord thy God may blesse thee in all the work of thine hand which thou doest.

CHAP. XV.

ⁱ The yeare of releasing of debts. ⁵ God blesseth them that keep his commandments. ⁷ To helpe the poore. ¹² The freedome of servants. ¹⁹ The first born of the cattel must be offered to the Lord.

AT the terme of seven yeares thou shalt make a freedome.

2 And this is the manner of the freedom: every ^acreditour shall quit the lone of his hand which he hath lent to his neighbour:

^a He shall only release his debtors, which are not able to pay for that yeare.

he shall not aske it again of his neighbour, nor of his brother: for *the year* of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

^b For if thy debtor bee rich, hee may bee constrained to pay.

4 ^b Save when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giveth thee, for an inheritance to possesse it:

5 So that thou hearken unto the voice of the Lord thy God, to observe and doe all these commandments, which I command thee this day.

^{*} Chap. 28, 12.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and ^{*} thou shalt lend unto many nations, but thou thy self shalt not borrow, and thou shalt reigne over many nations, and they shall not reigne over thee.

[†] Or, any of thy cities.

7 ¶ If one of thy brethren with thee be poor [†] within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

^{*} Matt. 5. 42. Luke 6. 34.

8 ^{*} But thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.

[†] Ebr. thine eyes be evil.

9 Beware that there be not a wicked thought in thine heart, to say, the seventh year, the year of freedome is at hand: therefore [†] it grieveth thee to look on thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, so that sin be in thee:

[†] Ebr. let not thine heart be evil.

10 Thou shalt give him, and let it not grieve [†] thine heart to give unto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

^a To trie your charitie, Matt. 26. 11.

^d Thou shalt bee liberall.

11 ^c Because there shall be ever *some* poor in the land, therefore I command thee, saying, Thou shalt ^d open thine hand unto thy brother, to thy needy, and to thy poore in thy land.

^{*} Exod. 21. 2. Iere. 34. 14.

12 ¶ If thy brother an Ebrew sel himself to thee, or an Ebrewesse, and serve thee six yeares, even in the seventh year thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty:

^e In token that thou doest acknowledge the benefit which God hath given thee by his labours.

14 But shalt ^e give him a liberal reward of thy sheep, and of thy corne, and of thy wine: thou shalt give him of that where-with the Lord thy God hath blessed thee.

15 And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to day.

16 And if he say unto thee, I will not go away from thee, because he loveth thee & thine house, ^e because he is wel with thee,

17 ^{*} Then shalt thou take a naule and pierce his eare thorow against the doore, & he shall be thy servant for ever: and unto thy maide servant thou shalt do likewise. ^f To the year of Jubile, Levit. 25. 40.

18 Let it not grieve thee, when thou lettest him go out free from thee: for hee hath served thee six years, *which is* the double worth of ^g an hired servant: and the Lord thy God shall blesse thee in all that thou doest. ^g For the hired servant served but three yeares, and hee six.

19 ¶ ^{*} All the first born males that come of thy cattel, and of thy sheep, thou shalt sanctifie unto the Lord thy God. ^h Thou shalt doe no work with thy first born bullock, nor sheare thy first born sheep. ^{*} Exod. 34. 19.

20 Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall chuse, *both* thou, & thine household

21 ^{*} But if there be any blemish therein, *as if it be lame, or blind, or have any evil fault,* thou shalt not offer it unto the Lord thy God, ^h For they are the Lords.

^{*} Levit. 22. 20. 22 chap. 17. 1.

22 But shalt eat it within thy gates: the uncleane; and the cleane *shall eat it alike,* ⁱ as the Roe buck, and as the Hart. ⁱ Thou shalt as well eat them, as the roe buck, and other wild beastes.

23 Only thou shalt not eat the blood thereof, but pour it upon the ground as water.

CHAP. XVI.

¹ Of Easter, ¹⁰ Whitsuntide. ¹³ And the feast of Tabernacles. ¹⁸ What officers ought to be ordained. ²¹ Idolatry forbidden.

Thou shalt keep the moneth of ^a Abib, and thou shalt celebrate the Passeeover unto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night. ^a Read Exod. 13. 4.

2 Thou shalt therefore ^b offer the Passeeover unto the Lord thy God, of sheep and bullocks, ^{*} in the place where the Lord shall chuse to cause his Name to dwell. ^b Thou shalt eat the Easter lamb. ^{*} Chap. 12. 5.

3 Thou ^{*} shalt eat no leavened bread with it: but seven dayes shalt thou eat unleavened bread therewith, *even* the bread of ^c tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life. ^c Which signified that affliction which thou hadst in Egypt. ^{*} Exod. 12. 14. 15.

4 And there shall bee no leaven seene with thee in all thy coasts seven daies long: neither shall there remaine the night any of the flesh untill the morning which thou offeredst the first day at even.

5 Thou mayest ^d not offer the Passeeover within any of thy gates, which the Lord thy God giveth thee: ^d This was chiefly accomplished when the Temple was built.

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the ^e Passeeover at even, about the going downe of the Sunne, in the season that thou camest out of Egypt. ^e Which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lamb was a figure.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and

and shalt return on the morrow, and goe unto thy tents.

8 Six dayes shalt thou eat unleavened bread, and the seventh day *shal be* a solemn assembly to the Lord thy God: thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou ^fnumber unto thee, and shalt begin to number the seven weeks, when thou beginnest to put the sickle to the corn:

10 And thou shalt keep the feast of weeks unto the Lord thy God, [‡] *even* a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt rejoyce before the Lord thy God, thou, and thy son, and thy daughter, and thy servant, and thy maide, and the Levite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shal chuse to place his Name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and do these ordinances.

13 ¶ Thou shalt ^gobserve the feast of the Tabernacles seven dayes, when thou hast gathered in thy corn, and thy wine.

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven dayes shalt thou keep a feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the works of thine hands, thou shalt in any case be glad.

16 ¶ ^{*} Three times in a yeare shal all the males appeare before the Lord thy God in the place which hee shal chuse: in the feast of the unleavened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shal not appeare before the Lord empty.

17 Every man *shal give* according to the gift of his ^h hand, and according to the blessing of the Lord thy God, which hee hath given thee.

18 ¶ ⁱ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with righteous judgement.

16 Wrest not thou the law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and perverteth the words of the just.

20 That which ^k is just and right shalt thou follow, that thou mayest live, and possesse the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees neere unto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no [‡] pillar, [‡] *Or, image.* which thing the Lord thy God hateth.

CHAP. XVII.

² The punishment of the Idolater. ⁹ Hard controversies are brought to the Priest and the Judge. 12 The contemner must dy.

15 The election of the King. 16 and 17 what things hee ought to avoid, 18 And what he ought to embrace.

Thou shalt offer unto the Lord thy God no bullock nor sheep, wherein is ^{*} a blemish or any evill favoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giveth thee, man or ^b woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant.

3 And hath gone and served other gods, and worshipped them, as the Sun, or the Moon, or any of the host of heaven, which I have not ^c commanded,

4 And it be told unto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *whether it be man or woman*, and shalt stone them with stones, till they die.

6^{*} At the mouth [†] of two or three witnesses shal he that is worthy of death, dy: *but* at the mouth of one witness, he shal not dy.

7 The hands of the ^d witnesses shal be first upon him, to kill him: and afterward the hands of all the ^e people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in judgement between blood & blood, between plea and plea, between plague and plague, in the matters of controversie within thy gates, then shalt thou arise, and goe up unto the place which the Lord thy God shall chuse,

9 And thou shalt come unto the Priests of the Levites, and unto the ^f judge that shal be in those dayes, and ask, and they shal shew thee the sentence of judgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they inform thee.

11 According to the law which they shal teach thee, and according to the judgement which they shal tell thee, shalt ^g thou doe: thou shalt not decline from the thing which they shall shew thee, *neither* to the right hand, nor to the left.

P 4 12 And

^f Beginning at the next morning after the Paschever, Levit. 23. 15. Exod. 13. 4.

[‡] Or, as thou art assemblingly.

^g That is, the 15 day of the seventh month, Levit. 23. 4.

^{*} Exod. 23. 15. and 34. 23.

^h According to the ability that God hath given him.

ⁱ He gave authority to that people for a time to chuse themselves magistrates.

^k The magistrate must constantly follow the tenour of the Law, and in nothing decline from justice.

^{*} Chap. 15. 21. a Thou shalt not serve God for fashion sake, as hypocrites do.

^b Shewing that the crime cannot be excused by the frailty of the person.

^c Whereby he condemneth all religion and serving of God, which God hath not commanded.

^{*} Num. 35. 30. Chap. 19. 15. Matth. 18. 16. 2. Cor. 13. 1. [†] Ebr. of two witnesses or three witnesses.

^d Whereby they declared that they testified the truth. ^e To signifie a common consent to maintain Gods honour and true religion.

^f Who shall give sentence as the priests counsel him by the law of God.

^g Thou shalt obey their sentence that the controversie may have an end.

^h So long as he is the true minister of God, and pronounceth according to his word.

12 And that man that will doe presumptuously, not hearkning unto the Priest, (that standeth before the Lord thy God to minister there) or unto the Iudge, that man shall die, and thou shalt take away evil from Israel.

13 So al the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come unto the land which the Lord thy God giveth thee, and shalt possesse it, and dwell therein, if thou say, I will set a king over me, like as all the nations that are about me,

15 Then thou shalt make him king over thee, whom the Lord thy God shall chuse: from among thy brethren thou shalt make a king over thee: thou shalt not set a stranger over thee, which is not thy brother.

[†] Or, mayest not. ⁱ Who is not of thy nation, lest hee change true religion into adolatriy, and bring thee to slavery.

^k To revenge their injuries, and to take them of their best horses. ^l King. 10. 28.

16 In any wise he shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath said unto you, Yee shall henceforth goe no more againe that way.

¹ From the law of God.

17 Neither shall hee take him many wives, lest his heart turne away, neither shall hee gather him much silver and gold.

18 And when he shall sit upon the throne of his kingdome, then shall hee write him this Law repeated in a booke, by the Priests of the Levites,

^m Meaning, the Deuteronomie. ⁿ Hee shall cause it to be written by them, or hee shall write it by their example.

19 And it shall be with him, and he shall reade therein al the dayes of his life, that he may learn to feare the Lord his God, and to keep al the words of this Law, and these ordinances, for to doe them:

20 That his heart be not lifted up above his brethren, and that hee turne not from the commandment, to the right hand or to the left, but that hee may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

^o Whereby is meant that kings ought so to love their subiects, as nature bindeth one brother to love another.

CHAP XVIII.

³ The portion of the Levites. ⁶ Of the Levite coming from another place. ⁹ To avoid the abomination of the Gentiles. ¹⁵ God will not leave them without a true Prophet. ²⁰ The false prophet shall be slaine. ²² How he may be knowne.

THe Priests of the Levites, and al the tribe of Levi shall have no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

^{*} Num. 18. 20. ^{*} Chap. 10. 9. ¹ Cor. 9. 13.

^a That is, the Lords part of his inheritance.

2 Therefore shall they have no inheritance among their brethren: for the Lord is their inheritance, as he hath said unto them

3 ¶ And this shall be the Priests dutie of the people, that they which offer sacrifice, whether it be bullock or sheep, shall give unto the Priest the shoulder, and the two cheekes, and the maw.

^b The right shoulder, Num. 18. 18.

4 The first fruits also of thy corn, of thy

wine, and of thine oyle, and the first of the fleece of thy sheep shalt thou give him.

5 For the Lord thy God hath chosen him out of al thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for ever.

6 ¶ Also when a Levite shall come out of any of thy cities of all Israel, where hee remained, and come with all the desire of his heart unto the place, which the Lord shall chuse,

^c Meaning, to serve God faithfully, and not to seek ease.

7 He shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remain there before the Lord.

8 They shall have like portions to eat beside that which cometh of his sale of his patrimony.

^d Not constrained to live of himselfe.

9 When thou shalt come into the land which the Lord thy God giveth thee, thou shalt not learn to doe after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to goe thorow the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a forcerer,

^e Signifying they were purged by this ceremonie of passing between two fires. ^{*} Levit. 18. 21.

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.

^{*} Levit. 20. 27.

^{*} 1. Sam. 28. 7.

12 For all that doe such things are abomination unto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt bee upright therefore with the Lord thy God.

^f Without hypocrisie, or mixture of false religion.

14 For these nations which thou shalt possesse, hearken unto those that regard the times, and unto forcerers: as for thee, the Lord thy God hath not suffered thee so.

[†] Ebr. lest thou art so. [†] Ebr. given or appointed.

15 ¶ The Lord thy God will raise up unto thee a Prophet like unto mee, from among you, even of thy brethren: unto him ye shall hearken,

^g Meaning a continual succession of Prophets, till Christ the end of all Prophets come.

16 According to al that thou desirest of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, Let mee heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

^{*} Exod. 20. 19.

17 And the Lord said unto me, They have well spoken.

18 I wil raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and hee shall speake unto them all that I shall command him.

^{*} Ios. 1. 45. ^h 3. 21. and 7. 37. ^h Which promise is not onely made to Christ, but to all that reach in his name, Isa. 59. 21.

19 And whosoever will not hearken unto my words, which hee shall speake in my name, I wil require it of him.

ⁱ By executing punishment upon him.

20 But the Prophet that shall presume to speak a word in my Name, which I have not commanded him to speake, or that speaketh in the name of other gods, even the same Prophet shall die.

21 And

21 And if thou think in thine heart, How shal wee know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing ^k follow not nor come to passe, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

CHAP. XIX.

2 The franchised towns. 14 Not to remove thy neighbours bounds. 16 The punishment of him that beareth false witness.

When the Lord thy God ^{*} shall root out the nations, whose land the Lord thy God giveth thee, and thou shalt possesse them, and dwell in their cities, and in their houses;

2 ^{*} Thou shalt separate three cities for thee in the mids of the land which the Lord thy God giveth thee to possesse it.

3 Thou shalt ^{*} prepare thee the way, and divide the coasts of the land, which the Lord thy God giveth thee to inherit, into three parts, that every ^b manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shal flee thither, and live: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut down the tree, if the head slip from the helve, and hit his neighbour that he dieth, the same ^c shal flee unto one of the cities, and live,

6 Lest the ^{*} avenger of the blood follow after the manslayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not [†] worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee

8 And when the Lord thy God ^d enlargeth thy coasts, (as he hath sworn unto thy fathers) and giveth thee all the land which hee promised to give unto thy fathers,

9 (If thou keepe all these commandements to do them, which I command thee this day: *to wit*, that thou love the Lord thy God, and walke in his wayes for ever) ^{*} then shalt thou adde three cities moe for thee besides those three.

10 That innocent blood bee not shed within thy land, which the Lord thy God giveth thee to inherit, ^e lest blood be upon thee.

11 ¶ But if a man hate his neighbour, and lay wait for him, and rise against him, and smite any man that he die, and flee unto any of these cities,

12 Then the ^f Elders of his citie shall send and fet him thence, and deliver him into the hands of the avenger of the blood, that he may die.

13 Thine ^g eye shal not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go wel with thee.

14 ¶ Thou shalt not remove thy neighbours mark, which they of old time have set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giveth thee to possesse it.

15 ¶ ^{*} One witness shal not rise against a man for any trespass, or for any sin, or for any fault that he offendeth in, ^{*} *but* at the mouth of two witnesses, or at the mouth of three witnesses shall the matter bee stablished.

16 ¶ If a false witness rise up against a man to accuse him of trespass,

17 Then both the men which strive together, shall stand before the ^h Lord, *even* before the Priests and the Judges, which shal be in those dayes,

18 And the Judges shall make diligent inquisition: and if the witness bee found false, and hath given false witness against his brother,

19 ^{*} Then shal ye do unto him as he had thought to do unto his brother: so thou shalt take evil away forth of the mids of thee

20 And the rest shal heare *this*, and feare, and shal henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shal have no compassion, *but* ^{*} life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battel.

5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit must not be destroyed.

When ^a thou shalt go forth to warre against thine enemies, and shalt see horses and charrets, and people moe then thou, bee not afraid of them: for the Lord thy God ⁱ is with thee, which brought thee out of the land of Egypt.

2 And when yee are come neere unto the battell, then the Priest shal come forth to speak unto the people,

3 And shal say unto them, Hearc, O Israel: yee are come this day unto battell against your enemies: ^{*} let not your hearts be faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God ^b goeth with you, to fight for you against your enemies, and to save you.

5 ¶ And let the officers speake unto the people, saying, What man *is there* that hath built a new house, & hath not ^c dedicate it? let him go & return to his house, lest he dy in the battell, and another man dedicate it.

P 5 6 And

^k Under this sure note he compriseth all the other tokens.

^{*} Chap. 12. 29.

^{*} Exod. 21. 13. Num. 35. 9. 11. 19. 20. 2.

^a Make an open and ready way.

^b Which killeth against his wil, and bare no hatred in his heart.

^c That murder be not committed upon murder. ^{*} Num. 35. 12.

[†] Or, cannot be judged to death.

^d When thou goest over Jordan to possesse the whole land of Canaan.

^{*} 19. 20. 7.

^e Lest thou be punished for innocent blood.

^f The magistrates

^g Then whosoever padoneth further, offendeth against the word of God.

^{*} Chap. 17. 6. Matth. 18. 16. John 8. 17. ^{*} 2. Cor. 13. 1. Heb. 10. 28.

^h Gods presence is where his true ministers are assembled.

^{*} Prov. 19. 5. Dan. 13. 62.

^{*} Exod. 21. 23. Levit. 24. 20. Math. 5. 38.

^a Meaning: upon just occasion: for God permiteth not his people to fight, where it seemeth good to them

^{*} Chap. 28. 7.

^b Is present to defend you with his grace and power.

^c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had that benefit by his grace.

C H A P. XXI.

d The Ebrew word signifieth to make common or prophane, Levit. 19.25.

6 And what man *isthere* that hath planted a vineyard, and hath not ^d eaten of the fruit? let him go and return again unto his house, lest he die in the battel, and another eat the fruit.

7 And what man *isthere* that hath betrothed a wife, and hath not taken her? let him go and return again unto his house, lest he die in battel, and another man take her.

* Judg. 7. 3.

8 And let the Officers speake further unto the people, and say, * Whosoever is afraid & faint hearted, let him go and return unto his house, lest his brethrens heart faint like his heart.

9 And after that the officers have made an end of speaking unto the people, they shal make captaines of the army to govern the people.

* Num. 21. 22. Chap. 2. 26.

10 ¶ When thou comest neer unto a citie to fight against it, * thou shalt offer it peace.

e If it accept peace.

11 And if it answer thee again * peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee.

12 But if it wil make no peace with thee, but make war against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliver it into thine hands, & thou shalt smite all the males thereof with the edge of the sword.

* 1. 8. 2.

14 Onely the women, & the children, * & the cattel, and al that is in the city, *even* all the spoile thereof, shalt thou take unto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath given thee.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executors of his will, Chap. 7. 1.

15 Thus shalt thou do unto al the cities, which are a great way off from thee, which are not of the cities of these ^f nations here.

16 But of the cities of this people, which the Lord thy God shal give thee to inherit, thou shalt save no person alive,

17 But shalt utterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they have done unto their gods, and so ye should sin against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made war against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou majest eat of them: therefore thou shalt not cut them down to further thee in the siege, (for the ^g tree of the field is mans *life*)

g Some read. For man shal bein stead of the tree of the field, to come out in the siege against thee.

20 Onely those trees which thou knowest are not for meat, those shalt thou destroy and cut down, and make forts against the city that maketh warre with thee, until thou subdue it.

2 Inquisition for murther. 11 Of the woman taken in war. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

I F one be found ^a slain in the land, which the Lord thy God giveth thee to possess it, lying in the field, and it is not known who hath slain him,

a This law declareth how horrible a thing murther is seeing that for one mans whole country should be punished, except a remedy be found.

2 Then thine Elders and thy Judges shal com forth, and measure unto the cities that are round about him that is slain.

3 And let the Elders of that city, which is next unto the slain man, take out of the drove an heifer that hath not been put to labour, nor hath drawn in the yoke.

4 And let the Elders of that city bring the heifer unto a ^b stony valley, which is neither eared nor sowed, and strike off the heifers neck there in the valley.

b Or, rough. That the bloodshed of the innocent beast in a solitary place might make them abhor the fact.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shal come forth, and by their word shal al strife and plague be tried.

6 And all the Elders of that city that came neer to the slain man, shal wash their hands over the heifer that is beheaded in the valley:

7 And shal restifie, and say, Our hands have not shed this blood, neither have our eyes seen it.

8 O Lord, be merciful unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

c This was the prayer which the Priest made in the audience of the people.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, & the Lord thy God shall deliver them into thine hands, and thou shalt take them captives,

11 And shalt see among the captives a beautifull woman, and hast a desire unto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, ^d and shee shall shave her head, and pare her nailes,

d Signifying that her former life must be changed, before shee could be joynted to the people of God.

13 And shee shall put off the garment that shee was taken in, and shee shall remain in thine house, ^e and bewaill her father and her mother a moneth long: and after that shalt thou go in unto her, and marrie her, and shee shall be thy ^f wife.

e As having renounced parents and country.

14 And if thou have no favour unto her, then thou mayest let her goe whither shee wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

f This onely was permitted in the warres: otherwise the Israelites could not marrie strangers.

15 ¶ If a man have two wives, one loved and another ^g hated, and they have borne him children, both the loved & also the hated:

g This declared that the pluralitie of wives came of a corrupt affection

ted: if the first borne be the son of the hated;

16 Then when the time cometh, that he appointeth his sons to be heires of that which he hath, he may not make the son of the beloved first-borne [‡] before the son of the hated, which is the first-born:

17 But hee shall acknowledge the son of the hated for the first-born, and give him [‡] double portion of al that he hath: for he is the first of his strength, and to [‡] him belongeth the right of the first-born.

18 ¶ If any man have a son that is stubborn and disobedient, which wil not hearken unto the voice of his father, nor the voice of his ^k mother, and they have chastened him, and he would not obey them,

19 Then shal his father and his mother take him, and bring him out unto the Elders of his city, and unto the gate of the place where he dwelleth,

20 And shall say unto the Elders of his city, This our son is stubborn and disobedient, and he wil not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his city shall ^l stone him with stones unto death: so thou shalt take away evil from among you, that all Israel may heare it, and feare.

22 ¶ If a man also have committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shal not remain ^m al night upon the tree, but thou shalt bury him the same day: for the ^{*} curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

CHAP. XXII.

¹ He commandeth to have care of our neighbours goods. ⁵ The woman may not weare mans apparel, nor man the womans. ⁶ Of the dam and her young birds. ⁸ Why they should have battlements. ⁹ Not to mix divers kindes together. ¹³ Of the wife not being found a virgine. ²³ The punishment of adulterie.

THOU ^{*} shalt not see thy brothers ox nor his sheep goe astray, and ^d withdraw thy selfe from them, but shalt bring them again unto thy brother.

2 And if thy brother be not ^b neer unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remain with thee, until thy brother seek after it, then shalt thou deliver it to him again.

3 In like manner shalt thou do with his ^c asse, and so shalt thou do with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them up with him.

5 ¶ The ^d woman shal not weare that

which pertaineth unto the man, neither shal a man put on womans raiment: for al that doe so, are abomination unto the Lord thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, ^{whether they be young, or egges,} and the damme sitting upon the yong, or upon the egges, ^e thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the yong to thee, that thou majest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood upon thine house, if any man fall thence.

9 ¶ Thou shalt not ^f sow thy vineyard with divers kinds of seeds, lest thou defile the increase of the seed, which thou hast sowed, and the fruit of the vineyard.

10 ¶ Thou shalt not plow with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of divers sorts, as of woollen and linnen together.

12 ¶ ^{*} Thou shalt make thee fringes upon the foure quarters of thy vesture, where-with thou coverest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay ^g slanderous things unto her charge, and bring up an evill name upon her, and say, I tooke this wife, and when I came to her, I found her not a maid,

15 Then shal the father of the maid, and her mother, take and bring the signes of the maides virginie unto the Elders of the citie to the gate,

16 And the maides father shal say unto the Elders, I gave my daughter unto this man to wife, and he hateth her:

17 And lo, he layeth slanderous things unto her charge, saying, I found not thy daughter a maid: lo, these are the tokens of my daughters virginie: and they shal spread the ^h vesture before the Elders of the city.

18 Then the Elders of the city shal take that man and chastise him,

19 And shall condemn him in an hundredth ⁱ shekels of silver, and give them unto the father ¹ of the maide, because he hath brought up an evill name upon a maide of Israel: and she shal bee his wife, and hee may not put her away al his life.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then shal they bring forth the maid to the doore of her fathers house, and the men of her city shal stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put evill away from among you,

22 ¶ ^{*} If

[‡] Or, while the son of the hated liveth.

^h As much as to two of the others. i Except he be unworthy, as was Reuben, Taskobs sonne.

^k For it is the mothers duty also to instruct her children.

^l Which death was also appointed for blasphemers and idolaters so that to disobey the parents is most horrible.

^m For Gods law by his death is testified, and nature abhorreth cruelty. ^{*} Gal. 3. 13.

^{*} Exod. 23. 4. ^a As though thou sawest it not,

^b Shewing, that brotherly affection, must be shewed, not onely to them that dwell neere unto us, but also to them which are farre off.

^c Much more art thou bound to doe for thy neighbours person.

^d For that were to alter the order of nature, and to despise God.

^e If God detest crueltye done to little birds, how much more to man, made according to his image?

^f The tenor of this Law, is to walk in simplicity, and not to bee curious of new inventions.

^{*} Num. 15. 38.

^g That is, be an occasion that shee is slandered.

^h Meaning, the sheet, wherein the signes of her virginie were.

ⁱ For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when shee was faultlesse.

* *Levit. 20. 10.*

22 ¶ If a man be found lying with a woman married to a man, then they shall die even both twain: *to wit*, the man that lay with the wife, and the wife: so thou shalt put away evill from Israel.

23 ¶ If a maid be betrothed unto an husband, and a man find her in the towne and ly with her,

24 Then shal ye bring them both out unto the gates of the same city, and shal stone them with stons to death: the maid because she cried not, *being* in the city, and the man, because he hath *¶* humbled his neighbours wife: so thou shalt put away evill from among you.

25 ¶ But if a man find a betrothed maid in the field, & force her, & lie with her, then the man that lay with her, shal die alone:

26 And unto the maid thou shalt do nothing, because ther is in the maid no *¶* cause of death: for as when a man riseth against his neighbour and woundeth him to death, so *¶* is this matter.

27 For he found her in the fields: the betrothed maid cryed, and there was no man to succour her.

28 ¶ If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shal give unto the maids father fifty *shekels* of silver: and she shal be his wife, because he hath humbled her: hee can not put her away al his life.

30 ¶ No man shall *†* take his fathers wife, nor shal uncover his fathers skirt.

C H A P. XXIII.

1 What men might not be admitted to office. 2 What they ought to avoid when they go to warre. 3 Of the fugitive servant. 17 To flee al kinde of whoredome. 19 Of usury. 21 Of vows. 24 Of the neighbours wine and corn.

None that is hurt by bursting, or that hath his privie member cut off, *¶* shall enter into the congregation of the Lord.

2 *b* A bastard shall not enter into the congregation of the Lord: even to his tenth generation shal he not enter into the congregation of the Lord.

3 *** The Ammonites and the Moabites shal not enter into the congregation of the Lord: even to their tenth generation shal they not enter into the congregation of the Lord for ever,

4 Because they *c* met you not with bread and water in the way, when ye came out of Egypt, and *** because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Nevertheless, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee

6 Thou *d* shalt not seek their peace, nor their prosperitie al thy dajes for ever.

7 ¶ Thou shalt not abhorre an Edomit, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten *e* of them in their third generation, shall enter into the congregation of the Lord.

9 ¶ When thou goest out with the host against thine enemies, keep thee then from al wickednesse.

10 ¶ If there be among you any that is unclean by that which cometh to him by night, he shall go out of the host, and shal not enter into the host.

11 But at even he shal wash *himself* with water, and when the sunne is down, hee shal enter into the host.

12 ¶ Thou shalt have a place also without the host whither thou shalt *f* resort,

13 And thou shalt have a paddle among thy weapons, and when thou wouldest sit down without, thou shalt dig therewith, and returning thou shalt *g* cover thine excrements.

14 For the Lord thy God walketh in the mids of thy camp to deliver thee, & to give *thee* thine enemies before thee: therefore thine host shall be holy, that he see no filthy thing in thee, & turn away from thee.

15 ¶ Thou shalt not *h* deliver the servant unto his master, which is escaped from his master unto thee.

16 He shal dwel with thee, *even* among you, in what place he shal chuse, in one of thy *†* cities where it liketh him best: *†* *Elv. gates.* thou shalt not vex him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shal there bee a whore-keeper of the sons of Israel.

18 Thou shalt neither bring the *i* hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

19 ¶ Thou shalt not give to usury to thy brother: *as* usury of money, usury of meat, usury of any thing that is put to usurie.

20 Unto a *k* stranger thou mayest lend upon usury, but thou shalt not lend upon usury unto thy brother, that the Lord thy God may *†* blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vow a vow unto the Lord thy God, thou shalt not bee slack to pay it: for the Lord thy God will surely require it of thee, and *so* it should bee sinne unto thee.

22 But when thou abstainest from vowing, it shal be no sinne unto thee.

23 That which is gone out of thy lips, thou

d Thou shalt have nothing to do with them.

e If the fathers have renounced their idolatry, and received circumcision.

f For the necessity of nature.

g Meaning hereby that his people should bee pure, both in soul and body.

h This is meant of the heathen, who fled for their masters cruelty, and embraced the true religion.

i Forbidding hereby that any gain gotten of evil things should bee applied to the service of God, *Mic. 1. 7.*

** Exod. 22. 25. Levit. 25. 36.*

k This was permitted for a time for the hardness of their heart.

l If thou shew thy charitie to thy brother, God will declare his love toward thee.

¶ Or, defiled.

¶ Or, no sinne worthy of death.

Meaning, that the innocent cannot be punished.

** Exod. 22. 16.*

† Hee shall not lie with his stepmother, meaning hereby al other degrees forbidden Levit. 18.

a Either to beare office, or to marrie a wife.

b This was to cause them to live chastly, that their posteritie might not be rejected.

** Neh. 13. 1.*

c Hereby he condemneth al, that further not the children of God in their vocation.

** Num. 22. 5, 6.*

thou shalt ^m keep and perform, as thou hast vowed it willingly unto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest unto ⁿ thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy ^o vessel.

25 When thou comest into thy neighbours corn, ^p thou maiest pluck the eares with thine hand, but thou shalt not move a sickle to thy neighbours corn.

CHAP. XXIV.

1 Divorcement is permitted. 5 He that is newly married is exempted from war. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

WHen a man taketh a wife, and marrieth her, if so be she find no favour in his eyes, because he hath espied some filthinesse in her, ^a then let him write her a bill of divorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of divorcement, and put it in her hand, and send her out of his house, or if the latter man die which took her to wife:

4 Then her first husband which sent her away, may not take her again to be his wife, after that she is ^b defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sin, which the Lord thy God doth give thee to inherit.

5 ¶ When a man taketh a new wife, he shall not go a warfare, ^c neither shall be charged with any businesse, but shall be free at home one year, and rejoyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper ^d mistone to pledge: for this gage is ^e his living.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thief shall die: so shalt thou put evill away from among you.

8 ¶ Take heed of the ^f plague of leprosie, that thou observe diligently, and do according to all that the Priests of the Levites shall teach you: take heed you do as I commanded them.

9 Remember what the Lord thy God did unto ^g Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt ask again of thy neighbour any thing lent, thou shalt not go ^h into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring

the pledge out of the doores unto thee.

12 Furthermore, if it be a poor body, thou shalt not sleep with his pledge,

13 But shalt restore him the pledge when the sun goeth down, that he may sleep in his raiment, and blesse thee: and it shall be righteousness unto thee ⁱ before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired servant that is needy and poor, ^j neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ^k Thou shalt give him his hire for his day, neither shall the Sun go down upon it: for he is poor, and therewith sustaineth his life: lest he cry against thee unto the Lord, and it be sin unto thee.

16 ¶ ^l The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the right of the ^m stranger, nor of the fatherlesse, nor take a widows raiment to pledge.

18 But remember that thou wast a servant in Egypt, and how the Lord thy God delivered thee thence. Therefore I command thee to do this thing.

19 ¶ ⁿ When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it, ^o but it shall be for the stranger, for the fatherlesse, & for the widow: that the Lord thy God may blesse thee in all the works of thine hands.

20 When thou ^p bearest thine Olive tree, thou shalt not go over the boughs again, ^q but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy ^r vineyard, thou shalt not gather the grapes clean after thee, ^s but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast ^t a servant in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise up seed to the kinsman. 11 In what case a womans hand must be cut off. 13 Of just weights and measures. 19 To destroy the Amalekites.

When there shall be strife between men, and they shall come unto judgement, ^a and sentence shall be given upon them, and the righteous shall be justified, and the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the Judge shall cause him to lie down, ^b and to be beaten before his face, according to his trespass, unto a certain number.

3 ^c Forty stripes shall he cause him to have and not past, least if he should exceed

^f Though he would be not thankfull, yet God will not forget it.

^k Levit. 19. 13. Ioh. 4. 14.

^l 2 King. 14. 6. 2 Chron. 25. 4. Iere. 31. 29. 30. Ezek. 18. 20.

^g Because the world did least esteem these sorts of people, therefore God hath most care over them.

ⁿ Levit. 19. 9. and 23. 22.

^q Or, gatherest thine olive.

^r Or, the grapes of thy vineyard.

^t h God judged them not unkindfull of his benefit, except they were beneficiall unto others.

^a Whether there be a plaintife or none, the Magistrates ought to trie out faults, and punish according to the crime.

^b When the crime deserveth not death.

^c The Jews of superstition afterward took one away.

^m If the vow be lawfull and godly.

ⁿ Being hired for to labour.

^o To bring home to thine house.

^p Math. 12. 1.

^a Hereby God approveth not that light divorcement, but permiteth it to avoid further inconvenience, Mar. 19. 7.

^b Seeing that by dimittin her, he judgeth her to be unclean and defiled.

^c That they might learn to know one anothers conditions, and so afterward live in godly peace.

^d Nor any thing whereby a man getteth his living.

^e Levit. 13. 2.

^f Num. 12. 10.

^g As though thou wouldst appoint what to have, but shalt receive what he say spare.

CHAP. XXVI.

and beat him above that with many stripes, thy brother should appeare despised in thy fight.

4 ¶ * Thou shalt not muzzle the ox that treadeth out the corn.

5 ¶ * If brethren dwell together, and one of them die and have no sonne, the wife of the dead shall not marry without: *that is*, unto a stranger, but his ^d kinsman shall goe in unto her, and take her to wife, and doe the kinsmans office to her.

6 And the first born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe up to the gate unto the Elders, and say, My kinsman refuseth to raise up unto his brother a name in Israel: he will not doe the office of a kinsman unto me.

8 Then the Elders of his city shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come unto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and answer, and say, so shall it be done unto that man, that will not build up his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ * When men strive together, one with another, if the wife of the one come neer, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his privities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not have in thy bag two manner of [†] weights, a great and a small:

14 Neither shalt thou have in thine house divers [†] measures, a great and a small:

15 But thou shalt have a right and just weight: a perfect & a just measure shalt thou have, that thy daies may be lengthned in the land, which the Lord thy God giveth thee.

16 For all that doe such things, and all that doe unrighteously, are abomination unto the Lord thy God.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and weary, and he feared not God.

19 Therefore, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, then thou shalt put out the ^f remembrance of Amalek from under heaven: forget not.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third year. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giveth thee for inheritance, and shalt possesse it, and dwell therein,

2 Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a basket, and go unto the place, which the Lord thy God shall chuse to ^b place his Name there.

3 And thou shalt come unto the Priest, that shall be in those daies, and say unto him, I acknowledge this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

4 Then the Priest shall take the basket out of thine hand; and set it down before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A ^c Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there unto a nation great, mightie, ^d and full of people.

6 And the Egyptians vexed us, and troubled us, and laded us with cruell bondage.

7 But when we ^e cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our adversitie, and on our labour, and on our oppression.

8 And the Lord brought us out of Egypt in a mightie hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And hee hath brought us into this place, and hath given us this land, *even* a land that floweth with milke and hony.

10 And now, loe, I have brought the first fruits of the land, which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt rejoyce in all the good things which the Lord thy God hath given unto thee and to thine ^g household, thou and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third year, *which is* the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be satisfied,

13 Then thou shalt ^h say before the Lord thy God, I have brought the halowed thing out

* 1 Cor. 9. 9.
1 Tim. 5. 18.

* Ruth. 4. 3.
Matth. 22. 24.
Mark. 12. 19.
Luke 20. 28.

d Because the Hebrew word signifieth not the natural brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marry his brothers wife, but some other of the kindred, that was in that degree which might marry.

e This law importeth that godly shamefastness be preserved: for it is an horrible thing to see a woman putt shame.

† Ebr. stone and stone

† Ebr. Ephah and ephah: reade Exod. 16. 36.

* Exod. 17. 8.

f This was partly accomplished by Saul, about 450. years afterwards.

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.

b To be called upon, served, and worshipped spiritually, Chap. 12. 5.

c Meaning Jacob, who served twenty years in Syria.

d Only by Gods mercy, and not by their fathers deserving.

e Alleging the promises made to our fathers. Abraham, Isaac and Jacob.

f In token of a thankful heart, and mindfull of his benefit.

g Signifying, that God giveth us not goods for our selves only, but for their use also, which are committed to our charge.

h without hypocrisy.

out of mine house, and also have given it unto the Levites and to the strangers, to the fatherlesse, and to the widow, according to all thy^m commandements which thou hast commanded me: I have¹ transgressed none of thy commandements, nor forgotten them.

14 I have not eaten thereof^k in my mourning, nor suffered ought to perish^l through uncleanness, nor given ought thereof for the dead: but have hearkened unto the voice of the Lord my God, I have done^m after all that thou hast commanded me.

15 Look down from thine holy habitation, even from heaven, and blesse thy people Israel, and the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milk and hony.

16 ¶ This day the Lord thy God doth command thee to do these ordinances, and laws: keep them therefore, and do them withⁿ all thine heart and with all thy soul.

17 Thou hast set up the Lord this day to be thy God, and to walk in his wayes, and to keep his ordinances, and his commandements, and his Laws, and to hearken unto his voyce.

18 ° And the Lord hath set thee up this day, to be a^{*} precious people unto him (as he hath promised thee) and that thou shouldest keep all his Commandements:

19 And to make thee^{*} high above all Nations (which he hath made) in praise, and in name, and in glory, and that thou shouldest be an holy people unto the Lord thy God, as he hath said.

CHAP. XXVII.

1 They are commanded to write the Law upon stones for a remembrance, 5 Also to build an Altar. 13 The curfings are given on mount Ebal.

Then Moses with the Elders of Israel^a commanded the people, saying, Keep all the Commandements which I command you this day.

2 And when ye shall passe^{*} over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaister them with plaister,

3^b And shalt write upon them all the words of this Law, when thou shalt come over, that thou mayest go into the land which the Lord thy God giveth thee, a land that floweth with milk & hony: as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe over Jordan, ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5^{*} And there shalt thou build unto the Lord thy God an Altar, even an Altar of stones: thou shalt lift none yron instrument upon them.

6 Thou shalt make the Altar of the Lord

thy God of whole stones, and offer burnt offerings thereon unto the Lord thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoyce before the Lord thy God.

8 And thou shalt write upon the stones all the words of this Law, well and plainly.

9 ¶ And Moses and the Priests of the Levites spake unto all Israel, saying, Take heed and hear, O Israel, this day thou art become the people of the Lord thy God.

10 Thou^{*} shalt hearken therefore unto the voyce of the Lord thy God, and do his Commandements and his Ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim, to blesse the people, when ye shall passe over Jordan, Simeon, and Levi, and Judah, and Issachar, and^f Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to^{*} curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites^{*} shall answer and say unto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carved or molten^h image, which is an abomination unto the Lord, the work of the hands of the Craftsmen, and putteth it in a secret place: And all the people shall answer, and say: So be it.

16 Cursed be he thatⁱ curseth his father, and his mother: And all the people shall say: So be it.

17 Cursed be he that removeth his neighbours^k marke: And all the people shall say: So be it.

18 Cursed be he that maketh the^l blind to go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lyeth with his fathers wife: for he hath uncovered his fathers^m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lyeth with hisⁿ mother in law: And all the people shall say: So be it.

24 Cursed be he that smitteth his neighbour^o secretly: And all the people shall say: So be it.

* Chap. 14. 27.

i Of malice and contempt.

k Or for any necessity.
l By putting them to any prophane use.

m As farre as my sinful nature would suffer: for else, as David and Paul say, there is not one just, Psalm 14. 3. Rom. 3. 10.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond between God and his people.
* Chap. 7. 6. and 14. 2.

* Chap. 4. 7. and 28. 1.

* Chap. 7. 6. and 14. 2.

a As Gods ministers, and charged with the same.

* Lev. 4. 1.

b God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his service.

* Exod. 20. 25. Lev. 8. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would have but one Altar in Judah.

d That every one may well read it, and understand it.

e This condition God hath bound thee unto, that if thou wilt be his people, thou must keep his laws.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for love, they should be made to obey for feare.

h Under this he containeth all the corruption of Gods service, and the transgression of the first Table.

i Or contemneth: and this appertaineth to the second Table.

k He condemneth all injuries and extortions.
l Meaning, that he helpeth not, and counsaileth not his neighbour.

m In committing villany against him Levit. 20. 11. and Ezek. 22. 10. and chap. 22. 30.

n Meaning, his wives mother.

o For God that seeth in secret, will revenge it.

874. 22. 12.

* Galat. 3. 10.

* Levit. 26. 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt live wealthily.

d Thy children and succession.

e All thine enterprises shall have good successe.

f Meaning, many wayes.

g God will bless us if we doe our duty, and not be idle.

h In that he is thy God, and thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heaven.

* Chap. 15. 6.

* Or, the lowest.

25 * Curfed be he that taketh a reward to put to death innocent blood: And all the people shall say: so be it.

26 * Curfed be he that confirmeth not all the words of this law, to doe them: And all the people shall say: so be it.

CHAP. XXVIII.

* The promises to them that obey the commandments. 15 The threatnings to the contrary.

IF* thou shalt obey diligently the voice of the Lord thy God, and observe and do all his commandments, which I command thee this day, then the Lord thy God will ^aset thee on high above all the Nations of the earth.

2 And all these blessings shall come on thee, and ^bovertake thee, if thou shalt obey the voice of the Lord thy God.

3 Blessed shalt thou be in the ^cCity, and blessed also in the field.

4 Blessed shall be the fruit ^dof thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be, When thou ^ecomest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee on way, and shall flee before thee ^fseven wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou setteest thine ^ghand to, and will blesse thee in the land which the Lord thy God giveth thee.

9 The Lord shall make thee an holy people unto himselfe, as he hath sworne unto thee, if thou shalt keep the Commandments of the Lord thy God, and walk in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is ^hcalled upon over thee, and they shall be afraid of thee.

11 And the Lord shall make thee plentiful in goods: in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord fware unto thy fathers, to give thee.

12 The Lord shall open unto thee his good treasure; *even* the ⁱheaven to give rain unto thy land in due season, and to blesse all the work of thine hands: and ^{*}thou shalt lend unto many nations, but shalt not borrow thy self.

13 And the Lord shall make thee the head, and not the ^{*}taile, and thou shalt be above onely, and shalt not be beneath, if thou obey the Commandments of the Lord thy God which I command thee this day, to keep and to do *them*.

14 But thou shalt not decline from any of the words, which I command you this day, *either* to the ^{*}right hand or to the left, to go after other gods to serve them.

15 ¶ ^{*}But if thou wilt not obey the voice of the Lord thy God, to keep and to do all his Commandments and his Ordinances, which I command thee this day, then all these curses shall come upon thee, and overtake thee.

16 Curfed shalt thou be in the towne, and curfed also in the field.

17 Curfed shall thy basket be, and thy [†]dough.

18 Curfed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Curfed shalt thou be when thou comest in, and curfed also when thou goest out.

20 The Lord shall send upon thee cursing, trouble, and [†]shame, in all that which thou setteest thine hand to do, untill thou be destroyed, and perish quickly, because of the wickednesse of thy workes whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave unto thee, untill he hath consumed thee from the land, whether thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the fever, and with a burning ague, and with fervent heat, and with the sword, and with [†]blasting, and with the mildeaw, and they shall pursue thee untill thou perishest.

23 And thine heaven that is over thine head, shall be ^{*}brasse, and the earth that is under thee, yron.

24 The Lord shall give thee for the raine of thy land, dust and ashes: *even* from [†]heaven shall it come down upon thee, untill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be [†]scattered through all the kingdomes of the earth.

26 And thy ^mcarkeis shall be meat unto all fowles of the ayre, and unto the beasts of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madnesse, and with blindness, and with astonying of heart.

29 Thou shalt also grope at noon daies, as the ⁿblind gropeth in darknesse, and shalt not prosper in thy wayes: thou shalt never but be oppressed with wrong, & be powled evermore, and no man shall succour thee.

30 Thou

* 10. 23. 6.

* Levit. 26. 14. Lament. 2. 17. Mal. 2. 2.

† Or, floure.

† Or, reule.

* Levit. 26. 16.

† Or, dringie.

k It shall give thee no more moisture then if it were of brasse.

† Or, out of the ayre, as dust raised with winds.

l Some read, thou shalt be a terror and feare, when they shall hear how God hath plagued thee. m Thou shalt be curfed both in thy life and in thy death: for the biblical is a testimony of resurrection, which signe for thy wickednes thou shalt lack.

n In things not evident and cleere thou shalt lack discretion and judgement.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not [†] eat the fruit.

† Ebr. make it com-
mon.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away before thy face, and shall not be restored to thee: thy sheep shall be be given unto thine enemies, and no man shall rescue *them* for thee.

o When they shall
return from their
captivity.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall still look for them, even till they fall out, and there shall be no power in thine hand.

33 The fruit of thy land and all thy labours shall a people which thou knowest not, eat, and thou shalt never but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: even from the sole of thy foot unto the top of thine head.

p As he did Ma-
nassch, Joachim,
Zedechias, and
others.

36 The Lord shall bring thee and thy King (which thou shalt set over thee) unto a nation, which neither thou nor thy fathers have known, and there thou shalt serve other gods: *even* wood and stone,

* Jer. 24. 9. and
25. 9.
1. King. 9. 7.

37 And thou shalt be ^{*} a wonder, a proverbe and a common talke among all people, whither the Lord shall carry thee.

* Mich. 6. 15.
Hag. 1. 6.

38 ^{*} Thou shalt carry out much feed into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the worms shall eat it.

40 Thou shalt have Olive trees in all thy coasts, but shalt not anoint thy selfe with the oyl: for thine Olives shall [†] fall.

† Or. he spoken be-
fore they ripe.

41 Thou shalt beget sons and daughters, but shalt not have them: for they shall goe into captivity.

42 All thy trees and fruit of thy land shall the ^q grasshopper consume.

q Under one kind
he containeth all
the vermine,
which destroy the
fruits of the land:
and this is an evi-
dent token of
Gods curse.

43 The stranger that is among you, shall climbe above thee up on high, and thou shalt come down beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keep his commandements, and his ordinances which he commanded thee:

r Gods plagues
shall be evident
signes that he is
offended with
thee.

46 And they shall be upon ^r thee for signes and wonders, and upon thy seed for ever,

47 Because thou servedst not the Lord thy God with joyfullnesse and with a good heart, for the abundance of all things.

48 Therefore thou shalt serve thine enemies which the Lord shall send upon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of yron upon thy necke, untill he have destroyed thee.

49 The Lord shall bring a nation upon thee from farre, *even* from the end of the world, flying *swift* as an Eagle: a Nation whose tongue thou shalt not understand:

50 A Nation of a [†] fierce countenance, which will not regard the person of the old, nor have compassion of the yong.

† Or. barbarous.
cruell, or impatient.

51 The same shall eat the fruit of thy catel, and the fruit of thy land, untill thou be destroyed, and he shall leave thee neither wheat, wine, nor oyle, *neither* the [†] increase of thy kine, nor the flocks of thy sheep, untill he have brought thee to nought:

† Or. first born of
thy bullocks.

52 And he shall besiege thee in all thy cities, untill thine high and strong wals fall down, wherein thou trustedst in all the land: and he shall besiege thee in all thy [†] cities throughout all thy land, which the Lord thy God hath given thee.

† Or. gates.

53 ^{*} And thou shalt eat the fruit of thy body: *even* the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

* Levit. 26. 29.
2. King. 6. 29.
Lament. 4. 10.

54 *So that* the man that is tender and exceeding dainty among you, ^{*} shall be grieved at his brother, and at his wife *that lieth* in his bosome, and at the remnant of his children, which he hath yet left,

* Chap. 15. 9.

55 For fear of giving unto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and dainty ^r woman among you, which never would venter to set the sole of her foot upon the ground (for her softnesse and tenderesse) shall be grieved at her husband *that lieth* in her bosom, and at her son, and at her daughter,

r As came to passe
in the dayes of
Joram King of Is-
rael, 2. King. 6. 29.
and when the Ro-
mans besieged Je-
rusalem.

57 And at her ^r after birth (that shall come out from between her feet) and at her children, which she shall bear: for when all things lack, she shall eat them secretly, during the siege and straitnesse, wherewith thine enemy shall besiege thee in thy cities.

r Hunger shall so
bite her, that she
shall be ready to eat
her child before it
be delivered.

58 ¶ If thou wilt not keep and do ^v all the words of this law (that are written in this book) and fear this glorious and fearful name, THE LORD THY GOD,

v For he that of-
fendeth in one, is
guilty of all,
Jam. 2. 10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore diseases, and of long durance.

Q3

60 More-

60 Moreover, he will bring upon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleave unto thee.

^x Declaring that God hath infinite means to plague the wicked, besides them that are ordinary or written
* Chap. 10. 22.

61 And every sicknesse, and every plague, which is not ^x written in the book of this law, will the Lord heap upon thee, untill thou be destroyed.

62 And ye shall be left few in number, where ye were as the ^{*} stars of heaven in multitude, because thou wouldest not obey the voice of the Lord thy God.

63 And as the Lord hath rejoiced over you, to do you good, and to multiply you, so he will rejoyce over you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

^y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

64 And the Lord shall ^y scatter thee among all people from the one end of the world unto the other, and there thou shalt serve other gods, which thou hast not knowne nor thy fathers, *even* wood and stone.

65 Also among these nations thou shalt find no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there a trembling heart, and *looking to return* till thine eyes fall out, & a sorrowful mind.

^z Or, thou shalt be in doubt of thy life.

66 And thy life shall ^z hang before thee, and thou shalt fear both night and day, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, would God it were morning, for the fear of thine heart which thou shalt fear, and for the sight of thine eyes, which thou shalt see.

^z Because they were unmindful of that miracle, when the Sea gave place to them for to passe thorow,

68 And the Lord shall bring thee into Egypt againe with ^z ships by the way, whereof I said unto thee, thou shalt see it no more againe: and there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and there *shall be* no buyer.

CHAP. XXIX.

² The people are exhorted to observe the commandments. ¹⁰ The whole people from the highest to the lowest are comprehended under Gods covenant. ¹⁹ The punishment of him that flattereth himselfe in his wickednesse. ²⁴ The cause of Gods wrath against his people.

THese are the ^a words of the Covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the Covenant which he had made with them in ^b Horeb.

^a That is, the articles or conditions.

² ¶ And Moses called all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land.

^c The proofes of my power.

³ The ^c great tentations which thine eyes have seene, those great miracles and wonders:

^d He sheweth that it is not in mans power to understand the mysteries of God, if it be not given him from above.

⁴ Yet the Lord hath not ^d given you an

heart to perceive, and eyes to see, and ears to hear, unto this day.

⁵ And I have led you forty yeares in the wilderness: your clothes are not waxed old upon you, neither is thy shoos waxed old upon thy foot,

⁶ Ye have eaten no ^e bread, neither drunk wine, nor strong drink, that ye might know how that I am the Lord your God.

^e Made by man art, but Manna, which is called the bread of Angels.

⁷ After, ye came unto this place, and Sihon King of Heshbon, and Og King of Bashan came out against us unto battell, and we slew them,

⁸ And took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

⁹ ^{*} Keep therefore the words of this covenant and do them, that ye may prosper in all that ye shall do.

* Chap. 4. 6.
1 King. 2. 3.

¹⁰ Ye stand this day every one of you before the Lord your ^f God: your heads of your tribes, your Elders and your officers, *even* all the men of Israel:

^f Who knoweth your hearts, and therefore ye may not think to dissemble with him.

¹¹ Your children, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water,

¹² That thou shouldest ^g passe into the Covenant of the Lord thy God, and into his oath which the Lord thy Lord maketh with thee this day,

^g Alluding to them, that when they made a sure covenant, divided a beast in twaine, and past between the parts divided. Gen. 15. 10.

¹³ For to establish thee this day a people unto himselfe, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworne unto thy fathers, Abraham, Izhak, and Jaakob.

¹⁴ Neither make I this Covenant, and this oath with you onely,

¹⁵ But *as well* with him that standeth here with us this day before the Lord our God, as with him ^h that is not here with us this day.

^h Meaning, their posterity.

¹⁶ For ye know, how we have dwelt in the land of Egypt, and how we passed through the midst of the nations, which ye passed by.

¹⁷ And ye have seen their abominations and their Idols (wood, and stone, silver, and gold) which were among them.

¹⁸ That there should not be among you man, nor woman, nor family, nor tribe, which should turn his heart away this day from the Lord our God, to go and serve the gods of these Nations, *and* that there should not be among you ⁱ any root that bringeth forth ^{*} gall and wormwood,

ⁱ Such sin, as is bitter fruit thereof might choke and destroy you. * Jer. 8. 23.

¹⁹ So that when he heareth the words of this curse, he ^z blesse himselfe in his heart, saying, I shall have peace, although I walk according to the stubbornnes of mine own heart, thus adding ^{*} drunkennes to thirst.

^z Or, flatter. ^k For as he is thiristie, desirous to drink much, so he that followeth his appetite, seeketh by all means, and yet cannot be satisfied.

²⁰ The Lord will not be mercifull unto him,

him, but then the wrath of the Lord and his jealousy shall smoke against that man, and every curse that is written in this book, shall light upon him, and the Lord shall put out his name from under heaven,

21 And the Lord shall separate him unto evil out of all the tribes of Israel, according unto all the curses of the Covenant, that is written in the book of this Law.

g Gods plagues upon them that rebel against him, shall be so strange, that all ages shall be astonished.

22 So that the¹ generation to come, *even* your children, that shall rise up after you, and the stranger, that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

h Gen. 19. 24. 25.

23 (For all that land shall burn with brimstone and salt: it shall not be sown; nor bring forth, nor any grasse shall grow therein, like as in the overthrowing of ^{*} Sodom, and Gomorah, Admah, and Zeboim, which the Lord overthrew in his wrath and in his anger.)

i 1. King. 9. 8. Jer. 22. 8.

24 Then shall all Nations say ^{*} Wherefore hath the Lord done thus unto this land? how fierce is this great wrath?

25 And they shall answer, Because they have forsaken the Covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

j Or, which had not given them a land to possess.

26 And went and served other gods, and worshipped them: *even* gods which they knew not, and [†] which had given them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring upon it every curse that is written in this book.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

k Moses hereby reproveth their curiostie, which seek those things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the Law.

29 The ^m secret things *belong* to the Lord our God, but the things revealed *belong* unto us, and to our children for ever, that we may do all the words of this Law.

CHAP. XXX.

l Mercy shewed when they repent. *6* The Lord doth circumcise the heart. *11* All excuse of ignorance is taken away. *15* *19* Life and death is set before them. *20* The Lord is their life which obey him.

NOW when all these things shall come upon thee, *either* the blessing or the curse which I have set before thee, and thou shalt ^a turn into thine heart, among all the Nations whither the Lord thy God hath driven thee;

a Bre calling to remembrance both his mercies and his plagues.

2 And shalt return unto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children with all thine ^b heart and with all thy soul,

b In true repentance is none hypocrisy.

3 Then the Lord thy God will cause thy captives to return, and have compassion upon thee, and will return to gather thee

out of all the people; where the Lord thy God had scattered thee:

4 Though thou werest cast unto the utmost part of ^c heaven, from thence will the Lord thy God gather thee, and from thence will he ^d take thee:

c Even to the worlds end.

d And bring thee into thy country.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will shew thee favour, and will multiply thee above thy fathers.

e God will purge all thy wicked affections, which thing is not in thine own power to do.

6 And the Lord thy God will ^e circumcise thine heart, and the heart of thy seed, that thou mayest love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will lay all these curses upon thine enemies, and on them that hate thee, and that persecute thee.

8 ^f Return thou therefore, and obey the voice of the Lord; and do all his commandments, which I command thee this day.

f If we will have God to work in us with his holy Spirit, we must turn again to him by repentance.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turn again, and ^g rejoyce over thee to do thee good, as he rejoyced over thy fathers:

g He meaneth not that God is subject to these passions, to rejoyce or to be sad: but he useth this manner of speech to declare the love that he beareth unto us.

10 Because thou shalt obey the voice of the Lord thy God in keeping his commandments, and his ordinances, which are written in the book of this law, when thou shalt return unto the Lord thy God with all thine heart and with all thy soul.

11 ¶ For this Commandment which I command thee this day, is ^h not hid from thee, neither is it far off.

h The law is so evident that none can pretend ignorance.

12 It is not in heaven, that thou shouldest say, ^{*} Who shall go up for us to heaven, and bring it us, and cause us to hear it, that we may do it?

i Rom. 10. 6.

13 Neither is it beyond the ⁱ sea, that thou shouldest say, Who shall go over the sea for us, and bring it us, and cause us to hear it, that we may do it?

i By heaven and the sea, he meaneth places most far distant.

14 But the ^k word is very neer unto thee: *even* in thy mouth and in thine heart, for to ^l do it.

k Even the law & the Gospel.

l By faith in Christ.

15 Behold, I have set before thee this day life and good, death and evil:

16 In that I command thee this day, ^m to love the Lord thy God, to walk in his wayes, and to keep his Commandments, and his ordinances, and his laws, that thou mayest ⁿ live and be multiplied, and that the Lord thy God may blesse thee in the land; whither thou goest to possess it.

m So that to love and obey God, is only life and felicity.

n He addeth these promises to signify, that it is for our profit that we love him, and not for his.

17 But if thine heart turn away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serve them,

18 I pronounce unto you this day, that

ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest over Jordan to possesse it.

* Chap. 4. 26.

o That is, love & obey God: which thing is not in mans power, but Gods spirit onely worketh it in his elect.

19 * I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore ^o chuse life, that both thou and thy seed may live,

20 By loving the Lord thy God, by obeying his voice, and by cleaving unto him: for he is thy life, and the length of thy daies: that thou mayest dwell in the land which the Lord sware unto thy fathers, Abraham, Izhak, and Jaakob, to give them.

CHAP. XXXI.

21 7 Moses preparing himselfe to die, appointeth Joshua to rule the people. 9 He giveth the Law to the Levites, that they should read it to the people. 19 God giveth them a song as a witness betweene him and them. 23 God confirmed Joshua. 29 Moses sheweth them that they will rebell after his death.

Then Moses went and spake these words unto all Israel,

a I can no longer execute mine office.

* Num. 20. 12.
Chap. 3. 26.

2 And said unto them, I am an hundred and twenty yeare old this day: I ^a can no more go out and in: also the Lord hath said unto me, * Thou shalt not goe over this Jordan.

* Num. 27. 18.

3 The Lord thy God he will go over before thee: he will destroy these nations before thee, and thou shalt possesse them. * Joshua, he shall go before thee, as the Lord hath said.

* Num. 21. 24.

4 And the Lord shall do unto them, as he did to * Sihon and to Og kings of the Amorites, & unto their land whom he destroyed.

b Into your hands

5 And the Lord shall give them ^b before you that ye may doe unto them according unto every * commandment, which I have commanded you.

* Chap. 7. 2.

* Or, be of good courage.

6 [†] Pluck up your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himselfe doth goe with thee: he will not fail thee, nor forsake thee.

c For he that must governe the people, hath need to be valiant to repress vice, and constant to maintain vertue.

7 ¶ And Moses called Joshua, and said unto him in the sight of al Israel, Be ^c of a good courage and strong: for thou shalt go with this people unto the land which the Lord hath sworn unto their fathers, to give them, and thou shalt give it them to inherit.

d Signifying, that man can never be of good courage, except he be perswaded of Gods favour and assistance.

8 And the Lord himselfe doth ^d goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Law, and delivered it unto the Priests the sonnes of Levi (which bare the Ark of the Covenant of the Lord) and unto all the Elders of Israel,

* Nohem. 8. 2.
* Chap. 15. 1.

10 And Moses commanded them, saying, * Every seventh year * when the yeare of freedome shall be in the feast of the Tabernacles.

11 When all Israel shall come to appear

* before the Lord thy God, in the place which he shall chuse, thou shalt read this law before all Israel that they may hear it.

e Before the Arke of the covenant, which was the signe of Gods presence and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learne, and feare the Lord your God, and keep and observe all the words of this Law.

13 And that their children which ^f have not known it, may heare it, and learne to feare the Lord your God, as long as ye live in the land, whither ye go over Jordan to possesse it.

f Which were not born when the Law was given.

14 ¶ Then the Lord said unto Moses, Behold, thy dayes are come, that thou must die: call Joshua, and stand ye in the Tabernacle of the congregation that I may give him [†] charge. So Moses and Joshua went, and stood in the Tabernacle of the Congregation.

* Or, commandment.

15 And the Lord appeared in the Tabernacle, in the pillar of a ^g cloud: and the pillar of the cloud stood over the door of the Tabernacle.

g In a cloud that was fashioned like a pillar.

16 ¶ And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of a strange land (whither they go ^h to dwell therein) and will forsake me, and break my covenant which I have made with them.

17 Wherefore my wrath will wax hot against them at that day, and I will forsake them, and will ^h hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so then they will say, Are not these troubles come upon me, because God is not with me?

h That is, I will take my favour from them, as to turn his favour toward us, is to shew us his favour.

18 But I will surely hide my face in that day, because of all the evill which they shall commit, in that they are turned unto other gods.

19 Now therefore write ye this ⁱ song for you, and teach it the children of Israel: put it in their mouths, that this song may be my witness against the children of Israel.

i To preserve you and your children from idolatry, by remembering of Gods benefits.

20 For I will bring them into the land (which I sware unto their fathers) that floweth with milk and hony, and they shall eat, and fill themselves, and wax fat: ^k then shall they turn unto other gods, and serve them, and contemne me, and breake my Covenant.

k For this is the nature of flesh, no longer to obey God, then it is under the rod.

21 And then when many adversities and tribulations shall come upon them, this song shall ^l answer them to their faces as a witness: for it shall not be forgotten out of the mouths of their posterity: for I know their imagination, which they goe about even now, before I have brought them into the land which I sware.

l That these evils are come upon them, because they forsook me.

22 ¶ Moses

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gave Joshua the son of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I swore unto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a book untill he had finished them,

25 Then Moses commanded the Levites, which bare the Ark of the covenant of the Lord, saying,

26 Take the book of this Law, and put ye it in the side of the Ark of the covenant of the Lord your God, that it may be there for a^m witness against thee.

27 For I know thy rebellion and thy stiff neck: behold, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather unto me all the Elders of your tribes, and yourⁿ officers, that I may speak these words in their audience, and call heaven and earth to record against them.

29 For I am sure that after my death ye will utterly be corrupt and turn from the way, which I have commanded you: therefore evil will come upon you at the length, because ye will commit evill in the sight of the Lord, by provoking him to anger through the^o work of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, untill he had ended them.

CHAP. XXXII.

The song of Moses, containing, 7 Gods benefits towards the people. 15 and their ingratitude toward him. 20 God menaceth them. 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the law to the children. 49 God forewarneth Moses of his death.

Hearken, ye^a heavens, and I will speak: And let the earth hear the words of my mouth.

2 My^b doctrine shall drop as the rain, and my speech shall still as the dew, as the showre upon the herbes, and as the great rain upon the grasse.

3 For I will publish the Name of the Lord: give ye glory unto our God.

4 Perfect is the worke of the^c mighty God: for all his wayes are judgement. God is true, and without wickednes: just, and righteous is he.

5 They have corrupted themselves toward him by their vice, not being his children, but a froward & crooked generation.

6 Do ye so reward the Lord, O foolish people and unwise? is not he thy father, that hath bought thee? he hath^d made thee, and proportioned thee.

7 ¶ Remember the dayes of old: confi-

der the yeares of so many generations: ask thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high God divided to the nations their inheritance, when he separated the sons of Adam, he appointed the borders of the^e people, according to the number of the children of Israel.

9 For the Lords portion is his people: Jaakob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a wast and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth up her nest, f^f fluttereth over her birds, stretcheth out her wings, taketh them, and beareth them on her wings.

12 So the Lord alone led him, and there was no^g strange god with him.

13 He carried him up to the high places of the^g earth, that he might eat the fruits of the fields, and he caused him to suck^h hony out of the stone, and oyl out of the hard rock:

14 Butter of kine, and milk of sheep, with fat of the lambs, and rams fed in Bashan, and goats, with the fat of the grains of wheat, and the red[†] liquour of the grape hast thou drunk.

15 ¶ But he that should have been upright, when he waxed fat, spurned with his heel: thou art fat, thou art grosse, thou art laden with fatnesse: therefore he forsook God that made him, and regarded not the strong God of his salvation.

16 They provoked him with^k strange gods: they provoked him to anger with abominations.

17 They offered unto devils, not to God, but to gods whom they knew not: ^l new gods that came newly up, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry, for the provocation of his^m sons and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: * and I will move them to jealousy with those which are noⁿ people: I will provoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burn unto the bottom of hell, and shall consume the earth with her increase, & set on fire the foundations of the mountains.

23 I will

* Josh. 1. 6.

m Of thine infidelity, when thou shalt turn away from the doctrine contained therein.

n As governours, judges, and magistrates.

o By idolatry, and worshipping images, which are the work of your hands.

a As witnesses of this peoples ingratitude.

b He desireth that he may speak to Gods glory, and that the people, as the green grasse, may receive the dew of his doctrine.

c The Hebrew word is rock, noting that God only is mighty, faithful, and constant in his promise.

d Not according to the common creation, but he hath made thee a new creature by his spirit.

e When God by his providence divided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flye.

g Or, god of strange nations.

g Meaning, of the land of Canaan, which was high in respect of Egypt. h That is, abundance of all things even in the very rocks.

† Eb. blood.

i He sheweth what is the principall end of our vocation.

k By changing his service for their superstitions.

l Scripture calleth new whatsoever man inventeth, be the error never so old.

m He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

* Rom. 10. 19.

n Which I have not favoured, nor given my laws unto them.

23 I will spend plagues upon them: I will bestow mine arrowes upon them.

24 *They shall be* burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the venime of serpents *creeping* in the dust.

o They shall be slain both in the field and at home.

25 The sword shall ^o kill them without, and in the Chambers fear: both the yong man and the yong woman, the suckling with the man of gray hair.

26 I have said, I would scatter them abroad: I would make their remembrance to cease from among men:

p Rejoycing to see the godly afflicted, and attributing that to themselves which is wrought by Gods hand.

27 Save that I feared the fury of the enemy, lest their adversaries should ^p wax proud, *and* lest they should say, Our high hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there *any* understanding in them.

q They would consider the felicity, that was prepared for them, if they had obeyed God.

29 Oh that they were wise, *then* they would understand this: they would ^q consider their latter end.

r Or, delivered them to their enemy.

30 How should ^{*} one chase a thousand, and two put tennethousand to flight, except the strong God had sold them, and the Lord had [†] shut them up?

31 For their God *is* not as our God, even our enemies being Judges.

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their clusters *be* bitter.

33 Their ^r wine *is* the poison of dragons, and the cruell gall of aspes.

* Rom. 12. 19. Heb. 10. 30.

34 Is not this laid in store with me, *and* sealed up among my treasures?

35 ^{*} Vengeance and recompense are mine: their foot shall slide in due time: for the day of their destruction is at hand, and the things that shall come upon them make haste.

† Or, change his minde.

36 For the Lord shall judge his people, and [†] repent towards his servants, when he seeth that their power is gone, and none [†] shut up *in* bold nor left *abroad*.

f When neither strong nor weak in a manner remain.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* did drink the wine of their drink-offering? let them arise up and help you: let him be your refuge.

* 1. Sam. 2. 6.

39 Behold now, for I, I am he, and there is no gods with me: ^{*} I kill, and give life: I wound, and I make whole: neither is there *any* that can deliver out of mine hand.

g That is, I swear, read Gen. 14. 22.

40 For I ^g lift up mine hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eat flesh) for the blood of the slain, and of the captives, when I begin to take vengeance of the enemy.

43 ^{*} Ye nations, praise his people: for he will avenge the ^v blood of his servants, and will execute vengeance upon his adversaries, and will be mercifull unto his land, *and* to his people.

* Rom. 15. 10. v Whether the blood of Gods people be shed for their finnes, or trial of their faith, he promiseth to revenge it.

44 ¶ Then Moses came and spak all the words of this song in the audience of the people, he and [†] Hoshea the son of Nun.

† Or, Joshua.

45 When Moses had made an end of speaking all these words to all Israel,

* Chap. 6. 6. and 11. 18.

46 Then he said unto them, ^{*} Set your hearts unto all these words which I testifie against you this day, that ye may command them unto your children, that they may observe and do all the words of this Law.

47 For it is no ^{*} vain word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whether ye go over Jordan to possesse it.

x For I will performe my promise unto you, Isa. 55. 10.

48 ^{*} And the Lord spake unto Moses the self same day. saying,

* Num. 27. 12.

49 Go up unto this mountain of Abarim, unto the mount Nebo, which is in the land of Moab, that is over against Jericho: and behold the land of Canaan which I give unto the children of Israel for a possession,

50 And die in the mount which thou goest up unto, and thou shalt be ^{*} gathered unto thy people, ^{*} as Aaron thy brother died in mount Hor, and was gathered unto his people:

* Gen. 25. 8. * Num. 20. 24. 28. and 33. 38.

51 Because ye ^{*} trespassed against me among the children of Israel, at the waters [†] of Meribah, at Kadesh in the wilderness of Zin: for ye ^y sanctified me not among the children of Israel.

* Num. 20. 12. 13. and 27. 14.

† Or, of strife.

y Ye were not earnest and constant to maintain mine honour.

52 Thou shalt therefore see the land before thee, but shalt not go thither, *I mean*, into the land, which I give the children of Israel.

CHAP. XXXIII.

1 *Moses before his death blesteth all the tribes of Israel. 26 There is no god like to the God of Israel. 29 Nor any people like unto his.*

NOW this is the ^a blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

a This blessing containeth not only a simple prayer, but an assurance of the effect thereof.

2 The Lord came from Sinai, and rose up from Seir unto them, [†] appeared clearly from mount Paran, and he came with ten ^b thousands of Saints, *and* at his right hand a fiery Law for them.

b Meaning, infinite Angels.

3 Though he love the people, *yet* ^c all thy Saints are in thine hands: and they are humbled at thy ^d feet, to receive thy words.

c Ebr. his Saints that is, the children of Israel. d As thy Disciples.

4 Moses commanded us a Law for an ^e inheritance of the Congregation of Jakob.

e To us and our successors.

5 Then

¹ Or, *Moses*.
² Or, *Israel*.

³ Reuben ſhall be one of the tribes of Gods people, though for his fin, his honour be diminiſhed, and his family but ſmall. ⁴ Signifying, that he ſhould hardly obtain Jaakobs promiſe, Gen. 49. 1.
⁵ Exod. 28. 30.

⁶ He preferred Gods glory to all naturall affection, Exod. 32. 29.

⁷ He declareth that the miniſters of God have many enemies, and therefore have need to be prayed for.

⁸ Because the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.

⁹ Or, *fountain*.

¹⁰ Which was God appearing unto Moſes, Exod. 3. 2.

¹¹ Gen. 49. 26.

¹² Or, *ſtrength*.

¹³ In thy prosperous voyages upon the Sea, Gen. 49. 13.

¹⁴ Or, *mountain* *Sion*.

¹⁵ The tribe of Zebulun.

5 Then [†]he was among the [†] righteous people, as King, when the heads of the people, and the tribes of Israel were aſſembled.

6 ¶ Let [†]Reuben live, and not die, though his men be a ſmall number.

7 ¶ And thus *he bleſſed* Judah, and ſaid, Hear, O Lord, the voice of Judah, and bring him unto his people: his hands ſhall be [†] ſufficient for him, if thou help him againſt his enemies.

8 ¶ And of Levi he ſaid, Let thy [†]Thummin and thine Urim be with thine holy one, whom thou didſt prove in Maſſah, and didſt cauſe him to ſtrive at the waters of Meribah.

9 Who ſaid unto his father and to his mother, [†]I have not ſeen him, neither knew he his brethren, nor knew his own children: for they obſerved thy word, and kept thy Covenant.

10 They ſhall teach Jaakob thy judgments, and Israel thy Law: they ſhall put incenſe before thy face, and the burnt offering upon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the work of his hands: [†] ſmite through the loines of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ Of Benjamin he ſaid, The beloved of the Lord ſhall [†] dwell in ſafety by him: the Lord ſhall cover him all the day long, and dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord is *his* land for the ſweetneſſe of heaven, for the dew, and for the [†] depth lying beneath.

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moon,

15 And for the ſweetneſſe of the top of the ancient mountains, and for the ſweetneſſe of the old hills,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the [†] buſh, ſhall come upon the head of Joſeph, and upon the top of the head of him that was [†] ſeparated from his brethren.

17 His beautie ſhall be like his firſt born bullock, and his [†] horns as the horns of an unicorn: with them he ſhall ſmite the people together, *even* the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Maſſaſeh.

18 ¶ And of Zebulun he ſaid, Rejoyce, Zebulun, in thy [†] going out, and thou Iſſa- char in thy tents.

19 They ſhall call the people unto the [†] mountain, there they ſhall offer the ſacrifices of righteousneſſe: for [†] they ſhall ſuck of the abundance of the ſea, and of the treasures hid in the ſand.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he

that enlargeth Gad: he dwelleth as a lion, that catcheth for his prey the arme with the head.

21 And he looked to himſelf at the beginning, becauſe there was a portion of the [†] Lawgiver hid: yet he ſhall come with the heads of the people, to execute the juſtice of the Lord, & his judgements with Israel.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatiſfied with favour, and filled with the bleſſing of the Lord, poſſeſſe the [†] Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher ſhall be bleſſed with children: he ſhall be acceptable unto his brethren, and ſhall dip his foot in oyle.

25 Thy ſhoes ſhall be [†] yron and braſſe, and thy ſtrength ſhall continue as long as thou liveſt.

26 ¶ There is none like God, O righteous people, which rideth upon the heavens for thine help, & on the clouds in his glory.

27 The eternall God *is* thy refuge, and under *his* arms thou art for ever: he ſhall caſt out the enemy before thee, and wil ſay, Destroy *them*.

28 Then Israel [†] the fountain of Jaakob ſhall dwell alone in ſafety in a land of wheat, and wine: alſo his heavens ſhall drop the dew.

29 Bleſſed art thou, O Israel: who is like unto thee, O people ſaved by the Lord, the ſhield of thine help, and which is the ſword of thy glory? therefore [†] thine enemies ſhall be in ſubjection to thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

¹ Moſes ſeeth all the land of Canaan. ⁵ He dieth. ⁸ Israel weepeth. ⁹ Iſhua ſucceedeth in Moſes room. ¹⁰ The praiſe of Moſes.

Then Moſes went from the plain of Moab up into mount [†] Nebo unto the top of Piſgah that is over againſt Jericho: and the Lord ſhewed him [†] all the land of Gilead, unto Dan,

2 And all Naphtali and the land of Ephraim and Maſſaſeh, and all the land of Judah, unto the utmoſt [†] ſea:

3 And the South, and the plaine of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the Lord ſaid unto him, [†] This is the land which I ſware unto Abraham, to Iſhak and to Jaakob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither.

5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And

^o So that the portion of the Gadites, and others on this ſide Jordan was Gods, though it was not ſo known.

^p Meaning, near the Sea.

^q Thou ſhalt be ſtrong, or thy country full of metall. It ſeemeth that Simeon is left out becauſe he was under Judah, and his portion of his inheritance, Joſh. 19. 9.

^r Who was plentiful in ſilve as a fountain.

^s Thine enemies for fear ſhall lie down to be in ſubjection.

^a Which was a part of mount Abarim, Num. 27. 12.
^b Chap. 3. 27.

^b Called Mediterranean.

^c Gen. 12. 7. and 13. 15.

^c To wit, the Angel of the Lord, Jude 9.

^d That the Jews might not have occasion thereby to commit Idolatry.

^e Herby appeareth the favour of God that leaveth not his Church destitute of a governor.

6 And ^c he buried him in a valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto ^d this day.

7 Moses was now an hundred and twenty year old when he died, his eye was not dim, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: so the daies of weeping and mourning for Moses were ended.

9 And ^e Joshua the son of Nun was full of the spirit of wisdom: for Moses had put

his hands upon him. And the children of Israel were obedient unto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like unto Moses (whom the Lord knew ^f face to face.)

11 In all the miracles and wonders which the Lord sent him to doe in the land of Egypt before Pharaoh, and before all his servants, and before all his land.

12 And in all that mighty ^g hand and all that great feare, which Moses wrought in the sight of all Israel.

^f Unto whom the Lord did reveale himself so plainly, as Exod. 33. 11.

^g Meaning the power of God, working by Moses in the wilderness.

THE BOOKE OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghost setteth most lively before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses that a Prophet should be raised up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himself here true in his promise, as at all other times, and after the death of Moses his faithfull servant, he raised up Ioshua to be ruler and governor over his people, that neither they should be discouraged for lack of a captain, nor have occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might have none occasion to grudge, as though he were not approved of God: he is adorned with most excellent gifts and graces of God, both to govern the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captain, or a faithfull minister. So he overcommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he establisheth laws and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and favour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This history doth represent Iesus Christ the true Ioshua, who leadeth us into eternall felicity, which is signified unto us by this land of Canaan. From the beginning of Genesis to the end of this booke are contained 2576 years. For from Adam unto the flood are 1656. from the flood unto the departing of Abraham out of Caldea, 423. and from thence to the death of Joseph, 290. So that Genesis containeth 2369. Exodus, 140. the other three books of Moses, 40. Ioshua, 27. So the whole maketh 2576 years.

CHAP. I.

² The Lord encourageth Ioshua to invade the land. ⁴ The borders and limits of the land of the Israelites. ⁵ The Lord promiseth to assist Ioshua, if he obey his word. ¹¹ Ioshua commandeth the people to prepare themselves to passe over Jordan, ¹² and exhorteth the Reubenites to execute their charge.

^a The beginning of this book dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.



Now after the ^a death of Moses the servant of the Lord, the Lord spake unto Ioshua the son of Nun, Moses minister, saying,

2 Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I give them, *that is*, to the children of Israel.

3 * Every place that the sole of your foot

shall tread upon, have I given you, as I said unto Moses.

4 * From the ^b wilderness and this Lebanon even unto the great river, the river [†] Perath: all the land of the ^c Hittites, even unto the great ^d sea toward the going down of the Sun, shall be your coast,

5 There shall not a man be able to withstand thee all the daies of thy life: as I was with Moses, so will I be with thee: * I will not leave thee, nor forsake thee.

6 * Be strong and of a good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto their fathers to give them.

7 Onely be thou strong, and [†] of a most valiant courage, that thou maiest observe & doe according to all the Law which Moses my

^a Deut. 11. 34.
^b Of Zin, called Kadeth and Paran.
[†] Or, Euphrates.
^c Meaning, the whole land of Canaan.
^d Called Mediterraneanum.

^{*} Heb. 13. 5.

^{*} Deut. 31. 23.

[†] Or, great strength and courage.

Joshua's command to the people. Chap. ij. Rahab received the spies. 193

* Deut. 5. 32. and 28. 14.

e Hee sheweth wherein consisteth true prosperity, even to obey the word of God. f Shewing that it was not possible to governe well without continual study of Gods word. g Or, governe wisely

g Meaning, from the day that this was proclaimed, Chap. 3. 2.

* Num. 32. 22.

h Which belonged to Sihon the King of the Amorites and Og King of Bashan.

i Or, beyond Jordan from Jericho.

i by your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not only promise to obey him so long as God is with him: but to help to punish all that rebell against him.

my servant hath commanded thee: * thou shalt not turne away from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this Book of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

9 Have not I commanded thee, saying, Be strong and of a good courage, fear not, nor be discouraged: for I the Lord thy God will be with thee, whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Passe through the host, and command the people, saying, Prepare you viuals: for after three dayes ye shall passe over this Jordan, to go in to possesse the land, which the Lord your God giveth you to possesse it.

12 ¶ And unto the Reubenites, and to the Gadites, and to half the tribe of Manasseh spake Joshua, saying,

13 * Remember the word, which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 ¶ Your wives, your children, and your cattell shall remaine in the land which Moses gave you on this side Jordan: but ye shall goe over before your brethren armed, all that be men of warre, and shall help them,

15 Untill the Lord have given your brethren rest, as well as to you, and untill they also shall possesse the land, which the Lord your God giveth them: then shall ye returne unto the land of your possession, and shall possesse it, which land Moses the Lords servant gave you on this side Jordan toward the sunne rising.

16 Then they answered Joshua, saying, All that thou hast commanded us, we will doe, and whithersoever thou sendest us, we will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandment, and will not obey thy words in all that thou commandest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

1 Joshua sendeth men to spy Jericho, whom Rahab hideth. 2 She confesseth the God of Israel. 12 She requesteth a signe for her deliverance. 22 The spies returne to Joshua with comfortable tidings.

Then Joshua the son of Nun sent out of Shittim two men to spy secretly,

saying, Go, view the land, and also Jericho: and they went, and came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spy out the countrey.

3 And the King of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men unto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickly, for ye shall overtake them.

6 (But she had brought them up to the rooffe of the house, and hid them with the stalks of flaxe, which she had spread abroad upon the roof:)

7 And certaine men pursued after them, the way to Jordan, unto the fords, and as soon as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleep, she came up unto them upon the roof,

9 And said unto the men, I know that the Lord hath given you the land, and that the feare of you is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard, how the Lord dried up the water of the red sea before you, when ye came out of Egypt, and what you did unto the two Kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og, whom ye utterly destroyed:

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heaven above, and in the earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, that as I have shewed you mercy, ye will also shew mercy unto my fathers house, and give me a true token,

13 And that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have: and that ye will deliver our souls from death.

14 And the men answered her, Our life for you to die, if ye utter not this our business: and when the Lord hath given us the land, we will deale mercifully and truly with thee.

15 Then she let them down by a cord throow the window: for her house was upon the town wal, and she dwelt upon the wall:

* Hebr. 11. 31. James 2. 25. f Or, saviours house, or house.

b Though the wicked see the hand of God upon them, yet they repent not, but seek how they may by their power and policy resist his working.

c Meaning, upon the house: for then their houses were flat above, so that they might do their business thereupon.

d For so God promised, Deut. 28. 7. chap. 5. 1.

* Exod. 14. 21. 22.

* Chap. 4. 23.

* Num. 21. 24.

f Or, melted.

g Or, spirit.

e Herein appeareth the great mercy of God, that in this common destruction, he would draw a most miserable sinner to repent, and confesse his Name.

* Or, liver.

f We warrant you, on paine of our lives.

g Which was neere unto the city.

h We shall be discharged of our oath, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be delivered.

i He ſhall be guilty of his own death.

k So that others ſhould thinke to eſcape by the ſame means.

l Or, ſcarlet coloured.

l To wit, the river Jordan.

a Which according to the E-brewes was in March, and about 40. dayes after Moſes death. b Which time was given for to prepare them victuals, Chap. 1. 11.

z Or, a mile.

16 And ſhe ſaid unto them, Goe you into the mountaine, leſt the purſuers meet with you, and hide yourſelves there three dayes, untill the purſuers be returned: then afterward may ye go your way.

17 And the men ſaid unto her, We will be blameleſſe of this thine oath, which thou haſt made us ſwear.

18 Behold, when we come into the land, thou ſhalt bind this cord of red threed in the window, whereby thou letteſt us down, and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home to thee.

19 And whoſoever then goeth out at the doores of thine houſe into the ſtreet, his bloud ſhall be upon his head, and we will be guiltleſſe: but whoſoever ſhall be with thee in the houſe, his bloud ſhall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quit of thine oath, which thou haſt made us ſwear.

21 And ſhe answered, according unto your words, ſo be it: then ſhe ſent them away, and they departed, and ſhe bound the red cord in the window.

22 ¶ And they departed, and came into the mountain, and there abode three dayes untill the purſuers were returned: and the purſuers fought them throughout all the way, but found them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed over, and came to Joshua the ſon of Nun, and told him all things that came unto them.

24 Alſo they ſaid unto Joshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the countrey faint becauſe of us.

CHAP. III.

3 Joshua commandeth them to depart when the Arke remooveth. 7 The Lord promiſeth to exalt Joshua before the people. 9 Joshua exhortation to the people. 16 The waters part aſunder while the people paſſe.

Then Joshua roſe very early, and they removed from Shittim, and came to Jordan, he, and all the children of Iſrael, and lodged there, before they went over:

2 And after three dayes the Officers went throughout the hoſte,

3 And commanded the people, ſaying, When ye ſee the Arke of the Covenant of the Lord your God, and the Priests of the Levites bearing it, ye ſhall depart from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubites by meaſure: ye ſhall not come neer unto it, that ye may know the way, by the which ye ſhall goe: for ye have not gone this way in times paſt.

5 (Now Joshua had ſaid unto the people, Sanctifie yourſelves: for to morrow the Lord will do wonders among you.)

6 Alſo Joshua ſpake unto the Priests, ſaying, Take up the Ark of the Covenant, and go over before the people: ſo they tooke up the Arke of the Covenant, and went before the people.

7 ¶ Then the Lord ſaid unto Joshua, This day wil I begin to magnifie thee in the fight of all Iſrael, which ſhal know, that as I was with Moſes, ſo will I bee with thee.

8 Thou ſhalt therefore command the Priests that bear the Ark of the Covenant, ſaying, When ye are come to the brink of the waters of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ Then Joshua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joshua ſaid, Hereby ye ſhall know that the living God is among you, and that he will certainly caſt out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgathites, and the Amorites, and the Jebuſites.

11 Behold the Ark of the Covenant of the Lord of all the world paſſeth before you into Jordan.

12 Now therfore take from among you twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And as ſoone as the ſoles of the feet of the Priests (that beare the Arke of the Lord God, the Lord of all the world) ſhall ſtay in the waters of Jordan, the waters of Jordan ſhall be cut off: for the waters that come from above, ſhall ſtand ſtill upon an heape.

14 ¶ Then when the people were departed from their tents to go over Jordan, the Priests bearing the Arke of the Covenant went before the people.

15 And as they that bare the Ark came unto Jordan, and the feet of the Priests that bare the Ark were dipped in the brink of the water (* for Jordan uſeth to fill all his banks all the time of harveſt.)

16 Then the waters that came downe from above, ſtayed and roſe up on an heape, and departed farre from the city of Adam, that was beſide Zaretan: but the waters that came down toward the Sea of the wilderneſſe, even the ſalt Sea, failed, and were cut off: ſo the people went right over againſt Jericho.

17 But the Priests that bare the Ark of the Covenant of the Lord, ſtood dry within Jordan * ready prepared, and all the Iſraelites went over dry, untill all the people were gone cleane over through Jordan.

* Levit. 20. 7. Num. 41. 12. Chap. 7. 13. 1 Sam. 16. 5.

* Chap. 1. 5.

c Even in the channell, where the ſtreame had run, as verſ. 17.

d By this miracle in dividing the water.

e Which ſhould ſet up twelve ſtones in remembrance of the benefit.

* Pſal. 114. 3.

* Aſſ. 7. 46.

* 1 Chron. 12. 15.

f Becauſe the River was ſwelled at this time to be full, the miracle is ſo much the greater.

g Either ſaying till the people were paſt, or ſome ready, ſuch as though they had been upon dry land.

C H A P. IV.

² God commanded Ioshua to set up twelve stones in Jordan.
¹⁸ The waters returne to their old course. ²⁰ Other twelve stones are set up in Gilgal. ²¹ This miracle must be declared to the posterity.

ANd when all the people were wholly gone * over Jordan, (after the Lord had spoken unto Ioshua, saying,

² Take you twelve men out of the people, out of every tribe a man,

³ And command you them, saying, Take you hence out of the mids of Jordan, out of the place where the Priests stood in a ^a readines, twelve stones, which ye shall take away with you, and leave them in the ^b lodging where you shall lodge this night.)

⁴ Then Ioshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

⁵ And Ioshua said unto them, Go over before the Arke of the Lord your God, even through the mids of Jordan, and take up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel,

⁶ That this maybe a signe among you, that when your * children shall aske their fathers in time to come, saying, What *meane* you by these stones?

⁷ Then ye may answer them, That the waters of Jordan were cut off before the Ark of the Covenant of the Lord: *for* when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memoriall unto the children of Israel for ever.

⁸ Then the children of Israel did even so as Ioshua had commanded, and tooke up twelve stones out of the mids of Jordan as the Lord had said unto Ioshua, according unto the number of the tribes of the children of Israel, and caried them away with them unto the lodging, and laid them down there.

⁹ And Ioshua set up ^a twelve stones in the mids of Jordan, in the place where the feet of the Priests, which bare the Ark of the Covenant stood, and there have they continued unto this day.

¹⁰ ¶ So the Priests, which bare the Ark, stood in the mids of Jordan; untill every thing was finished that the Lord had commanded Ioshua to say unto the people, according to all that Moses charged Ioshua: then the people hasted and went over.

¹¹ When all the people were cleane passed over, the Ark of the Lord went over also, and the Priests * before the people.

¹² * And the sons of Reuben, and the sons of Gad, and half the tribe of Manasseh went over before the children of Israel armed, as Moses had charged them.

¹³ Even fourty thousand prepared for

war, went before the * Lord unto battell, into the plain of Jericho.

¹⁴ That day the Lord magnified Ioshua in the sight of all Israel, and they † feared him; as they feared Moses; all the dayes of his life.

¹⁵ And the Lord spake unto Ioshua, saying,

¹⁶ Command the Priests that bear the Arke of the Testimonie, to come up out of Jordan.

¹⁷ Ioshua therefore commanded the Priests, saying, Come ye up out of Jordan.

¹⁸ And when the Priests that bare the Arke of the Covenant of the Lord were come up out of the mids of Jordan, and as soone as the soles of the Priests feet were set on the dry land; the waters of Jordan returned unto their place, and flowed over all the banks thereof, as they did before.

¹⁹ ¶ So the people came up out of Jordan the tenth day of the ^b first month, and pitched in Gilgal, in the Eastside of Jericho.

²⁰ And the twelve stones, which they tooke out of Jordan, did Ioshua pitch in Gilgal.

²¹ And he spake unto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What *mean* these stones?

²² Then ye shall shew your children, and say, Israel came over this Jordan on dry land,

²³ For the Lord your God dried up the waters of Jordan before you, untill ye were gone over, as the Lord your God did the red Sea, * which he dried up before us, till we were gone over,

²⁴ That all the people of the ⁱ world may know that the hand of the Lord is mighty, that ye might fear the Lord your God continually.

C H A P. V.

¹ The Canaanites are afraid of the Israelites. ² Circumcision is commanded the second time. ¹⁰ The Passover is kept. ¹² Manasseh is censured. ¹³ The Angel appeareth unto Ioshua.

NOW when all the kings of the * Amorites, which were beyond Jordan Westward, and all the kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Jordan before the children of Israel untill they were gone over, their heart fainted: and there was no courage in them any more, because of the children of Israel.

² ¶ That same time the Lord said unto Ioshua, * make thee sharp knives, ^b and return, and circumcise the sons of Israel the second time.

³ Then Ioshua made him sharp knives, and circumcised the sons of Israel in the ^c hill of the foreskins.

⁴ And this is the cause why Ioshua circumci-

^f That is, before the Arke.

[†] Or, reverenced him.

^g Because the Arke testified Gods presence, and the tables of the law contained therein, signified Gods will toward his people.

^h Called Abib or Nisan, containing part of March and part of April.

^{* Exod. 14. 21. 22.}

ⁱ Gods benefits serve for a further condemnation to the wicked, and stirre up his reverence him, and so obey him.

^a The Amorites were on both sides Jordan, whereof two kings were slaine already on the side toward Moab.

^{* Exod. 4. 25. b} For now they had left it off, about 40. years.

^c Gilgal was so called, because they were there circumcised.

circumcised: all the people, ^{even} the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were born in the wildernesse by the way after they came out of Egypt, were ^d not circumcised.

^d For they looked daily to remove at the Lords commandment, which thing they that were new circumcised could not doe without great danger.

6 For the children of Israel walked forty years in the wildernesse, till all the people of the men of war that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: unto whom the Lord sware that hee would not shew them the land, ^{*} which the Lord had sworn unto their fathers, that he would give us, ^{even} a land that floweth with milke and honey.

^{*} Num. 14. 23.

7 So their sons whom he raised up in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the camp till they ^e were whole.

^e For their sore was so grievous that they were not able to remove.

9 After, the Lord said unto Joshua, This day I have taken away the ^f shame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day.

^f By bringing you into this promised land contrary to the wicked opinion of the Egyptians, or the fore-kinne, whereby you were like to the Egyptians.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Paschever, the fourteenth day of the moneth at even, in the plain of Jericho.

11 And they did eat of the corne of the land, on the morrow after the Paschever, unleavened bread, and parched corn in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corn of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that year.

^{*} Exod. 23. 23.

13 ¶ And when Joshua was by Jericho, he lift up his eyes and looked: and behold, there stood a ^{*} man against him, having a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

14 And he said, Nay, but ^{as} a captain of the hoste of the Lord am I now come: then Joshua fell on his face to the earth, and ^s did worship, and said unto him, What saith my Lord unto his servant?

^s In that that Joshua worshippeth him, he acknowledgeth him to be God, and in that, that becalleth himselfe the Lords captain, he declareth himselfe to bee Christ.

^{*} Exod. 3. 5.
^{*} Ruth. 4. 7.
^{*} Acts. 7. 33.

15 And the Captain of the Lords host said unto Joshua, ^{*} Loose thy shoe off thy foot: for the place whereon thou standest, is holy: and Joshua did so.

CHAP. VI.

³ The Lord instructeth Joshua what he should doe as touching Jericho. ⁶ Joshua commandeth the Priests and warriors what to doe. ²⁰ The walls fall. ²³ Rahab is saved. ²⁴ All is burnt save gold and metall. ²⁶ The curse of him that buildeth the City.

NOW Jericho was ^a shut up, and ^b closed, ^c because of the children of Israel: none might go out, nor enter in.

^a That none could goe out.
^b That none could come in.
^c For feare of the Israelites.

2 And the Lord said unto Joshua, Behold, I have given into thine hand Jericho, and the king thereof, ^{and} the strong men of warre.

3 All ye therefore ^{that be} men of warre, shall compass the City, in going round about the city ^d once: thus shall you do six days:

^d Every day once.

4 And seven Priests shall beare seven trumpets of ^e rams horns before the Arke: and the seventh day yee shall compass the city seven times, and the Priest shall blow with the trumpets.

^e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

5 And when they make a long blast with the rams horns, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall down flat, and the people shall ascend up, every man straight before him.

6 ¶ Then Joshua the son of Nun called the Priests, and said unto them, Take up the Ark of the Covenant, and let seven Priests beare seven Trumpets of rams horns before the Ark of the Lord.

7 But he said unto the people, ^f Go and compass the City: and let him that is armed go forth before the Ark of the Lord.

^f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

8 ¶ And when Joshua had spoken unto the people, the seven Priests bare the seven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Ark of the Covenant of the Lord followed them.

9 ¶ And the men of arms went before the Priests, that blew the trumpets: then the ^g gathering host came after the Arke, as they went and blew the trumpets.

^g Meaning, the reward wherein was the standard of the tribe of Dan, Num. 10. 35.

10 (Now Joshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, untill the day that I say unto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the city, and went about it ^h once: then they returned into the host, and lodged in the Campe.

^h For that day.

12 And Joshua rose early in the morning, and the Priests bare the Ark of the Lord.

13 Also seven Priests bare seven trumpets of rams horns, & went before the Ark of the Lord, & going, blew with the trumpets: and the men of arms went before them, but the ⁱ gathering host came after the Arke of the Lord, as they went and blew the trumpets.

ⁱ The tribe of Dan, was so called, because it marched last, and gathered up whatsoever was left of others.

14 And the second day they compassed the city once, and returned into the host: thus they did six dayes.

15 And when the seventh day came, they rose early, ^{even} with the dawning of the day, and

^k Besides every day once, for the space of six dayes.

and compassed the city after the same manner ^k seven times: only that day they compassed the city seven times.

16 And when the Priests had blowne the trumpets the seventh time, Joshua said unto the people, Shout: for the Lord hath given you the city.

^l That is, appointed wholly to be destroyed.

17 And the city shall be ^l an execrable thing, both it, and all that are therein, unto the Lord: only Rahab the harlot shall live, she, and all that are with her in the house: for ^{*} she hid the messengers that we sent.

^{*} Chap. 2. 4.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selves execrable, and in taking of the execrable thing, make also the hoste of Israel ^{*} execrable, and trouble it.

^{*} Levit. 27. 21. Num. 21. 2. Deut. 13. 15. 17.

19 But all silver, and gold, and vessels of brasse, and yron shall be ^m consecrate unto the Lord, and shall come into the Lords treasure.

^m And therefore cannot bee put to any private use, but must be first molten, and then serve for the Tabernacle.

20 So the people shouted, when they had blown the trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: & the ^{*} wall fell down flat: so the people went up into the city, every man straight before him: and they took the city.

[†] Hebr. 11. 30.

21 And they utterly destroyed all that was in the city, both man and woman, young, and old, and ox, and sheep, and asse, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, & all that she hath, ^{*} as ye sware to her.

^{*} Chap. 2. 14. Hebr. 11. 31.

23 So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them ⁿ without the hoste of Israel.

ⁿ For it was not lawful for strangers to dwell among the Israelites, till they were purged.

24 After, they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brasce and yron, they put into the treasure of the ^o house of the LORD.

^o Meaning, the Tabernacle.

25 So Joshua saved Rahab the harlot, and her fathers household, and all that she had, and she ^p dwelt in Israel even unto this day, because she had hid the messengers, which Joshua sent to spie out Jericho.

^p For she was married to Salmon prince of the tribe of Judah, Mat. 1. 5.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth this city Jericho: ^q he shall lay the foundation thereof in his eldest son, and in his youngest son shall he set up the gates of it.

^q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1 King. 16. 34.

27 So the Lord was with Joshua, and he was famous throughall the world.

CHAP. VII.

¹ The Lord is angry with Achan. ⁴ They of Ai put the Israelites to flight. ⁶ Joshua prayeth to the Lord. ¹⁶ Joshua enquireth out him that sinned, and stoned him, and all his.

BUt the children of Israel committed a trespass in the ^a excommunicate thing: for ^{*} Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

^a In taking that which was commanded to be destroyed. ^{*} Chap. 22. 20. 1 Chron. 2. 7.

2 And Joshua sent men from Jericho to ^b Ai, which is beside Bethaven, on the East-side of Beth-el, and spake unto them, saying, Go up, and view the countrey. And the men went up and viewed Ai,

^b This was a city of the Amorites: for there was another so called among the Amorites. Jer. 49. 3. The first Ai is called Aiath, Isa. 19. 28.

3 And returned to Joshua, and said unto him, Let not all the people goe up, but let as it were two or three thousand men goe up, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the ^c men of Ai smote of them upon a thirty and six men: for they chased them from before the gate unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted away like water.

^c God would by this overthrow, make them more earnest to search out and punish the sin committed.

6 ¶ Then Joshua rent his clothes, and fell to the earth upon his face before the Arke of the Lord, untill the eventide, he, and the Elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver us into the hand of the Amorites, and to destroy us? would God we had bin content to dwell on the ^d other side Jordan.

^d This infirmity of his faith, sheweth how wee are inclined of nature to distrust.

8 O Lord, what shall I say, when Israel turn their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass us, and destroy our name out of the earth: and what wilt thou doe unto thy mighty ^e Name?

^e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend us from them.

10 ¶ And the Lord said unto Joshua, Get thee up: wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have transgressed my Covenant, which I commanded them: for they have even taken of the excommunicate thing, and have also stollen, and dissembled also, and have put it even with their own stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but have turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye ^f destroy the excommunicate from among you.

^f Then to suffer wickedness unpunished, is to refuse God willingly.

13 Up therefore, sanctifie the people, and say, Sanctifie your selves against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O

g Meaning, the man that tooke of the thing forbidden.

Israel, *therefore* ye cannot stand against your enemies, untill ye have put the ^g execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

h That is found guilty, either by lots, or by the judgement of Urim, Numb. 27. 21.

15 And he that is ^h taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and took the family of the Zarahites, and he brought the family of the Zarahites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken.

i By declaring the truth: for God is glorified when the truth is confessed.

19 Then Joshua said unto Achan, my son, I beseech thee, give glory to the Lord God of Israel, and ⁱ make confession unto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus, and thus have I done.

k Such a rich garment as the states of Babylon did wear.

21 I saw among the spoil a goodly ^k Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I covered them, and took them: and behold, they lie hid in the earth in the midst of my tent, and the silver under it.

22 ¶ Then Joshua sent messengers, which ran unto the tent, and behold, it was hid in his tent, and the silver under it.

23 Therefore they tooke them out of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them before the Lord.

l Or, nephew.

24 Then Joshua took Achan the ^l son of Zerah, and the silver, and the garment, and the ^l wedge of gold, and his ^m sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them unto the valley of Achor.

1 Some read, a place: others a rod, and some a tongue.
m This judgement only appertaineth to God, and to whom hee will reveale it: to man he hath commanded not to punish the child for the fathers fault.
Deut 24. 16.

25 And Joshua said, ⁿ In as much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

n He declareth that this is Gods judgement, because hee had offended, and caused others to be slain.

26 And they cast upon him a great heap of stones unto this day: and ^o the Lord

turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The King thereof is hanged. 30 Joshua setteth up an Altar. 32 He writeth the Law upon stones, 35 And readeth it to all the people.

AFTER, the LORD said unto Joshua, ^{*} Fear not, neither be thou faint-hearted: take all the men of warre with thee, and arise, go up to Ai: behold, I have given into thine hand the king of Ai, and his people, and his city, and his land.

* Deut. 1. 21, 25, and 7. 18.

2 And thou shalt do to Ai, and to the king thereof, as thou diddest unto ^{*} Jericho and to the king thereof: neverthelesse the spoil thereof and ^{*} the cattell thereof shall ye take unto you for a prey: thou shalt lie in wait against the city on the ^a backe side thereof.

* Chap. 6. 21.

* Deut. 20. 14.

a Meaning, on the West side, as ver. 9.

3 ¶ Then Joshua arose, and all the men of warre to go up against Ai: and Joshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye ^b shall lie in wait against the city on the backe side of the city: go not very far from the city, but be ye all in a readinesse.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policy of his people.

5 And I and all the people that are with me, will approach unto the city: and when they shall come out against us, as they did at the first time, then will we flee before them.

6 For they will come out after us, till we have brought them out of the city: for they will say, They flee before us as at the first time: so we will flee before them.

7 Then you shall rise up from lying in wait, and [†] destroy the city: for the Lord your God will deliver it into your hand.

† Or, drive out (the inhabitants) of the city.

8 And when ye have taken the city, ye shall set it on fire: according to the commandment of the Lord shall ye do: behold, I have charged you.

9 ¶ Joshua then sent them forth, and they went to lie in wait, and abode between Bethel & Ai, on the Westside of Ai: but Joshua lodged that night ^c among the people.

c With the rest of the army.

10 And Joshua rose up early in the morning, and ^d numbred the people: and he and the Elders of Israel went up before the people *against* Ai.

d That is, viewed or mustered them, and set them in aray.

11 Also all the men of warre that were with him, went up and drew neer, and came against the city, and pitched on the Northside of Ai: and there was a valley between them and Ai.

12 And he tooke about five thousand men, ^e and set them to lie in wait between Beth-el and Ai, on the Westside of the city.

e He sent these few, that the other which lay in ambush might not be discovered.

13 And the people set all the host that was on the North side against the city, and the

k For which before city, confounding Joshua were

the

the liers in wait on the West, against the city: and Joshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hastened and rose up early, and went out against Israel to battle, he and all his people, at the time appointed, before the plain: for he knew not that any lay in wait against him on the back side of the city.

15 Then Joshua and all Israel ^{as} beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together, to pursue after them: and they pursued after Joshua, and were drawn away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the LORD said unto Joshua, Stretch out the spear that is in thine hand, toward Ai: for I will give it into thine hand: and Joshua stretched out the spear that he had in his hand toward the city.

19 And they that lay in wait, arose quickly out of their place, and ran as soone as he had stretched out his hand, and they entered into the city, and took it, and hastened, and set the city on fire.

20 And the men of Ai looked behinde them, and saw it: for lo, the smoke of the city ascended up to ^{the} heaven, and they had no ^{power} to flee this way or that way: for the people that fled to the wilderness, turned back upon the pursuers.

21 When Joshua and all Israel saw that they that lay in wait, had taken the city, and that the smoke of the City mounted up, then they turned againe and slew the men of Ai.

22 Also the ^{other} issued out of the city against them: so they were in the mids of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remain nor escape.

23 And the King of Ai they took alive, and brought him to Joshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back again which he had stretched out with the spear, untill he had utterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoil of this city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, ^{or} a wilderness unto this day.

29 And the king of Ai he hanged on a tree, unto the evening. And as soon as the Sun was down, Joshua commanded ^{that} they should take his carkeis down from the tree, and cast it at the entering of the gate of the city, and ^{lay} thereon a great heape of stones, that remaineth unto this day.

30 ¶ Then Joshua built an Altar unto the Lord God of Israel, in mount Ebal,

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the ^{book} of the Law of Moses, an altar of whole stone, over which no man had lift an iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 Also he wrote there upon the stones, a rehearfall of the Law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Judges stood on this side of the Ark, and on that side, before the Priests of the Levites, which bare the ark of the covenant of the Lord) as well the stranger, as he that is born in the country: half of them were over against mount Gerizim, and half of them over against mount Ebal, ^{as} Moses the servant of the Lord had commanded before, that they should blesse the people of Israel.

34 Then afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses had commanded, which Joshua read not before all the congregation of Israel, ^{as well before} the women and the children, as the stranger that was conversant among them.

CHAP. IX.

1 ^{Divided} kings assemble themselves against Joshua. 3 The craft of the Gibeonites. 15 Joshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.

And when all the kings that ^{were} beyond Jordan, in the mountaines and in the valleyes, and by all the coasts of the great sea over against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites) heard thereof.

2 They gathered themselves together, to fight against Joshua, and against Israel with one accord.

3 ¶ * But the inhabitants of Gibeon heard

f To the intent that they in the city might the better discover his army.

g As they which feared to flee for fear.

h Or, lift up the banner, to signify when they shall invade the city.

i Or, toward the heaven.
j Or, place.

k Which came out of the ambush.

* Deut. 7. 2.

k For the fire which they had before set in the city, was not to consume it, but to signify unto Joshua that they were entered.

* Num. 31. 22. 28.
Deut. 21. 23.

l That it could never be built again.

m According as it was commanded, Deut. 21. 23.

* Chap. 7. 25. 26.

* Exod. 20. 25.
Deut. 27. 5.

n Meaning, the ten Commandments, which are the sum of the whole Law.

* Deut. 11. 29;
and 27. 12. 13.

* Deut. 31. 12. 13.
o So neither young nor old, man, nor woman, were exempted from hearing the word of the Lord.

a In respect of the plain of Moab.

b The maine sea called Mediterraneum.

* Exod. 21. 1.

heard what Joshua had done unto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and feigned themselves ambassadors, and took old sacks upon their asses, and old bottels for wine, both rent and ^c bound up,

^c Because they were all worn.

5 And old shoes and clouted upon their feet: also the raiment upon them *was* old, and all their provision of bread was dried, and moulded.

6 So they came unto Joshua into the host to Gilgal, and said unto him, and unto the men of Israel, we become from a far country: now therefore make a league with us.

7 Then the men of Israel said unto the ^d Hivites, It may be that thou dwellest among us, how then can I make a league with thee?

^d For the Gibeonites and the Hivites were all one people.

8 And they said unto Joshua, We are thy servants. Then Joshua said unto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy servants are come, for ^e the Name of the Lord thy God: for we have heard his fame, and all that he hath done in Egypt,

^e Even the idolaters for feare of death will pretend to honour the true God, and receive his religion.

10 And all that he hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heibon, and to Og king of Bashan, which were at Ashtoroth.

11 Wherefore our Elders, and all the inhabitants of our country spake to us, saying, Take victuals ^f with you for the journey, and go to meet them, and say unto them, We are your servants: now therefore make ye a league with us.

^f Eat in your hand

^f The wicked lack no art, nor spare no lies to set forth their policy, when they will deceive the servants of God.

12 This our ^g bread we took it hot with us for victuall out of our houses, the day we departed to come unto you: but now behold, it is dried, and it is moulded.

13 Also these bottels of wine which we filled, *were* new, and lo, they be rent, and these our garments and our shoes are old, by reason of the exceeding great journey.

14 ¶ And the ^h men accepted *their tale* concerning their victuals, and counselled not with the mouth of the Lord.

15 So Joshua made peace with them, and made a league with them, that he would suffer them to live: also the princes of the congregation sware unto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their ^h journey, and came unto their Cities the third day, and their Cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.

^h From Gilgal.

18 And the children of Israel slew them

not, because the Princes of the congregation had sworn unto them by the Lord God of Israel: wherefore all the congregation ⁱ murmured against the Princes.

ⁱ Fearing lest for their fault & plague of God should have light upon them all.

19 Then all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will do to them, and let them live, lest the wrath be upon us, because of the ^k oath which we sware unto them.

^k This doth we establish rash oaths, but sheweth Gods mercy toward his, which would not punish the for their fault.

21 And the princes said unto them again, Let them live, but they shall hew wood, and draw water unto all the congregation, as the princes appoint them.

22 Joshua then called them, and talked with them, and said, Wherefore have ye beguiled us, saying, We are very farre from you, when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for ^l the house of my God.

^l For the uses of the Tabernacle, & of the Temple when it shall be built.

24 And they answered Joshua, and said: Because it was told thy servants, that the Lord thy God had ^m commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our lives at the presence of you, and have done this thing:

^m Deut. 7. 1.

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to do unto us.

26 Even so did he unto them, and delivered them out of the ⁿ hand of the children of Israel, that they slew them not.

ⁿ Who were minded to put them to death for feare of Gods wrath.

27 And Joshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the ⁿ Altar of the Lord unto this day, in the place which he should chuse.

ⁿ That is, for the sacrifices of the Temple, as verbe 23.

CHAP. X.

¹ Five kings make warre against Gibeon, whom Joshua discomfith. ¹¹ The Lord rained hailstones and slew many. ¹² The Sunne standeth at Joshuas prayer. ²⁶ The five kings are hanged. ²⁹ Many more cities and kings are destroyed.

Now when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai and had destroyed it, (^o for as he had done to Jericho and to the king thereof, so he had done to ^p Ai, and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

^o Chap. 6. 15. 21.

^p Chap. 8. 3. 23. 29.

2 Then they feared exceedingly: for Gibeon was a great city, as one of the royal cities: for it was greater then Ai, and all the men thereof *were* mighty.

3 Wherefore ^q Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto

^q That is, Lord of Justice: so they take to themselves glorious names, when indeed they be very enemies against God and all justice.

Japia

Japia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for they have made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up, they with all their hosts, and besieged Gibeon, and made war against it.

^b So envious the wicked are, when any depart from their band.

6 And the men of Gibeon sent unto Joshua, *even* to the host to Gilgal, saying, Withdraw not thine hand from thy servants: come up to us quickly, and save us, and help us: for all the kings of the Amorites which dwell in the mountaines, are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the men of might.

8 ¶ And the Lord said unto Joshua, *c* Feare them not: for I have given them into thine hand: none of them shall stand against thee.

^c Left Joshua should have thought that God had sent his great power against him, for his unlawfull league with the Gibeonites, the Lord there strengtheneth him.

9 Joshua therefore came unto them suddenly: *for* he went up from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, *and* were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them, untill Azekah, and they died: *they were* more that died with the ^d hail-stones, then they whom the children of Israel slew with the sword.

^d So we see that all things serve to execute Gods vengeance against the wicked.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord gave the Amorites before the children of Israel, and he said in the sight of Israel, * *Sunne, stay thou in Gibeon, and thou Moon in the valley of Ajalon.*

* Isa. 28. 21.

13 And the Sun abode, and the Moon stood still, untill the people avenged themselves upon their enemies: (is not this written in the book of * *Jasher?*) so the Sunne abode in the mids of the heaven, and hasted not to go down for a whole day.

^e Some read the booke of the righteous, meaning Moses: the Chaldee text readeth, in the book of the law: but it is like that it was a book thus named, which is now lost. ^f By taking away the enemies hearts and destroying them with hail-stones.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord ^f fought for Israel.

15 ¶ After, Joshua returned, and all Israel with him unto the camp to Gilgal:

16 But the five kings fled and were hid in a cave at Makkedah.

17 And it was told Joshua, saying, The

five kings are found hid in a cave at Makkedah.

18 Then Joshua said, *Roule* great stones upon the mouth of the cave, and set men by it for to keep them.

19 But stand ye not still: follow after your enemies, and [†] smite all the hindmost, [†] suffer them not to enter into their Cities: for the Lord your God hath given them into your hand. [†] *Bbr. cut off all their train, or tail.*

20 And when Joshua and the children of Israel had made an end of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the camp to Joshua at Makkedah in ^g peace: no man moved his tongue against the children of Israel. ^g *Or, in safety, so that none gave them so much as an evil word.*

22 After, Joshua said, Open the mouth of the cave, and bring out these five kings unto me forth of the cave.

23 And they did so, and brought out those five kings unto him forth of the cave; *even* the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings unto Joshua, Joshua called for all the men of Israel, and said unto the chief of the men of warre, which went with him, Come neer, set your feet upon the ^h necks of these kings: and they came neer and set their feet upon their necks. ^h *Signifying, what should become of the rest of Gods enemies, seeing these kings themselves were not spared.*

25 And Joshua said unto them, Feare not, nor be faint-hearted, *but* be strong and of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

26 So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still upon the trees untill the evening.

27 And at the going down of the Sun, Joshua gave commandement, that they should take * them down off the trees, and cast them into the cave (wherein they had been hid) and they laid great stones upon the caves mouth, *which remaine* untill this day. ^{* Deut. 21. 23. Chap. 8. 29.}

28 ¶ And that same day Joshua tooke [†] Makkedah, and smote it with the edge of the sword, and the king thereof destroyed he with them; and [†] all the souls that were therein, he let none remaine: for he did to the king of Makkedah * as he had done to the king of Jericho. [†] *Joshua taketh Makkedah.* [†] *Or, every person.* ^{* Chap. 6. 21.}

29 Then Joshua went from Makkedah, and all Israel with him unto Libnah, and fought against Libnah.

30 And the Lord gave [†] it also & the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the

[†] *Libnah is taken.*

R 5 [†] *foules*

† Or, perfum.

† soules that were therein: he let none remain in it: for he did unto the king thereof, as he had done unto the King of Jericho.

31 ¶ And Joshua departed from Libnah, and all Israel with him unto Lachish, and besieged it, and assaulted it.

† Lachish is taken.

32 And the Lord gave † Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all as he had done to Libnah.

† The king of Gezer is slain.

33 ¶ Then Horam king of † Gezer came up to help Lachish: but Joshua smote him and his people untill none of his remained.

† Eglon is taken.

34 ¶ And from Lachish Joshua departed unto † Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they took it the same day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed the same day, according to all that he had done to Lachish.

† Hebron is taken.

36 Then Joshua went up from Eglon, and all Israel with him unto Hebron, and they fought against it.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

† Debir is taken.

38 ¶ So Joshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the souls that were therein, he left none remain: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

† Some read. Affedoth, which signifieth the diicents of the hills.

40 ¶ So Joshua smote all the hill countries, and the south countries, and the valleys, and the † hill sides, and all their kings, and let none remain, but utterly destroyed every soul, as the Lord God of Israel had commanded.

41 And Joshua smote them from Kadeshbarnea, even unto Azzah, and all the country of Goshen, even unto Gibeon.

k In one battell.

42 And all these kings, and their land did Joshua take at † one time, because the Lord God of Israel fought for Israel.

l Where the Arke was, there to give thanks for their victories.

43 Afterward, Joshua and all Israel with him returned unto the camp in † Gilgal.

C H A P. XI.

2 Divers Kings, and Cities, and Countreies overcome by Joshua.
15 Joshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

a The more Gods power appeareth, the more the wicked rage against it.

And when Jabin King of Hazor had heard this, then he † sent to Jobab King

of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And unto the kings that were by the North in the mountaines and plaines toward the south side of † Cinneroth, and in the valleys, and in the borders of Dor westward,

b Which the Evangelists call the lake of Genesareth, or Tiberias.

3 And unto the Canaanites, both by East, and by West, and unto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaines, and unto the Hivites under † Hermon in the land of Mizpeh.

c Which was mount Sion. † Deut. 4. 48.

4 And they came out, and all their hosts with them, many people, as the sand that is on the sea shoar for multitude, with horses and charrets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said unto Joshua, Be not afraid for them: for to morrow about this time will I deliver them all slain before Israel: thou shalt † hough their horses, and burn their charrets with fire.

d That neither they should serve to the use of war, nor the Israelites should put their trust in them.

7 Then came Joshua and all the men of war with him against them by the waters of Merom suddenly, and fell upon them.

8 And the Lord gave them into the hand of Israel: and they smote them, and chased them unto great Zidon, and unto † Misrephothmaim, and unto the valley of Mizpeh Eastward, and smote them untill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Joshua did unto them as the Lord bad him: he houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Joshua turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms.

11 Moreover, they smote all the † persons that were therein with the edge of the sword, utterly destroying all, leaving none alive, and he burnt Hazor with fire.

f Both men, women, and children.

12 So all the cities of those kings, and all the kings of them did Joshua take, & smote them with the edge of the sword, and utterly destroyed them, † as Moses the servant of the Lord had commanded.

g Nam. 33. 52. Deut. 7. 2.

13 But Israel burnt none of the cities that stood still in their † strength, save Hazor onely, that Joshua burnt.

h Which were strong by situation, and not hurt by war.

14 And all the spoil of these cities and the cattell, the children of Israel took for their prey, but they smote every † man with the edge of the sword, untill they had destroyed them, not leaving one alive.

i All mankind.

15 ¶ As the Lord † had commanded Moses his servant, so did Moses † command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses.

* Ezech. 34. 11.

* Deut. 7. 2.

16 So Joshua took all this land of the moun-

i That is, Samaria.

k So called, because it was barren, and without trees.
l Or, the valley of Gash.

* Chap. 9. 3.

1 That is, to give the over to themselves: and therefore they could not but rebel against God and seek their own destruction.

m One of which came Goliath, 1 Sam. 17. 4.

* Num. 26. 53. 55.

n From Gilgal where Joshua camped.

* Num. 21. 24. Deut. 3. 6.

o Or, Wilderness.

p Or, hill sides. Deut. 3. 17. and 4. 49. * Deut. 3. 11. Chap. 13. 12.

mountaines, and all the South, and all the land of Goshen, and the low country, and the plain, and the ⁱ mountain of Israel, and the low country of the same:

17 From the mount ^k Halak, that goeth up to Seir, even unto ^l Baal-gad in the valley of Lebanon, under mount Hermon: and all their Kings he took, and smote them, and slew them.

18 Joshua made warre long time with all those Kings.

19 Neither was there any city that made peace with the children of Israel, ^{*} save those Hivites that inhabited Gibeon: all other they took by battell.

20 For it came of the Lord, to ¹ harden their hearts, that they should come against Israel in battell, to the intent that they should destroy them utterly, and slaw them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Joshua, and destroyed the Anakims out of the mountains: as out of Hebron, out of Debir, out of Anab, and out of all the mountains of Judah, and out of all the mountains of Israel: Joshua destroyed them utterly with their Cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, ^m in Gath, and in Ashdod were they left.

23 So Joshua took the whole land, according to all that the Lord had said unto Moses: and Joshua gave it for an inheritance unto Israel ^{*} according to their portions through their tribes: then the land was at rest without war.

CHAP. XII.

1. 7 What Kings Joshua and the children of Israel killed on both sides of Jordan. 24 Which were in number thirty and one.

And these are the Kings of the land, which the children of Israel ^{*} smote and possessed their land, on the ^{*} other side Jordan toward the rising of the sun, from the river Arnon, unto mount Hermon, and all the plain Eastward.

2 ^{*} Sihon King of the Amorites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from half Gilead unto the river Jabbok, in the border of the children of Amimon.

3 And from the plaine unto the Sea of Cinneroth Eastward, and unto the Sea of the [†] plain, even the salt Sea Eastward; the way to Beth-jeshimoth, and from the fourth under the [†] springs of ^{*} Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the ^{*} remnant of the giants, which dwelt at Ashteroth, & at Edrei,

5 And reigned in mount Hermon, and

in Salcah, and in al Bashan, unto the borders of the Geshurites, and the Maachathires; and half Gilead, even the border of Sihon king of Heshbon:

6 Moses the servant of the Lord, and the children of Israel smote them: ^{*} Moses also the servant of the Lord gave *their land* for a possession unto the Reubenites; and unto the Gadites; and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the country, which Joshua and the children of Israel smote on this side Jordan, Westward; from Baal-gad in the valley of Lebanon, even unto the mount ^b Halak that goeth up to Seir, and Joshua gave it unto the tribes of Israel for a possession, according to their portions:

8 In the mountains, and in the valleys, and in the plains, and in the [†] hill sides, & in the wilderness, and in the South, *where were* the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hivites, & the Jebusites.

9 ¶ ^{*} The king of Jericho was one: ^{*} the king of Ai, which is beside Beth-el, one:

10 The ^{*} King of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the ^{*} king of Gezer, one:

13 The ^{*} king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The ^{*} king of Libnah, one: the king of Adullam, one:

16 The ^{*} king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepler, one:

18 The king of Aphek, one: the king of Latharon, one:

19 The king of Madan, one: the ^{*} king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam [†] of Carmel, one:

23 The king of Dor, in the country of Dor, one: the king of the ^{*} nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirty and one.

CHAP. XIII.

1 The borders and coasts of the land of Canaan. 2 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lev it is the inheritance of Levi. 21 Balak was slain.

Now when Joshua was old, & ^{*} stricken in yeares, the Lord said unto him, Thou

* Num. 32. 29. Deut. 3. 12. Chap. 13. 8.

b Read Chap. 11. verse 17.

† Or, in Ashdod.

* Chap. 6. 2. * Chap. 8. 29.

* Chap. 10. 23.

* Chap. 10. 33.

* Chap. 10. 39.

* Chap. 10. 29. 30.

* Chap. 10. 28.

* Chap. 11. 16.

† Or, near unto Carmel.

* Gen. 14. 1.

a Being almost an hundred and ten yeares old.

The inheritance of Reuben, Joshua, Gad, and halfe Manasseh

† Ebr. come into years.
b After that the enemies are overcome.

† Or, borders.

† Ebr. Sinner.
† Ebr. upon the face of Egypt.

† Ebr. Mezah.

† Or, the plain of Gad.

c Read Chap. 11, 8.

* Num. 32. 33.
Dent. 3. 13.
Chap. 22. 4.

† Or, valley.

* Dent. 3. 11.
Chap. 12. 4.

d Because they destroyed not all as God had commanded, they that remained were snares and prickles to hurt them, Num. 33. 55. Chap. 23. 13. Judg. 2. 3.

e Levi shall live by the sacrifices, Num. 18. 21.

Thou art old and † grown in age, and there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the † regions of the Philistims, and all Geshuri,

3 From † Nilus which is † in Egypt, even unto the borders of Ekron northward: this is counted of the Canaanites, even five lordships of the Philistims, the Azzithites, and the Ashdodites, the Elshkelonites, the Gittites, and the Ekronites, and the Avites:

4 From the South, all the land of the Canaanites, and the † cave that is beside the Sidonians, unto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sun rising from † Bahal-gad under mount Hermon, untill one come to Hamath.

6 All the inhabitants of the mountains from Lebanon unto † Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely divide thou it by lot unto the Israelites, to inherit, as I have commanded thee.

7 Now therefore divide this land to inherit, unto the nine tribes, and to the half tribe of Manasseh.

8 For with halfe thereof the Reubenites and the Gadites have received their inheritance, * which Moses gave them beyond Jordan Eastward, even as Moses the servant of the Lord had given them,

9 From Aroer that is on the brink of the river Arnon, and from the city that is in the mids of the † river, and all the plain of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan unto Salcha:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites: but the Geshurites & the Maachathites dwell among the Israelites even unto this day.

14 Onely unto the tribe of Levi he gave none inheritance, ^e but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said unto him.

15 ¶ Moses then gave unto the tribe of the children of Reuben inheritance, according to their families,

16 And their coast was from Aroer, that is on the brink of the river Arnon, and from

the city that is in the mids of the river, and all the plain which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plain: Dibon and † Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zereh-shahar in the mount of † Emek:

20 And Beth-Peor, and * Ashdodh-piggah, and Beth-jeshimoth:

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the Dukes of Sihon, dwelling in the country.

22 And Balaam the son of Beor the soothsayer did the children of Israel slay with the sword, among them that were slain.

23 And the border of the children of Reuben was Jordan with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and half the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heshbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir.

27 And in the valley Beth-aram, & Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, unto Jordan and the borders, even unto the Sea coast of Cinnereth, * beyond Jordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gave inheritance unto the half tribe of Manasseh: and this belonged to the half tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, even all Bashan, to wit, all the kingdom of Og King of Bashan, and all the townes of Jair which are in Bashan, threescore cities.

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, * were given unto the † children of Machir the sonne of Manasseh, to half of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plain of Moab beyond Jordan toward Jericho Eastward.

33 * But

† Or, high places of Baal.

† Or, the valley.
* Dent. 3. 17.

* Num. 31. 8.

f So that both they which obeyed wicked counsel, & the wicked counsellor perished by the just judgement of God.

g That is, in the land of Moab.

* Num. 32. 38.
h Meaning his nephews and posterity.

* Chap. 18. 7.

* Numb. 18. 20.

33 * But unto the tribe of Levi Moses gave none inheritance : for the Lord God of Israel is their inheritance, * as he said unto them.

C H A P. XIV.

² The land of Canaan was divided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was given him.

* Numb. 34. 17.

THese also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Joshua the son of Nun, and the chiefe fathers of the tribes of the children of Israel, distributed to them:

* Numb. 26. 55.
and 33. 54.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

a As Reuben and Gad, and halfe the tribe of Manasseh. Num. 32. 33.
b So though Levi lacked, yet were there still twelve tribes by this meane.

3 For Moses had given inheritance unto ^a two tribes and a halfe tribe, beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were ^b two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

* Numb. 35. 2.
Chap. 21. 2. 3.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenézite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning mee and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land: Numb. 14. 24.

7 Fourty yeare old was I, when Moses the servant of the Lord sent mee from Kadesh-barnea to espy the land, and I brought him word againe, as I thought in mine heart.

8 But my ^d brethren that went up with mee, discouraged the heart of the people: yet I followed still the Lord my God.

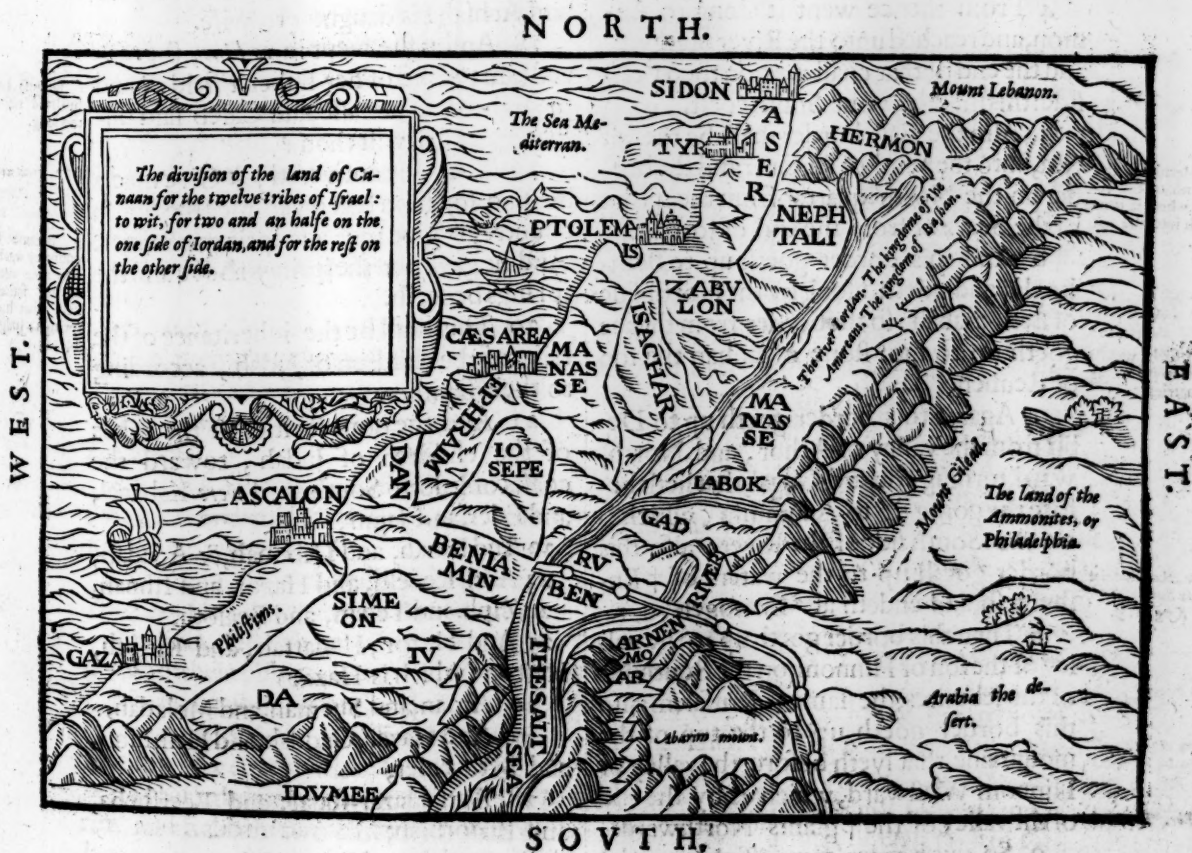
d Which were the ten other spies.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee alive, as he promised: this is the fourty and fift yeare since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and five yeare old:

11 And yet am as * strong at this time, as I was when Moses sent mee: as strong as I was then, so strong am I now, either for warre, or † for government.

† Ebr. to goe out, and come in.



12 Now therefore give me this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the \dagger Anakims were there, and the Cities great and walled) * if so be the Lord will be with mee, that I may drive them out, as the Lord said.

13 Then Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kiriath-arba: which *Arba* was a \dagger great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

The lot of the children of Judah, and the names of the Cities and villages of the same. 13 Caleb's portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Judah by their families: *even* * to the border of Edom, & the wilderness of * Zin, Southward on the South coast.

2 And their Southborder was the salt Sea coast, from the * point that looketh Southward.

3 And it went out on the South side toward Maaleth-akrabbim, and went along to Zin, and ascended up on the Southside unto Kadesh-barnea, and went along to Hezron, and went up to Adar, and set a compass to Karkaa.

4 From thence went it along to Azmon, and reached unto the River of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall be the salt Sea, unto the \dagger end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth up to Bethhogla, and goeth along by the North side of Beth-arabah: so the border from thence goeth up to the \dagger stone of Bohan the son of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Adummin, which is on the South side of the River: also this border goeth up to the waters of \dagger En-shemesh, and endeth at * En-rogel.

8 Then this border goeth up to the valley of the son of Hinnom, on the Southside of the Jebusites, the same is Jerusalem: also this border goeth up to the top of the mountaine that lyeth before the valley of Hinnom Westward, which is by the end of the valley of the \dagger giants Northward.

9 So this border compasseth from the

top of the mountain unto the fountain of the water of Nephtoah, & goeth out to the Cities of mount Ephron: and this border draweth to Baalah, which is \dagger Kiriath-jearim.

10 Then this border compasseth from Baalah Westward unto mount Scir, and goeth along unto the side of mount Jearim, which is Chefalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 And this border goeth out unto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are to the \dagger Sea.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh did Joshua give a part among the children of Judah, as the Lord commanded him, *even* * Kiriath-arba of the father of

14 And Caleb \dagger drove thence three sons of Anak, Sesshai, and Ahiman, and Talmai, the sons of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, *even* to him will I give Achsah my daughter to wife.

17 And Othniel, the son of Kenaz, the \dagger brother of Caleb tooke it: and he gave him Achsah his daughter to wife.

18 And as she went in to him, she moved him to aske of her father a field: \dagger and she lighted off her asse, and Caleb said unto her, What wilt thou?

19 Then she answered, \dagger Give mee a blessing: for thou hast given mee the South country: \dagger give mee also springs of water. And he gave her the springs above and the springs beneath.

20 This shall be the inheritance of the tribe of the children of Judah, according to their families.

21 And the utmost cities of the tribes of the children of Judah, toward the coasts of Edom Southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dibonah, & Adadah, 23 And Kedesh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kiriath, Hebron (which is Hazor)

26 Aman, and Shemah, and Moladah, 27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Jim, and Azem,

30 And

\dagger Or, giants.

\dagger This he spake of modesty, and not of doubting.

* Chap. 21. 12.

* Chap. 15. 13.

\dagger Either for his power or person.

* Num. 34. 3.

* Num. 33. 36.

\dagger The Hebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rock, or cape that goeth into the Sea.

\dagger Meaning, the mouth of the river where it runneth into the salt Sea.

\dagger Which was a mark to part their countries.

\dagger Or, the fountains of the Sun.

* 1 King. 1. 9.

\dagger Ebr. Rephaim.

\dagger Or, the City of wood.

\dagger Meaning, toward Syria.

* Chap. 14. 15.

\dagger This was done after the death of Joshua, Judg. 1. 10. 20.

\dagger Or, cousin.

\dagger Because her husband taried too long.

\dagger Or, grant me this petition.

\dagger Because her country was barren, shee desired of her father a field that had springs, Judg. 1. 14. 15.

^h Which before
was called Ze-
phath, Judg. 1. 17.

30 And Eltolad, and Chesil,^h and Hor-
mah,

31 And Ziklag, and Madmanna, and
Sanfannah,

32 And Lebaoth, and Shilhim, and
Ain, and Rimmon: all *these* cities are twenty
and nine with their villages.

33 ¶ In the low countrey *were* Eshtaol,
and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tap-
puah, and Enam,

35 Jarmuth, and Adullam, Socoh, and
Azekah,

36 And Sharaim, and Adithaim, and
Gederah, and Gederothaim: fourteene ci-
ties with their villages.

37 Zenam, and Hadafah, and Migdal-
gad,

38 And Dileam, and Mizpeh, and Jok-
theel,

39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and
Kithlish,

41 And Gederoth, Beth-dagon, and
Naamah, and Makkedah: sixteene cities
with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, & Nezib,

44 And Keilah, and Aczib, and Mare-
shah: nine cities with their villages.

[†] Ekr, daughter.

45 Ekron with her [†] townes and her
villages,

46 From Ekron, even unto the Sea, all
that lieth about Ashdod, with their vil-
lages.

[†] Meeting, Nilus,
as Chap. 23. 3.

47 Ashdod with her townes, and her
villages, unto the ⁱ River of Egypt, and the
great Sea *was* their coast.

48 ¶ And in the mountaines *were* Sha-
mir, and Jattir, and Socoh,

^h Which is also
called Kiriath-se-
pher, verse 15.

49 And Dannah, and ^h Kiriath-sannah
(which is Debir)

50 And Anab, and Ashmethoth, and A-
nim,

[†] Chap. 14. 15.

51 And Goshen, and Holon, and Gi-
loh: eleven cities with their villages.

52 Arab, and Dumah, and Elhean,

53 And Janum, and Beth-tappuah, and
Aphekah,

54 And Humtah, and ^{*} Kiriath-arba,
(which is Hebron) and Zior: nine cities
with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Iezreel, and Jokdeam, & Zanoah,

57 Kain, Gibeah, and Timnah: ten ci-
ties with their villages.

58 Hal-hul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and
Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-jea-
rim, and Rabbah: two cities with their vil-
lages.

61 ¶ In the wilderness *were* Beth-
arabah, Middin, and Secacah,

62 And Nibhan, and the ⁱ city of salt,
and En-gedi: six cities with their villages.

ⁱ Of this city the
salt Sea hath his
name.

63 Nevertheless, the Jebusites that
were the inhabitants of Jerusalem, could
not the children of Judah cast ^m out, but the
Jebusites dwell with the children of Judah
at Jerusalem unto this day.

^m That is, utterly,
though they flew
the most part, and
burnt their cities,
Judg. 1. 8.

CHAP. XVI.

ⁱ The lot or part of Ephraim. ^{io} The Canaanites dwelled a-
mong them.

And the lot fell to the ^{*} children of
Joseph from Jordan by Jericho, unto
the water of Jericho Eastward, and to the
wilderness that goeth up from Jericho by
the mount Beth-el:

^a That is, to E-
phraim and to his
children: for Ma-
nasse's portion
followeth.

2 And goeth out from Beth-el to ^{*} Luz,
and runneth along unto the borders of Ar-
chi to Ataroth,

^{*} Judg. 1. 26.

3 And goeth downe Westward to the
coast of Japhleti, unto the coast of Beth-
horon the nether, and to Gezer: and the
ends ^b thereof are at the Sea.

^b Of their inheri-
tance.

4 So the children of Joseph, Manasseh
and Ephraim ^c tooke their inheritance.

^c Severally, first
Ephraim, and
then Manasseh.

5 ¶ Also the borders of the children of
Ephraim according to their families, even
the borders of their inheritance on the
Eastside were Atroth-addar, unto Beth-
horon the upper.

6 And this border goeth out to the Sea,
unto Michmethah on the Northside, and
this border returneth Eastward unto Taa-
nath-shiloh, and passeth it on the Eastside
unto Janohah,

7 And goeth downe from Janohah to
Ataroth, and Naarath, and commeth to
Jericho, ^d and goeth out at Jordan.

^d For so farre the
coasts reach.

8 And this border goeth from Tap-
puah Westward unto the river Kanah, and
the ends thereof are at the Sea: this is the
inheritance of the tribe of the children of
Ephraim by their families.

9 And the ^{*} separate cities for the chil-
dren of Ephraim *were* among the inheri-
tance of the children of Manasseh: all the
cities with their villages.

^e Because Ephra-
im's tribe was far
greater then Ma-
nasseh, therefore
he had more ci-
ties.

10 And they cast not out the Canaa-
nites that dwelt in Gezer, but the Canaa-
nites dwell among the Ephraimites unto
this day, and served under tribute.

CHAP. XVII.

ⁱ The portion of the half tribe of Manasseh. ³ The daugh-
ters of Zelophehad. ¹³ The Canaanites are become tributaries:
¹⁴ Manasseh and Ephraim require a greater portion
of heritage.

This was also the lot of the tribe of
Manasseh: for he was the ^{*} first born
of Joseph, ^{io} of Machir the first born of
Manasseh, and the father of Gilead: now
because he was a man of war, he had Gi-
lead and Bashan.

^{*} Gen. 41. 51. and
46. 20. and 50. 23.
Numb. 32. 39.

* Numb. 26. 29.
a For the other
halfe tribe had
their portion be-
yond Jordan.

* Numb. 16. 33. and
27. 1. and 36. 2. 11.

b Among them of
our tribe.

c In the land of
Canaan: five to
the males, and o-
ther five to the
daughters of Ze-
lophehad.

d Meaning, the ci-
ty it selfe.

e Or, the brooke
of reeds.

f That is, toward
the maine Sea.

g In the tribe of
Asher and tribe of
Issachar.

h For at the first
they lacked cou-
rage, and after a-
greed with them
on condition,
contrary to Gods
commandement.

2 And also * of the * rest of the sons of Manasse by their families, *even* of the sons of Abiezer, and of the sons of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sons of Hephher, and of the sons of Shemida: these were the males of Manasse, the son of Joseph according to their families.

3 ¶ * But Zelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasse, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Elcazar the Priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our ^b brethren: therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to ^c Manasse, beside the land of Gilead and Bashan, which is on the other side of Jordan,

6 Because the daughters of Manasse did inherit among his sons, and Manasse's other sons had the land of Gilead,

7 ¶ So the borders of Manasse were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasse, but ^d Tappuah beside the border of Manasse *belongeth* to the sons of Ephraim.

9 Also this border goeth downe unto the ^e river Kanah Southward to the river: these cities of Ephraim *are* among the cities of Manasse: and the border of Manasse *is* on the Northside of the river, and the ends of it are at the ^f Sea.

10 The South pertaineth to Ephraim, and the North to Manasse, and the Sea is his border: and they met together in ^g Asher Northward, and in Issachar Eastward.

11 And Manasse had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her towns, and the inhabitants of Dor, with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *even* three countries:

12 Yet the children of Manasse ^h could not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake

unto Joshua, saying, Why hast thou given mee but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath ^b blessed mee: hitherto?

15 Joshua then answered them, If thou be much people, get thee up to the wood, and cut *trees* for thy selfe there in the land of the Perizzites, and of the giants, ⁱ if mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountain will not be enough for us: and all the Canaanites that dwell in the low country have charrets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Joshua spake unto the house of Joseph, to Ephraim, and to Manasse, saying, Thou art a great people, and hast great power, *and* shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, ^k and thou shalt cast out the Canaanites, though they have yron charrets, *and* though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the land to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole congregation of the children of Israel, came together at Shiloh: for they set up the ^a Tabernacle of the congregation there, after the land was subject unto them.

2 Now there remained among the children of Israel seven tribes, to whom ^b they had not divided their inheritance.

3 Therefore Joshua said unto the children of Israel, How long are yee so slack to enter and possesse the land which the Lord God of your fathers hath given you?

4 Give from among you for *every* tribe three men, that I may send them, and that they may rise, and walke thorow the land, and distribute it according to ^c their inheritance, and returne to mee.

5 And that they may divide it unto them into seven parts, (Judah shall abide in his coast at the South, and the house of Joseph shall ^d stand in their coasts at the North)

6 Yee shall describe the land therefore into seven parts, and shall bring them hither to mee, and I will cast lots for you here before the ^e Lord our God.

7 But the Levites shall have no part among you: for the ^f Priesthood of the Lord is their inheritance: also Gad and Reuben, and *halfe* the tribe of Manasse have received their inheritance beyond Jordan Eastward, which Moses the servant of the Lord gave them.

8 ¶ Then the men arose and went their way: and Joshua charged them that went

h According to
my father Jacobs
prophecie, Genes.
48. 19.

i If this mount be
not large enough,
why doest not
thou get more by
destroying Gods
enemies, as he
hath commanded

k So that thou
shalt enlarge thy
portion thereby.

a For they had
now removed it
from Gilgal, and
set it up in Shiloh.

b As Eleazar, Jos-
hua, and the
heads of the
tribes had done to
Judah, Ephraim,
and halfe of Ma-
nasse.

c That is, into
seven portions, to
every tribe one.

d For these had
their inheritance
already appoint-
ed.

e Before the Ashe
of the Lord.

f That is, the
sacrifices and of-
ferings, Chap. 13.
14.

to describe the land, saying, depart and go thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seven parts in a booke, and returned to Joshua into the camp at Shiloh.

10 ¶ Then Joshua^h cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay^l betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jordan, and the border went up to the side of Jericho on the North part, and went up thorow the mountaines Westward, and the ends thereof are in the wildernesse of Beth-aven:

13 And this border goeth along from thence to Luz, even to the Southside of Luz (the same is^k Beth-el) and this border descendeth to Atroth-addar, neer the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-jearim) a city of the children of Judah: this is the West quarter.

15 And the South quarter^u from the end of Kiriath-jearim, and this border goeth out[†] Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the[†] giants Northward, and descendeth into the valley of Hinnom by the side of[†] Jebusi Southward, and goeth down to En-rogel,

17 And compasseth from the North, & goeth forth to^l En-hemesh, and stretcheth to Geliloth, w^{ch} is toward the going up unto Adummin, and goeth downe to the^{*} stone of Bohan the son of Reuben.

18 So it goeth along to the side over against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward, and the ends thereof, *that is*, of the border, reach to the point of the salt Sea Northward, and to the^m end of Jordan Southward: this is the South coast.

20 Also Jordan is the border of it on the Eastside: this is the inheritance of the chil-

dren of Benjamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Jericho, and Beth-hoglah, and the valley of Kéziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

25 And Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, & Eleph, and Jebusi, (w^{ch} isⁿ Jerusalem) Gibeath, and Kiriath: foure- teene cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

^a The portion of Simeon, ¹⁰ Of Zebulun, ¹⁷ Of Issachar, ²⁴ Of Asher, ³² Of Naphtali, ⁴⁰ Of Dan. ⁴⁹ The possession of Ioshua.

And the second lot came out to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was in the^a mids of the inheritance of the children of Judah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazur-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhén: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, unto Baalathbeer, and[†] Ramath Southward: this is in the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too^b much for them; therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth up^c Westward, even to Maralah, and reacheth to Dabbatheth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Sarid Eastward

S 3 toward

^g By writing the names of every country and city.

^h That every one should be content with Gods appointment.

ⁱ Their inheritance bordered upon Judah and Joseph.

^k Which was in the tribe of Ephraim: another Bethel was in the tribe of Benjamin.

[†] Or, to the Sea.

[†] Or, Ephraim.

[†] Or, Jerusalem.

^l Which is in the tribe of Ephraim.

^{*} Chap. 15. 6.

^m To the very fruit, where the river runneth into the salt Sea.

ⁿ Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

^a According to Iakobs prophesie, that he should bee scattered among the other tribes, Gen. 49.7.

[†] Or, Remoth.

^b But this large portion was given them by Gods providence to declare their increase in time to come.

^c Meaning, toward the great Sea.

The portion of Issachar, Asher, Joshua, Naphtali, and Dan.

toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Daberah, and ascenderh to Japhia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepther, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the Northside to Hannathon, and the ends thereof are in the valley of Jiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idalah, and ^d Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *even* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Cheshulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Harabbith, and Kishion, and Abbez,

21 And Remeth, and ^e En-gannim, and Enhaddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-she mesh, and the ends of their coast reach to Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sun rising to Beth-dagon, and commeth to Zebulun, and to the valley of Jiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coast turneth to Ramah, and to the strong city of ^g Zor, and this border turneth to Hofah, and the ends thereof are at the Sea from Hebel to Achzib.

30 Ummah also and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *even* to the children of

Naphtali, according to their families.

33 And their coast was from ^h Heleph, and from Allon in Zaanannim, and Adami-nekeb, and Jabneth, *even* to Lakum, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Judah ⁱ by Jordan toward the Sun rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, Beth-she mesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Elh-taol, and Ir-she mesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbertho, and Baalah,

45 And Jehud, and Bene-berak, and Garh-rimmon,

46 And Me-jarkon, and Rakkon, with the border that lieth before ^k Japho.

47 But the coasts of the children of Dan fell out *too little* for them: therefore the children of Dan went up to ^l fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ^m Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Joshua the son of Nun among them.

50 According to the word of the Lord they gave him the city which he asked, *even* ⁿ Timna-lerah in mount Ephraim: and he built the city and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Joshua the son of Nun, and the chiefe fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the country.

CHAP. XX.

2 The Lord commandeth Joshua to appoint Cities of refuge.

3 The use thereof, 7 and their names.

^h These cities were in the coast-vey of Zaanannim.

ⁱ Or, even unto Jordan.

^l Of the which the lake of Gen-nezareth had his name.

^d There was another Beth-lehem in the tribe of Judah.

^e There was another city of this name in the tribe of Judah: for under divers tribes certaine cities had all one name, and were distinguished by the tribe onely.

^f Joyneth to the tribe of Zebulun, which lay more Eastward.

^g Which was Tyrus a strong city in the Sea.

^k Called Joppe.

^l According as Iakob had prophesied, Gen. 49. 17.

^m Iudg. 18. 29.

ⁿ Chap. 24. 32.

^o Numb. 34. 17.

THE Lord spake also unto Joshua, saying,
2 Speak to the children of Israel,
& say, * Appoint you cities of refuge, where-
of I spake unto you by the hand of Moses,

3 That the slayer that killeth any per-
son ^a by ignorance, and unwittingly, may
flee thither, and they shall be your refuge
from the avenger of blood.

4 And he that doeth flee unto one of
those cities, shall stand at the entering of
the gate of the city, and shall shew his
cause [†] to the Elders of the city: and they
shall receive him into the city unto them,
and give him a place, that he may dwell
with them.

5 And if the ^b avenger of blood pur-
sue after him, they shall not deliver the
slayer into his hand, because he smote his
neighbour ignorantly, neither hated he
him before time:

6 But he shall dwell in that city untill
he stand before the congregation in judg-
ment, ^{*} or untill the death of the high Priest
that shall be in those dayes: then shall the
slayer returne, and come unto his own ci-
ty, and unto his owne house, even unto the
city from whence he fled.

7 ¶ Then they appointed Kedesh in
[‡] Galil in mount Naphtali, and Shechem
in mount Ephraim, and Kiriath-arba (^{wh}
is Hebron) in the mountaine of Judah.

8 And on the other side of Jordan ^{toward}
Jericho Eastward, they appointed * Bezer
in the wilderness upon the plain, out of
the tribe of Reuben, and Ramoth in Gi-
lead, out of the tribe of Gad, and Golan in
Bashan out of the ^d tribe of Manasseh.

9 These were the cities appointed for
all the children of Israel, and for the stran-
ger that sojourned among them, that who-
soever killed any person ignorantly, might
flee thither, and not die by the hand of the
avenger of blood, untill he stood before
the ^e congregation.

CHAP. XXI.

The cities given to the Levites, 41 in number eight and forty.

44 The Lord according to his promise gave the children of
Israel rest.

Then came the [‡] principall fathers of
the Levites unto Eleazar the Priest,
and unto Joshua the son of Nun, and unto
the chiefe fathers of the tribes of the chil-
dren of Israel,

2 And spake unto them at Shiloh in
the land of Canaan, saying, * The Lord
commanded ^a by the hand of Moses, to
give us cities to dwell in, with the suburbs
thereof for our cattell.

3 So the children of Israel gave unto
the Levites, out of their inheritance at the
commandment of the Lord these cities
with their suburbs.

4 And the lot came out for the families

of the ^b Kohathites: and the children of
Aaron the Priest, ^{which were} of the Levites,
had by lot, out of the tribe of Judah, and
out of the tribe of Simeon, and out of the
tribe of Benjamin ^c thirteen cities.

5 And the rest of the children of Ko-
hath ^{had by lot} out of the families of the
tribe of Ephraim, and out of the tribe of
Dan, and out of the halfe tribe of Manas-
seh ^{thirteen cities}.

6 Also the children of Gershon ^{had by}
lot out of the families of the tribe of Issa-
char, and out of the tribe of Asher, and out
of the tribe of Naphtali, and out of the half
tribe of Manasseh in Bashan ^{thirteen cities}.

7 The children of Merari according to
their families ^{had} out of the tribe of Reu-
ben, and out of the tribe of Gad, and out of
the tribe of Zebulun, twelve cities.

8 So the children of Israel gave by lot
unto the Levites these cities with their sub-
urbs, as the Lord had commanded by the
hand of Moses.

9 ¶ And they gave out of the tribe of
the children of Judah, and out of the tribe
of the children of Simeon, these cities
which are here named.

10 And they were the childrens of
^d Aaron, ^{being} of the families of the Koha-
thites, and of the sons of Levi, (for theirs
was the first lot)

11 So they gave them Kiriath-arba of
the father of Anak (which is Hebron) in
the mountaine of Judah, with the suburbs
of the same round about it.

12 (But the land of the city, and the
villages thereof, gave they to * Caleb the
son of Jephunneh to be his possession)

13 ¶ Thus they gave to the ^e children
of Aaron the Priest, a city of refuge for the
slayer, ^{even} Hebron with her suburbs, and
Libnah with her suburbs,

14 And Jattir with her suburbs, and
Eshtemoa, and her suburbs,

15 And Holon with her suburbs, and
Debir with her suburbs,

16 And Ain with her suburbs, and Jut-
rah with her suburbs, Belshe-mesh with
her suburbs: nine cities out of those two
tribes.

17 And out of the tribe of Benjamin
they gave Gibeon with her ^f suburbs, Geba
with her suburbs,

18 Anathoth with her suburbs, and
Almon with her suburbs: foure cities.

19 All the cities of the children of Aa-
ron the Priest, ^{were} thirteen cities with their
suburbs.

20 ¶ But to the families of the chil-
dren of Kohath of the Levites, ^g which
were the last of the children of Kohath
(for the cities of their lot were out of the
tribe of Ephraim)

* Exod. 21. 13.
Num. 35. 6. 11. 14.
Deut. 19. 2.

^a At unware, and
bearing him no
grudge.

[†] Or, in the eyes
of the Elders.

^b That is, the nee-
rest kinsman of
him that is slaine.

^c Till his cause
was proved.
* Num. 35. 25.

^d Or, Galilee.

* Deut. 4. 43.
† Chron. 6. 78.

^d Out of the halfe
tribe of Manasseh
beyond Jordan

^e Before the Jud-
ges.

[‡] Or, the chiefe of
the fathers.

* Num. 35. 2.
^a By Moses, by
whole ministry
God sheweth his
power.

^b Hee meant
them that were
Priests: for some
were but Levites.

^c Every tribe gave
more or fewer ci-
ties, according as
their inheritance
was great or little.
Num. 35. 8.

^d For Aaron came
of Kohath, and
therefore the
Priests office re-
mained in that fa-
mily.

* Chap. 14. 14.
1 Chron. 6. 56.

^e That is, the
Priest of the fami-
ly of the Koha-
thites, of whom
Aaron was chiefe.

^f The suburbs
were a thousand
cubits from the
wall of the cities
round about.
Num. 35. 4.

^g That were not
Priests.

21 They gave them the city of refuge for the slayer, ^h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the ⁱ halfe tribe of Manasseh, Tanach with her suburbs, & Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were ten with their suburbs.

27 ¶ Also unto the children of Gershon of the families of the Levites, they gave out of the halfe tribe of Manasseh, the city of refuge for the slayer, ^k Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Jarmuth with her suburbs, Enganim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkiah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in ^l Galil with her suburbs, and Hammothdor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteen cities with their suburbs.

34 ¶ Also unto the families of the children of Merari the ¹ rest of the Levites, they gave out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, ^m Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad, they gave for a city of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities.

41 And all the cities of the Levites with-

in the possession of the children of Israel were eight and fourty with their suburbs.

42 These cities lay every one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gave unto Israel all the land, which he had sworn to give unto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about according to all that he had sworn unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said unto the house of Israel, but all came to passe.

C H A P. XXII.

¹ Reuben, Gad, and the halfe tribe of Manasseh are sent again to their possession. ¹⁰ They build an altar for a memoriall. ¹⁵ The Israelites reprove them. ²² Their answer for defence of the same.

Then ^a Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said unto them, Yee have kept all that Moses the servant of the Lord ^b commanded you, and have obeyed my voice in all that I commanded you:

3 Yee have not forsaken your brethren this long season unto this day, but have diligently kept the commandment of the Lord your God.

4 And now the Lord hath given rest unto your brethren as he promised them: therefore now returne yee, and go to your tents, to the land of your possession, which Moses the servant of the Lord ^{*} hath given you beyond Jordan.

5 But take diligent heed, to doe the commandment and law, which Moses the servant of the Lord commanded you: that is, ^{*} that yee ^{*} love the Lord your God, and walke in all his wayes, and keep his commandments, and cleave unto him, and serve him with all your heart, and with all your soule.

6 So Joshua ^d blessed them, and sent them away, & they went unto their tents.

7 ¶ Now unto ^{one} halfe of the tribe of Manasseh Moses had given a possession in Bashan: and unto the ^{other} halfe thereof gave Joshua among their brethren on this side Jordan Westward: therefore when Joshua sent them away unto their tents, and blessed them.

8 Thus he spake unto them, saying, Returne with much riches unto your tents, and with a great multitude of cattell, with silver and with gold, with brasse and with iron, and with great abundance of raiment: divide the spoile of your enemies with your ^{*} brethren.

9 ¶ So

^h Hebron and Shechem were the two cities of refuge under the Kohathites.

ⁱ Which dwelt in Canaan.

^k Golan and Kedesh were the cities of refuge under the Gershonites.

^l Or, Galilee.

¹ They are here called the rest, because they are left numbered, and Merari was the youngest brother, Gen. 46. 11.

^m Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, chap. 20. 8.

ⁿ Thus according to Jakobs prophesie, they were scattered throughout the country, which God used to this end, that this people might be instructed in the true religion by them.

* Chap. 23. 14. 15.

^a After that the Israelites enjoyed the land of Canaan.

^b Which was to goe armed before their brethren, Num. 32. 29.

* Num. 33. 33. Chap. 13. 8.

* Deut. 10. 12. c Hee sheweth wherein consisteth the fulfilling of the law.

^d He commended them to God, and prayed for them.

^e Which remained at home and went not to the war, Num. 31. 27. 1 Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe unto the countrey of Gilead, to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Jordan; a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh have built an altar in the forefront of the land of Canaan, upon the borders of Jordan, at the passage of the children of Israel.

12 When the children of Israel heard it, then the whole congregation of the children of Israel gathered them together at Shiloh to goe up to war against them.

13 Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the Priest,

14 And with him ten princes, of every chiefe house a prince, according to all the tribes of Israel: for every one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, & spake with them, saying,

16 Thus saith the whole congregation of the Lord, What transgression is this that yee have transgressed against the God of Israel, to turne away this day from the Lord, in that yee have built you an altar, for to rebell this day against the Lord?

17 Have we too little for the wickednes of Peor, whereof we are not cleansed unto this day, though a plague came upon the congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, even to morrow he will be wroth with all the congregatiō of Israel.

19 Notwithstanding, if the land of your possession be unclean, come ye over unto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among us: but rebell not against the Lord, nor rebell not against us in building you an altar, beside the altar of the Lord our God,

20 Did not Achan the son of Zerah tres-

se passe grievously in the execrable thing, and wrath fell on all the congregation of Israel? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered and said unto the heads over the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we have done it, save thou us not this day.

23 If we have built us an altar to return away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord himselfe require it;

24 And if we have not rather done it for feare of this thing, saying, In time to come your children might say unto our children, What have ye to doe with the Lord God of Israel?

25 For the Lord hath made Jordan a border between us and you, ye children of Reuben, and of Gad: therefore ye have no part in the Lord: so shal your childre make our children cease from fearing the Lord.

26 Therefore we said, We will now go about to make us an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a witnesse between us and you, and between our generations after us, to execute the service of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee have no part in the Lord.

28 Therefore said we, If so be that they should say to us or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene us and you.

29 God forbid, that we should rebell against the Lord, and turn this day away from the Lord, to build an altar for burnt offering, or for meat offering, or for sacrifice, save the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the congregation and heads over the thousands of Israel which were with him, heard the words, that the children of Reuben, and the children of Gad, and the children of Manasseh spake, they were well content.

31 And Phinehas the son of Eleazar the Priest said unto the children of Reuben, & to the children of Gad, and to the children of Manasseh, This day we perceive that

S 5

* Chap. 7. 1. 5.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish us.

o Or, to turn back from the true God.

* Gen. 31. 48. Chap. 24. 27. Verse 34.

p They signifie a wonderfull care that they bare toward their posterity, that they might live in the true service of God.

q Ebr. Giliath, which country also was called Canaan, because the Amorites dwelling there, were called Canaanites.

r That is, beyond Jordan: for sometime the whole countrey on both sides of Jordan is meant by Canaan.

g Such now was their zeale, that they would rather lose their lives, then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not only of the princes, but also of the common people.

j Nam. 25. 4. i Meaning, God is not fully pacified, for as much as no punishment can be sufficient for such wickednesse and idolatry.

k In your judgement.

l To use any other service then God hath appointed, is to rebell against God, 1 Sam. 15. 23.

† Ebr. it was as in their eye.

Ioshua exhorteth the people. Joshua. He rehearseth Gods benefits

q by preserving us and governing us.

r Whom if ye had offended, hee would have punished with you.

* Or, praised.

† Ebr. said.

‡ Or, witnesse. as verse 27.

† Ebr. come into yeares.

a Your eyes bearing witnesse.

† Or, overthrowne these nations.

† Ebr. at the sun set.

b Which yet remaine and are not overcome. as chap. 13. 2.

* Dent. 32. and 28. 14.

c And not yet subdued. * Psal. 16. 4.

d Let not the Judges admit an oath, which any shall sweare by their idols.

* Levit. 26. 8. Dent. 32. 30.

the Lord is ^a among us, because yee have not done this trespassse against the Lord: now yee ^r have delivered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the son of Eleazar the Priest, with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel [‡] blessed God, and [†] minded not to goe against them in battell, for to destroy the land wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar [‡] Ed: for it shall be a witnesse betweene us, that the Lord ^{is} God.

CHAP. XXIII.

2 Ioshua exhorteth the people that they joyne not themselves unto the Gentiles, 7 that they name not their idols. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

And a long season after, that the Lord had given rest unto Israel from all their enemies round about, and Ioshua was old, and [†] stricken in age.

2 Then Ioshua called all Israel, and their Elders, and their Heads, and their Judges, and their officers, and said unto them, I am old, and [†] stricken in age.

3 Also yee have seene all that the Lord your God hath done unto all these nations ^a before you, how the Lord your God himselte hath fought for you.

4 Behold, I have [‡] divided unto you by lot these nations that remain, to be an inheritance according to your tribes, from Jordan, with all the nations that I have destroyed, even unto the great sea [†] Westward.

5 And the Lord your God shall expell ^b them before you, and cast them out of your fight, and yee shall possesse their land, as the Lord your God hath said unto you.

6 Be ye therefore of a valiant courage, to observe and doe all that is written in the booke of the law of Moses, ^{*} that ye turne not therefrom, to the right hand nor to the left,

7 Neither company with these nations: ^{that is}, with them which are ^c left with you, neither ^{*} make mention of the name of their gods, ^d nor cause to sweare ^{by them}, neither serve them, nor bow unto them:

8 But stick fast unto the Lord your God, as yee have done unto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 ^{*} One man of you shall chase a thousand: for the Lord your God he fighteth for you, as he hath promised you.

11 Take good heed therefore unto your [†] selves, that yee love the Lord your God. ^{† Ebr. Joules.}

12 Else, if yee go back, and cleave unto the rest of these nations: ^{that is}, of them that remaine with you, and shall [‡] make marriages with them, and [‡] go unto them, and they to you, ^{† Or, be of their of- fense. ‡ Or, have com- munion with them.}

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: ^{*} but they shall be a snare and destruction unto you, and a whip on your sides, and thorns in your ^e sides, untill ye perish out of this good land, which the Lord your God hath given you. ^{* Exod. 23. 33. Num. 33. 55. Dent. 7. 16.}

14 And behold, this day do I [†] enter into the way of all the world, and ye know in all your ^{*} hearts, and in all your soules, that ^{*} nothing hath failed of all the good things which the Lord your God promised you, ^{but} all are come to passe unto you: nothing hath failed thereof. ^{e Meaning, they shall bee a con- tinuall griefe unto you, and so the cause of your de- struction. f I die according to the course of nature. g Most certainly. * Chap. 21. 45.}

15 Therefore as all [‡] good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you every [‡] evill thing, untill he have destroyed you out of this good land, which the Lord your God hath given you. ^{† Or, promise. ‡ Or, threatenings, as chap. 24. 20.}

16 When ye shall ^h transgresse the covenant of the Lord your God, which he commanded you, and shall goe and serve other gods, and bow your selves to them, then shall the wrath of the Lord wax hot against you, and ye shall perish quickly out of the good land ^{wh} he hath given you. ^{h He sheweth that no evil can come unto man, except he offend God by disobedience.}

CHAP. XXIV.

2 Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

And Ioshua assembled ^{again} all the ^a tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Judges, and their officers, and they presented themselves before ^b God. ^{a That is, the nine tribes and the halfe. b Before the Ark which was brought to Shechem, when they went to bury Iosephs bones. * Gen. 50. 26. c Euphrates in Mesopotamia. Gen. 11. 26.}

2 Then Ioshua said unto all the people, Thus saith the Lord God of Israel, ^{*} Your fathers dwelt beyond the ^c flood in old time, ^{even} Terah the father of Abraham, and the father of Nahor, and served other gods. ^{* Gen. 21. 3. * Gen. 25. 26. * Gen. 36. 8. * Gen. 46. 6.}

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and ^{*} gave him Izhak. ^{* Gen. 21. 3.}

4 And I gave unto Izhak, ^{*} Jaakob and Esau: and I gave unto ^{*} Esau mount Seir, to possesse it: but ^{*} Jaakob and his children went downe into Egypt. ^{* Gen. 25. 26. * Gen. 36. 8. * Gen. 46. 6.}

5 ^{*} I sent Moses also and Aaron, and I plagued Egypt: and when I had ^{so} done among them, I brought you out. ^{* Exod. 3. 10.}

6 So I ^{*} brought your fathers out of Egypt, and yee came unto the sea, and the Egypti- ^{* Exod. 13. 37.}

* Exod. 14. 9.

Egyptians pursued after your fathers with charets and horsemen unto * the Red-sea.

† Or, a cloud.

7 Then they cried unto the Lord, and he put † a darknesse betweene you and the Egyptians, and brought the sea upon them, and covered them: so your eyes have seene what I have done in Egypt: also yee dwelt in the wilderness ^d a long season.

d Even forty years.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jordan, * and they fought with you: but I gave them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

* Num. 21. 29.

* Num. 22. 5.
Deut. 33. 4.

9 * Also Balak the son of Zippor king of Moab arose, and warred against Israel, and sent to call Balaam the son of Beor for to curse you.

10 But I would not heare Balaam: therefore he blessed you, and I delivered you out of his hand.

e Because it was the chiefe city, under it he containeth all the countrey: else they of the city fought not, Chap. 3. 14. and 6. 1. 2.

11 And yee went over Jordan, and came unto Jericho, and the * men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

* Exod. 23. 28.
Deut. 7. 20.
Chap. 11. 20.

12 And I sent * hornets before you, which cast them out before you, *even* the two kings of the Amorites, *and* not with thy sword, nor with thy bow.

13 And I have given you a land, where in yee did not labour, and cities which yee built not, and yee dwell in them, and eat of the Vineyards, and Olive trees, which yee planted not.

f This is the true use of Gods benediction, to learne thereby to feare and serve him with an upright conscience.

14 Now therefore ^f feare the Lord, and serve him in uprightness and in truth, and put away the gods, which your fathers served beyond the flood and in Egypt, and serve yee the Lord.

† Or, if it be evil in your sight.

15 And † if it seeme evil unto you to serve the Lord, chuse you this day whom yee will serve, whether the gods which your fathers served (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: * but I and mine house will serve the Lord.

g This teacheth us that if all the world would goe from God, yet every one of us particularly is bound to cleave unto him.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he brought us and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved us in all the way that we went, and among all the people thorow whom we came.

18 And the Lord did cast out before us all the people, even the Amorites which

dwelt in the land: *therefore* will we also serve the Lord, ^h for he is our God.

19 And Ioshua said unto the people, Yee cannot serve the Lord: for hee is an holy God: he is a jealous God: he will not pardon your iniquity nor your sins.

20 If yee forsake the Lord and serve strange gods, * then he will returne and bring evill upon you, and consume you, after that he had done you good.

21 And the people said unto Ioshua, Nay, but we will serve the Lord.

22 And Ioshua said unto the people, Yee are witnesses ⁱ against your selves, that yee have chosen you the Lord, to serve him: and they said, *We are witnesses.*

23 Then put away now, *said he*, the strange ^k gods which are among you, and bow your hearts unto the Lord God of Israel.

24 And the people said unto Ioshua, The Lord our God will we serve, and his voice will we obey.

25 So Ioshua ^l made a covenant with the people the same day, and gave them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the law of God, and tooke a great stone, and pitched it there under an ^oke that was in the Sanctuary of the Lord.

27 And Ioshua said unto all the people, Behold, this stone shall be a witness unto us: for it ^m hath heard all the words of the Lord which he spake with us: it shall be therefore a witness against you, lest yee deny your God.

28 Then Ioshua let the people depart, every man unto his inheritance.

29 And after these things Ioshua the son of Nun, the servant of the Lord died, being an hundred and ten yeares old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel ⁿ served the Lord all the dayes of Ioshua; and all the dayes of the Elders that overlived Ioshua, and which had knowne all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Jaakob bought of * the sons of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the son of Aaron died, whom they buried in † the hill of Phinehas his son, which was given him in mount Ephraim.

h How much more are wee bound to serve God in Christ by whom wee have received the redemption of our soules?

* Chap. 23. 15.

i If you doe the contrary, your own mouths shall condemne you.

k Out of your hearts, and other wife.

l By joyning God and the people together: also he repeated the promises and threatenings out of the law.

† Or, time.

m Rather than mans dissimulation should not be punished, the dumb creatures shall cry for vengeance.

* Chap. 19. 50.
Iudges 2. 9.

n Such are the people commonly as their rulers are.

* Gen. 50. 25.
Exod. 13. 19.

* Gen. 33. 19.

† Elor Givath
Timnath.

THE



THE BOOKE OF I V D G E S.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath then mans ingratitude, yet is there nothing so displeasing and hainous that can turne back Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, and cast them into slavery, to the intent they might feeble their owne miseries, and so call unto him and be delivered) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turne to him by true repentance. And these deliverers the Scripture called Judges, because they were executors of Gods judgements, not chosen of the people, nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteene in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel. Joshua and these unto the time of Saul ruled 377. yeares. In this booke are many notable points declared, but two especially: First, the battell that the Church of God hath for the maintenance of true religion against idolatry and superstition: next, what great danger that Common-wealth is in, when as God giveth not a magistrate to retaine his people in the purenesse of Religion and this true service.

CHAP. I.

¹ After Joshua was dead, Judah was constituted captaine. ⁶ Adoni-bezek is taken. ¹⁴ The request of Achsah. ¹⁶ The children of Keni. ²⁸ The Canaanites are made tributaries, but not destroyed.



^a By the iudgement of Urim, read Exod. 28.30. Num. 27. 21. 1 Sam. 28.6. ^b Who shall bee our captaine?

After that Joshua was dead, the children of Israel ^a asked the Lord, saying, ^b Who shall goe up for us against the Canaanites, to fight first against them?

² And the Lord said, Judah shall goe up: behold, I have given the land into his hand.

³ And Judah said unto Simeon his brother, Come up with mee into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

^c For the Tribe of Simeon had their inheritance within the tribe of Judah. Josh. 19. 1.

⁴ Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

^d Or, the lord of Bezek.

⁵ And they found ^e Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

^f This was Gods iust iudgement, as the tyrant himselfe confesseth, that as hee had done, so did he receive. Levit. 24. 19. 20.

⁶ But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

⁷ And Adoni-bezek said, Seventy kings having their thumbs of their hands, and of their feet cut off, gathered bread under my table: as I have done, so God hath rewarded me, so they brought him to Jerusalem, and there he died.

⁸ (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and had set the ^e city on fire.)

⁹ ¶ Afterward also the children of Judah went down to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

^e Which was afterward built againe, and possessed by the Jebusites, 2. Sam. 5. 6.

¹⁰ And Judah went against the Canaanites that dwelt in Hebron, which Hebron before time was called ^f Kiriath-arba: and they slew ^g Sheshai, and Ahiman and Talmai.

^f Josh. 15. 14.

^g These three were giants, and the children of Anak.

¹¹ And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

¹² And Caleb said, Hee that smiteth Kiriath-sepher and taketh it, even to him will I give Achsah my daughter to wife.

¹³ And Othniel the son of Kenaz Calebs younger brother took it, to whom he gave Achsah his daughter to wife.

¹⁴ And when she came to him, she moved him to aske of her father a field, ^h and she

^h Read Josh. 15. 18.

she lighted off her asse, and Caleb said unto her, What wilt thou?

15 And shee answered him, Give me a blessing: for thou hast given me a South countrey, give me also springs of water: and Caleb gave her the springs above, and the springs beneath.

^h This was one of the names of Moses father in law, read Num. 10. 29.

16 ¶ And the children of ^h Keni, Moses father in law, went up out of the citie of the palme trees with the children of Judah, into the wilderness of Judah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie * Hormah.

* Num. 21. 3.

^j The cities, and others, were afterwards possessed of the Philistims. 1 Sam. 6. 17.

18 Also Judah tooke ⁱ Azzah with the coast thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, and he possessed the mountaines: for he could not drive out the inhabitants of the valleys, because they had charrets of iron.

20 And they gave Hebron unto Caleb, as * Moses had said, and he expelled thence the three sons of Anak.

* Num. 14. 24. 10. 14. 13. and 15. 14.

^k For after that the tribe of Judah had burnt it, they built it againe.

21 But the children of Benjamin did not cast out the Jebusites, that ^k inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to view Beth-el (and the name of the citie before time was * Luz)

* Gen. 28. 19.

24 And the spies saw a man come out of the citie, and they said unto him, Shew us, we pray thee, the way into the citie, * and we will shew thee mercie.

* 10. 2. 14.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof unto this day.

* 10. 17. 11.

27 ¶ Neither did Manassch destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: ^l but the Canaanites dwelled still in that land.

^l Wherefore God permitted the Canaanites to dwell still in the land. read chap. 3. 4.

28 Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

* 10. 16. 10.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

^m That is, the tribe of Zebulun, as is also to be understood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them ⁿ out.

ⁿ But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shean, nor the inhabitants of Beth-anath, but dwelt among the Canaanites, inhabitants of the land: nevertheless the inhabitants of Beth-shean, and of Beth-anath became tributaries unto them.

34 And the Amorites ^o drove the children of Dan into the mountaine: so that they suffered them not to come down to the valley.

^o Or, afflicted them.

35 And the Amorites ^p dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the ^q hand of Josephs family prevailed, they became tributaries:

^p Or, would dwell.

^q Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, even from ^r Selah and upward.

^r Which was a citie in Arabia, or as some read, from the rock.

CHAP. II.

ⁱ The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Joshuas death. 14 They are delivered into the enemies hands. 16 God delivereth them by Judges. 22 Why God suffered idolaters to remaine among them.

And an ^a Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I had sworn unto your fathers, and said, I will never breake my covenant with you.

^a That is, messenger, or prophet, as some thinke, Phinehas.

2 * Ye shall also make no covenant with the inhabitants of this land, * but shall breake down their altars: but ye have not obeyed my voyce. Why have ye done this?

* Deut. 7. 2.

* Deut. 12. 3.

3 Wherefore, I said also, I will not cast them out before you, but they shall be ^q as thorns unto your sides, and their gods shall be your ^r destruction.

* 10. 23. 13.

^r Or, snare.

4 And when the Angel of the Lord spake these words unto all the children of Israel, the people lift up their voyce, and wept.

5 Therefore they called the name of that place, ^s Bochim, and offered sacrifices there unto the Lord.

^s Or, weeping.

6 ¶ Now when Joshua had ^t sent the people away, the children of Israel went every man into his inheritance, to possess the land.

^t After that he had divided to every man his portion by lot, 10. 24. 28.

7 And the people had served the Lord all the dayes of Joshua, and all the dayes of the elders that outlived Joshua, which had seen all the great ^u works of the Lord that he did for Israel.

^u Meaning, the wonders and miracles.

8 But Joshua the son of Nun, the servant of the Lord dyed, when he was an hundred and ten yeares old:

^d Here by turning the letters backward is Sereh, as Iosh. 24.30.

9 And they buried him in the coasts of his inheritance, in ^a Timnath-heres in mount Ephraim, on the North side of mount Gaash.

10 And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the works, which he had done for Israel.

^e That is, all manner of idoles.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and served ^e Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

^{*} Chap. 10. 6.
^f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.
^{*} Psal. 44. 12.
Isa. 50. 1.

13 So they forsooke the Lord, and served ^{*} Baal, and ^f Ashtaroth.

14 And the wrath of the Lord was hot against Israel, and he delivered them into the hands of spoilers, that spoiled them, and he ^{*} sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

^g In all their enterprises.
^h The vengeance.

15 ^h Whithersoever they went out, the hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworn unto them: so he punished them sore

[†] Or, magistrates.
[†] Ebr. saved.

16 ¶ Notwithstanding, the Lord raised up [†] Judges, which [†] delivered them out of the hands of their oppressours.

ⁱ Meaning, from the true religion.

17 But yet they would not obey their Judges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the ⁱ way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

[†] Ebr. repented.
[†] Seeing their cruelty.

18 And when the Lord had raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the dayes of the judge (for the Lord [†] had compassion of their groanings, ^{*} because of them that oppressed them and tormented them)

^{*} Chap. 3. 12.

[†] Ebr. corrupts themselves.

19 Yet ^{*} when the Judge was dead, they returned, and [†] did worse then their fathers, in following other gods to serve them and worship them: they ceased not from their own inventions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their father, and hath not obeyed my voyce:

[†] As the Hivites, Jebusites, Amorites, &c.

21 Therefore will I no more cast out before them, any of the ⁱ nations, which Joshua left when he died:

22 That through them I may ^m prove Israel, whether they will keep the way of the Lord, to walke therein, as their fathers kept it, or not.

^m So that both outward enemies, & false prophets, are but a trial to prove our faith. Deut. 13. 3. and chap. 3. 1.

23 So the Lord left those nations, and drove them not out immediatly, neither delivered them into the hand of Joshua.

CHAP. III.

¹ The Canaanites were left to trie Israel. ⁹ Othniel delivereth Israel. ²¹ Eglon killeth king Eglon. ³¹ Shamgar killeth the Philistims.

THese now are the nations which the Lord left, that he might prove Israel by them (*even* as many of Israel as had not known all the ^a warres of Canaan,

^a Which were achieved by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessours knew ^b not.)

^b For they trusted in God, and he fought for them.

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon untill one come to Hamath.

4 And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites:

6 And they tooke ^c their daughters to be their wives, and gave their daughters to their sons, and served their gods.

^c Contrary to Gods commandment. Deut. 7. 3.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and served Baalim, and ^d Asheroth.

^d Trees or woods erected for idolatry.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of [†] Aram-naharaim, and the children of Israel served Chushan-rishathaim eight yeares.

[†] Or, Mesopotamia.

9 ¶ And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to the children of Israel, and he saved them, *even* Othniel the son of Kenaz, Calebs yonger brother.

10 And the ^e Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of [†] Aram into his hand, and his hand prevailed against Chushan-rishathaim.

^e He was stirred up by the Spirit of the Lord.

[†] Syria.

11 So the land had rest ^f fortie yeares, and Othniel the son of Kenaz died.

^f That is, 31. under Ioshua, and eight under Othniel.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: & the Lord ^g strengthened Eglon king of Moab against Israel, because they had

^g So that the enemies of Gods people have no power over them by Gods appointment.

con-

committed wickednesse before the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel served Eglon king of Moab eighteen yeares.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the son of Gera, the son of [†]Jemini, a man [†]lame of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud [†]made him a dagger with two edges of a cubite length, and did gird it under his raiment upon his right thigh,

17 And he presented the gift unto Eglon King of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the ^bquarries, that were by Gilgal, and said, I have a secret errand unto thee, O king. Who said, Keep ⁱ silence: and all that stood about him, went out from him.

20 Then Ehud came unto him, (and he sate alone in a summer parler, which he had) and Ehud said, I have a message unto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the [†]porch, and shut the doores of the parler upon him, and locked them.

24 And when he was gone out, his servants came: who seeing that the doores of the parler were locked, they sayd, Surely [†]he doth his easment in his summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped unto Seirath.

27 And when he came home, [†]he blew a trumpet in mount Ephraim, & the children of Israel went down with him from the mountaine, and he went before them.

28 Then said he unto them. Follow me: for the Lord hath delivered your enemies, even Moab into your hand. So they went down after him, and tooke the passages of

Jordan toward Moab, and suffred not a man to passe over.

29 And they slew of the Moabites the same time about ten thousand men, all [†]fed men, and al [†]were warriours, and there escaped not a man.

30 So Moab was [†]subdued that day, under the hand of Israel: and the ^kland had rest fourescore yeares.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistims six hundreth men with an ox [†]goad, and he also delivered Israel.

C H A P. IV.

ⁱ Israel sinne, and are given into the hands of Iabin. [†] Deborah iudgeth Israel, and exhorteth Barak to deliver the people.
¹⁵ Sisera fleeth, ¹⁷ and is killed by Iael.

And the children of Israel [†]began again to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of ^aJabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in ^bHarosheth of the Gentiles.

3 Then the children of Israel cried unto the Lord: (for he had nine hundred charrets of yron, and twentie yeares he had vexed the children of Israel very sore.)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth ^cjudged Israel.

5 And this Deborah dwelt under a palme tree, between Ramah and Beth-el in mount Ephraim, and the children of Israel came up to her for judgement.

6 Then she sent and called Barak the son of Abinoam out of Kedesh of Naphtali, and said unto him, hath not the Lord God of Israel ^dcommanded, saying, Go, & draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the [†]river Kishon, Sisera the captaine of Jabin's armie with his charrets, and his multitude, and will deliver him into thine hand.

8 And Barak said unto her, If thou wilt goe with me, I will goe: But if thou wilt not go with me, I will not goe.

9 Then she answered, I wil surely go with thee, but this journey that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and [†]he went up on his feet with ten thousand men, and Deborah went up with him.

11 (Now Heber the Kenite, which was of the [†]children of ^{*}Hobab the father in law of Moses, was departed from the [†]Kenites,

T 2 nites,

[†] Or, Benjamin.
[†] Or, left handed.

[†] Or, caused a dagger to be made.

^b Or as some read, from the places of idoles.

ⁱ Till all be departed.

[†] Or, hall.

[†] Eir he covereth his feet.

[†] Or, caused the trumpet to be blown. Num. 10. 2. 3.

[†] Or, strong and big bodied.

[†] Ebr. lumbled.

^k Meaning, the Israelites.

ⁱ So that it is not the number, not the names, God regardeth when he will get the victorie.

[†] Ebr. added, of continued to do evil.

^a There was an other Iabin, whom Iothus killed, and burnt his citie Hazor, Josh. 11. 13.
^b That is, in a wood, or strong place.

^c By the Spirit of prophesie, resolving of controversies, and declaring the will of God.

^d And revealed unto me by the spirit of prophesie

^{*} Psal. 83. 9. 10.
[†] Or, valley.

^e Fearing his own weakenes and his enemies power, he desired the Prophetesse to goe with him to assure him of Gods will from time to time.

[†] Or, he led after him 10000 men.

[†] Or, Taborine.
^{*} Numb. 10. 29.
[†] Ebr. from Kenites.

C H A P. V.

f Meaning, that he possessed a great part of that country.

nites, and pitched his tent^f untill the plaine of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera called for all his charrets, even nine hundred charrets of yron, & all the people that were with him from Harosheth of the Gentiles, unto the river Kishon.

g She still incourageth him to this enterprise, by assuring him of Gods favour and ayd.

14 Then Deborah said unto Barak, ^g Up: for this is the day that the Lord hath delivered Sisera into thine hand: Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera, and all his charrets, & all his hoste with the edge of the sword before Barak, so that Sisera lighted down off his charret, and fled away on his feet.

* Tsal. 83. 10.

16 But * Barak pursued after the charrets, and after the host unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword: there was not a man left.

h Whole ancestors were strangers, but worshipped the true God, and therefore were joyne d with Israel.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of ^h Heber the Kenite: (for peace ^{was} between Jabin the king of Hazor, and betweene the house of Heber the Kenite.)

18 And Jael went out to meet Sisera, & said unto him, Turn in, my lord, turn in to mee: feare not. And when he had turned in unto her into her tent, she covered him with a [†] mantle.

† Or, blanket.

19 And he said unto her, Give me, I pray thee, a little water to drinke: for I am thirstie. And she opened a * bottle of milke, and gave him drinke, and covered him.

* Chap. 5. 25.

20 Again he said unto her, Stand in the doore of the tent, and when any man doeth come and inquire of thee, saying, Is any man heere? thou shalt say, Nay.

i To wit, Sisera.
k That is, the pinne or stake, whereby it was fastened to the ground:

21 Then Jael Hebers wife tooke a ^k naile of the tent, & took an hammer in her hand, and went softly unto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast asleep, and wearie) and ^{so} he died.

l So he saw that a woman had the honour, as Deborah prophesied.

22 And behold, as Barak pursued after Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay ^l dead, and the naile in his temples.

23 So God brought down Jabin the king of Canaan that day before the children of Israel.

† Ebr. went and was strong.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, untill they had destroyed Jabin king of Canaan.

1 The song of thanksgiving of Deborah and Barak, after the victorie.

Then sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Praise ye the Lord for the avenging of Israel, and for the ^a people that offered themselves willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye Princes: I, even I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heavens rained, the clouds also dropped water.

* Dmt. 4. 11.

* Dmt. 2. 2.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

* Psal. 97. 5.

* Exod. 19. 18.

6 In the dayes of * Shamgar the son of Anath, in the dayes of * Jael, the high wayes were ^b unoccupied, and the travellers walked thorow by-wayes.

* Chap. 3. 31.

* Chap. 4. 18.

b For feare of the enemies.

7 The townes were not inhabited: they decayed, I say, in Israel, untill I Deborah came up, which rose up a ^c mother in Israel.

c Miraculously stirred up of God to pite them, and deliver them.

8 They chose new gods: then ^{was} warre in the gates. Was there a ^d shield or speare seene among fourtie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart ^{is set} on the governours of Israel, and on them that are willing among the people: praise ye the Lord.

e Ye governours.

10 Speake ye that ride on ^e white asses, ye that dwell ^f by Middin, and that walk by the way.

f As in danger of your enemies.

11 For the noyse of the archers ^{appeased} among the ^g drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord goe down to the gates.

g For now you may draw water without feare of your enemies.

12 Up Deborah, up, arise, and sing a song: arise Barak, and lead ^h thy captivitie captive, thou son of Abinoam.

h To wit, them that kept thy people in captivitie.

13 For they that remaine, have dominion over the mightie of the people: the Lord hath given me dominion over the strong.

i Joshua, first fought against Amalek, and Saul destroyed him.

14 Of Ephraim ^{arose} their roote against Amalek: and after thee, Benjamin ^{shall fight} against thy people, O Amalek: of Machir came rulers, & of Zebulun, they that handle the pen of the ^k writer.

k Even the learned did helpe to fight.

15 And the Princes of Issachar were with Deborah, and ^l Issachar, and also Barak: he was set on his feet in the valley: for the divisions of Reuben ^{were great} thoughts of heart.

l Even the whole tribe.

m They marvelled, that they came not over Jordan to helpe them.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flocks? for the divisions of Reuben ^{were great} thoughts of heart.

n She reproveh all them that came not to helpe their brethren in their necessitie.

17 ⁿ Giliad abode beyond Jordan: and why

why doth Dan remaine in ships? After
fate on the Sea shoare, and taried in his
decayed places.

18 But the people of Zebulun and Naph-
tali have jeoparded their lives unto the
death, in the high places of the field.

19 The Kings came and fought: then
fought the Kings of Canaan in Taanach by
the waters of Megiddo, they received no
gaine of money.

20 They fought from heaven, even the
stars in their courses, fought against Sisera.

21 The river Kishon swept them away,
that ancient river the river Kishon, O my
soule, thou hast marched valiantly.

22 Then were the horse-hoofes broken
with the oft beating together of their
mightie men.

23 Curse yee Meroz: (said the Angel of
the Lord) curse the inhabitants thereof,
because they came not to helpe the Lord,
to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite
shall be blessed above other women: blessed
shall she be above women dwelling in tents.

25 He asked water, and she gave him
milke: she brought forth butter in a lord-
ly dish.

26 She put her hand to the naile, and
her right hand to the workemans hammer:
with the hammer smote she Sisera: she
smote off his head, after she had wounded,
and pearced his temples.

27 He bowed him down at her feet, he
fell down, & lay still: at her feet he bowed
him down, and fell: and when he had sunke
down, he lay there dead.

28 The mother of Sisera looked out at
a window, and cryed thorow the lattise,
Why is his chariot so long a comming? why
tarie the wheelles of his chariots?

29 Her wife ladies answered her, Yea,
she answered her selfe with her own
words,

30 Have they not gotten, and they divide
the spoile? every man hath a maid or two.
Sisera hath a prey of divers coloured gar-
ments, a prey of sundry colours made of
needlework: of divers colours of needle
work on both sides, for the chiefe of the
spoile.

31 So let all thine enemies perish, O
Lord: but they that love him, shall be as
the Sunne when he riseth in his might.
And the land had rest fourtie yeares.

CHAP. VI.

Israel is oppressed of the Midianites for their wickedness.
24 Gideon is sent to be their deliverer. 73 He asketh a
signe.

Afterward the children of Israel com-
mitted wickedness in the sight of the
Lord, and the Lord gave them into the
hands of Midian seven yeares.

2 And the hand of Midian prevailed a-
gainst Israel, and because of the Midianites
the children of Israel made them dennes in
the mountains, and caves, and strong holds.

3 When Israel had sown, then came up
the Midianites, the Amalekites, and they of
the East, and came upon them,

4 And camped by them, and destroyed
the fruit of the earth, even till thou come
unto Azzah, and left no food for Israel, nei-
ther sheepe, nor ox, nor asse.

5 For they went up, and their cattell, and
came with their tents as grasshoppers in
multitude: so that they and their camels
were without number: and they came into
the land to destroy it.

6 So was Israel exceedingly impoverish-
ed by the Midianites: therefore the chil-
dren of Israel cryed unto the Lord.

7 And when the children of Israel cryed
unto the Lord because of the Midianites,

8 The Lord sent unto the children of
Israel a Prophet, who said unto them, Thus
saith the Lord God of Israel, I have brought
you up from Egypt, and have brought you
out of the house of bondage,

9 And I have delivered you out of the
hand of the Egyptians, and out of the hand
of all that oppressed you, and have cast them
out before you, and given you their land.

10 And I said unto you, I am the Lord
your God: * feare not the gods of the A-
morites, in whose land you dwell: but yee
have not obeyed my voyce.

11 And the Angel of the Lord came,
and sate under the oake which was in O-
phrah, that pertained unto Joash the father
of the Ezrites, and his son Gideon thrashed
wheat by the wine-presse, to hide it
from the Midianites.

12 Then the Angel of the Lord appeared
unto him, and said unto him, The Lord is
with thee, thou valiant man.

13 To whom Gideon answered, Ah my
Lord, if the Lord be with us, why then is
all this come upon us? and where be all his
miracles which our fathers told us of, and
said, Did not the Lord bring us out of E-
gypt? but now the Lord hath forsaken us,
and delivered us into the hand of the Mi-
dianites.

14 And the Lord looked upon him,
and said, Go in this thy might, and thou
shalt save Israel out of the hands of the Mi-
dianites: have not I sent thee?

15 And he answered him, Ah, my
Lord, whereby shall I save Israel? behold,
my father is poore in Manassah, and I am
the least in my fathers house.

16 Then the Lord said unto him, I will
therefore be with thee, and thou shalt smite
the Midianites, as one man.

17 And he answered him, I pray thee, if

T 3 I have

o Either by bea-
ting of the Sea, or
by mining.

p They wan-
ted, but lost al.

q As a helme
doth the filth of
the house.

r It was a chie-
fene Tabor,
where they
fought.

s Some reade,
churned milke in
a great cup.

t Ebr. destroyed.

u Or, fete.

v That is, shee
comforted her
selfe.

w Because he was
chiefe of the ar-
mie.

x Shall grow dai-
ly more and more
in Gods favour.

a For feare of the
Midianites, they
fled unto the
dennes of the
mountaines.

b Or, of Midian.

c Even almost
the whole coun-
trei.

d This is the end
of Gods punish-
ments, to call his
to repentance, that
they may seek
for helpe of him.

e 2 Kings. 17. 35.
38.
1st. 10. 2.

f Or, to prepare
his flight.

g This came not
of distrust, but of
weaknesse of
faith, which is in
the most perfect:
for no man in this
life can have a
perfect faith: yet
the children of
God have a true
faith whereby
they be justified.

h That is, Christ
appearing in vi-
sible forme,
f. which I have
given thee.

i Or, I have

g So that we see how the flesh is enemy unto Gods vocation, which cannot be persuaded without signes,

I have found favour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, untill I come unto thee, and bring mine offering, & lay it before thee. And he said, I will tarry untill thou come againe.

h Of Ephah, read exod. 16. 36.

19 ¶ Then Gideon went in, and made ready a kid, and unleavened bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pot, and brought it out unto him under the oake, and presented it.

20 And the Angel of God said unto him, Take the flesh and the unleavened bread, and lay them upon this stone, and poure out the broth: and he did so.

i By the power of God onely, as in the sacrifice of Helias Kings. 18. 38.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he helde in his hand, and touched the flesh and the unleavened bread: and there arose up fire out of the stone, and consumed the flesh and the unleavened bread: so the Angel of the Lord departed out of his sight.

* Exod. 33. 20. Chap. 13. 22.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I have seene an Angel of the Lord face to face, I shall die.

23 And the Lord said unto him, Peace be unto thee: feare not, thou shalt not die.

† Or, the Lord of peace.

24 Then Gideon made an altar there unto the Lord, and called it, † Jehovah-shalom: unto this day it is in Ophrath, of the father of the Ezrites.

k That is as the Chalde text writeth, fed seven years.

25 ¶ And the same night the Lord said unto him, Take thy fathers young bullock, and another bullock of seven yeares old, and destroy the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an Altar unto the Lord thy God upon the top of this rock, in a plaine place: and take the second bullock, and offer a burnt-offering with the wood of the grove, which thou shalt cut down.

l Which grewed about Baals altar.

27 Then Gideon tooke ten men of his servants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

m Meaning, the fat Bull which was kept to be offered unto Baal,

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was broken, & the grove cut down that was by it, and the second bullock offered upon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: for he hath destroyed the altar of Baal, and hath also cut down the grove that was by it.

31 And Joash said unto all that stood by

him, will ye plead Baals cause? or will ye save him? he that will contend for him, let him die ere the morning. If he be God, let him plead for himself against him that hath cast down his altar.

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against us.

32 And in that day was Gideon called Jerubbaal; that is, Let Baal plead for himselfe, because he hath broken down his altar.

33 Then all the Midianites, and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

† Ebr. elad Gideon. Num. 10. 3. Chap. 3. 27. o The familie of Abiezer, whence he was.

34 But the Spirit of the Lord came upon Gideon, * and he blew a trumpeter, and Abiezer was joyned with him.

35 And he sent messengers thorowout all Manasseh; which also was joyned with him, and he sent messengers unto Asher, and to Zebulun, and to Naphtali, and they came up to meet them.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

36 Then Gideon said unto God, P If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the threshing place: if the dew come on the fleece onely, and it be drie upon all the earth, then shall I be sure, that thou wilt save Israel by mine hand, as thou hast said.

38 And so it was: for he rose up early on the morow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Again, Gideon said unto God, Be not angry with me, that I may speake once more: let me prove once againe, I pray thee, with the fleece: let it now be drie onely upon the fleece, and let dew be upon all the ground.

* Gen. 18. 31.

40 And God did so that same night: for it was drie upon the fleece onely, and there was dew on all the ground.

q Whereby he was assured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wonderful sort. 25 Oreb and Zeeb are slaine.

Then * Jerubbaal (who is Gideon) rose up early, and all the people that were with him, and pitched beside † the well of Harod, so that the host of the Midianites was on the Northside of them, in the valley by the hill of † Moreh.

* Chap. 8. 31.

† Ebr. En-harod.

† Ebr. Hamorah.

2 And the Lord said unto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel make their vaunt against mee, and say, Mine hand hath saved me.

a God will not that any creature deprive him of his glory.

3 Now therefore proclaime in the audience of the people, and say, * Who sois timorous, or fearefull, let him return, & depart early from mount Gilead. And there

* Deut. 20. 3.

return-

Or thanks the Ch

returned of the people, which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will^b trie them for thee there: and of whom I say unto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This man shall not go with thee, the same shall not go.

5 So he brought down the people unto the water. And the Lord said unto Gideon, as many as lap the water wth their tongues, as a dogge lappeth, them put by themselves, and every one that shall bow down his knees to^c drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled down upon their knees to drink water.

7 ¶ Then the Lord said unto Gideon, By these three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other^d people go every man unto his place.

8 ¶ So the people took victuals^e with them, and their trumpets: and he sent at the rest of Israel, every man unto his tent, and retained the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand.

10 But if thou feare to go down, then go thou, and Phurah thy servant down to the host,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go down unto the host. Then went he down and Phurah his servant, unto the outside of the souldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites, and all^f they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man told a dreame unto his neighbour, and said, Behold, I dreamed a dreame, and lo, a cake of barley bread tumbled from above into the host of Midian, and came unto a tent, and smote it, that it fel, and overturned it, that the tent fell down.

14 And his fellow answered, and said, This is nothing else save the sword of Gideon the sonne of Joash, a man of Israel: for into his hand hath God delivered Midian and all the host.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he worshipped, and returned unto the host

of Israel, and said, Up: for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three bands, and gave every man a trumpet in his hand with empty pitchers, and lamps^g within the pitchers.

17 And he said unto them, look on me, and do likewise, when I come to the side of the host: even as I do, so do you.

18 When I blow with a trumpet, and all that are with me, blow ye with trumpets also on every side of the host, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The sword of the Lord, and of Gideon.

21 And they stood, every man in his place round about the host: and al the host ran, and cried, and fled.

22 And the three hundred blew with trumpets, and the Lord set every mans sword upon his^h neighbour, & upon all the host: so the host fled to Beth-halhattah in Zererah, and to the border of Abel-meholah, unto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together and took the waters unto Beth-barah, and Jordan.

25 And they took twoⁱ princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rock Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 3 He passeth the Jordan. 4 He revengeth himself on them of Succoth and Penuel. 5 He maketh an Ephod which was the cause of idolatry. 6 Of Gideons sinnes, and of his death.

Then the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What have I now done

^b I will give thee a proof to know them that shall go with thee.

^c Let them depart as unmeet for this enterprise.

^d That is, the one & thirty thousand and seven hundred. Look ver^e 3. and 6. ^e Or, in their hands.

^f Or, encouraged.

^g Thus the Lord by divers means doth strengthen him, that he fust not in to great an enterprise.

^h Chap. 6. 33.

ⁱ Some read, a trembling noise of barley bread: meaning, that one of no reputation should make their great army to tremble.

^j Or gave God thanks, as it is in the Chaldee text.

^g Or, standards. ^h These weak means God used, to signifie that the whole victory came of him.

ⁱ That is, the victory shall be the Lords & Gideons his servant.

^k Shall destroy the enemies.

^l Or, broke in pieces.

^m Isa. 9. 4.

The Lord caused the Midianites to kill one another.

ⁿ Meaning, the passages, or the fords that they should not escape.

^o Psal. 83. 11. Isa. 10. 26.

^p These places had their names of the acts that were done there.

^q They began to cavill because he had the glory of the victory.

b Which have slain two princes, Oreb and Zeeb.
c This last of the whole tribe is more famous, then the whole enterprise of one man, of one family.

done in comparison of^b you? is not^c the gleanings of the grapes of Ephraim, better then the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? And when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jordan to passe over, he, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, ^d morsels of bread unto the people[†] that follow me (*for they be weary*) that I may follow after Zebah and Zalmunna, kings of Midian.

d Or, some small portion.
† Ebr. that are at my feet.

e Because thou hast overcome an handful, thinkest thou to have overcome the whole.

6 And the princes of Succoth said, Are the ^e hands of Zebah and Zalmunna now in thine hands, that we should give bread unto thine army?

f Ebr. beat in pieces

7 Gideon then said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will ^fteare your flesh with thorns of the wilderness and with briers.

8 ¶ And he went up thence to Penuel, and spake unto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

f Having gotten the victory.

9 And he said also unto the men of Penuel, When I come again ^g in peace, I will brake down this towre.

g A city Eastward beyond Jordan.

10 ¶ Now Zebah and Zalmunna were ^h in Karkor, and their hosts with them, about fifteen thousand, all that were left of all the hosts of them of the East: for there was slain an hundred and twenty thousand men that drew swords.

h He went by the wilderness where the Arabians dwell in tents.

11 ¶ And Gideon went thorow them that dwelt in ⁱ Tabernacles on the East side of Nobah and Jogbehah, & smote the host: for the host was carelesse.

12 And when Zebah and Zalmunna fled, he followed after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

i Some read, before the sun rose up.

13 ¶ So Gideon the sonne of Joash returned from battell, ^j the sunne being yet high,

† Ebr. Mescribed.

14 And took a servant of the men of Succoth, and enquired of him: and he ^k wrote to him the princes of Succoth & the Elders thereof, *even* seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye upbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should give bread unto thy weary men?

† Ebr. brake in pieces, as one sheweth the other.

16 Then he took the Elders of the city, and thornes of the wilderness and briers, and ^l did teare the men of Succoth with them.

17 Also he brake down the towre of

* Penuel, and slew the men of the citie.

* 1 King. 12. 25.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, ^m As thou art, so were they: *every* one was like the children of a king.

† Or, they were like unto thee.

19 And he said, They were my brethren, even my ⁿ mothers children: as the Lord liveth, if ye had saved their lives, I would not slay you.

k We came all out of one belly: therefore I will be revenged.

20 Then he said unto Jether his first born son, Up, and slay them: but the boy drew not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for ^o as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and took away the ^p ornaments, that were on their camels necks.

l Meaning, if they would be rid of their pain at once, or else to have a valiant man to put them to death.
† Or, soldiers.

22 ¶ Then the men of Israel said unto Gideon, Reigne thou over us, both thou, and thy sonne, and thy ^q sonnes sonne: for thou hast delivered us out of the hand of Midian.

m That is, thy posterity.

23 And Gideon said unto them, I will not reigne over you, neither shall my child reigne over you, *but* the Lord shall reigne over you.

24 Again Gideon said unto them, ^r I would desire a request of you, that you would give me every man the eare-rings of his prey (for they had golden eare-rings, because they were Ishmaelites)

n His intent was to shew himself thankful for this victory by relaxing of religion, which because it was not according as God had commanded, seemed to their destruction.

25 And they answered, We will give them. And they spread a garment, and did cast therein every man the eare-rings of his prey.

26 And the weight of the golden eare-rings that he required, was a thousand and seven hundred ^s shekels of gold, beside collars ^t and jewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels necks.

† Or, sweet balls.

27 And Gideon made an ^u Ephod thereof, and put it in Ophrah his city: and all Israel went a whoring there after it, which was the destruction of Gideon & his house.

o That is, such things as pertained to the title of the Tabernacle. Look more of Ephod, Exod. 28. 4. 6. 1 Sam. 2. 18. and 2 Sam. 6. 14. and Chap. 17. 5.

28 Thus was Midian brought low before the children of Israel, so that they lift up their heads no more: and the countrey was in quietnesse forty yeares in the dayes of Gideon.

29 ¶ Then Jerubbaal the son of Joash went, and dwelt in his own house.

30 And Gideon had seventy sonnes ^v begotten of his body: for he had many wives,

† Ebr. which came out of his thigh.

31 And his concubine that was in Shechem bare him a son also, whose name he called Abimelech.

32 So Gideon the son of Joash died in a good age, and was buried in the sepulchre of

of Joash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 Neither shewed they mercy on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed unto Israel.

CHAP. IX.

1 Abimelech usurpeth the kingdom, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred between Abimelech and the Shechemites. 26 Gaal conspireth against him, and is overcome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Jerubbaal went to Shechem unto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sons of Jerubbaal, which are seventy persons, reigne over you, either that one reigne over you? remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moved to follow Abimelech: for said they, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellowes, which followed him.

5 And he went unto his fathers house at Ophrah, and slew his brethren the sons of Jerubbaal, about seventy persons upon one stone: yet Jotham the yongest sonne of Jerubbaal was left: for he hid himself.

6 ¶ And all the men of Shechem gathered together, with all the house of Millo, and came and made Abimelech king in the plain, where the stone was erected in Shechem.

7 And when they told it to Jotham, he went and stood on the top of mount Gerizim, and lift up his voice, & cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth to anoint a king over them, and said unto the olive tree, Reigne thou over us.

9 But the olive tree said unto them, Should I leave my fatnesse, wherewith by me they honour God and man, and go to advance me above the trees?

10 Then the trees said to the fig tree,

Come thou, and be king over us.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to advance me above the trees?

12 Then said the trees unto the vine, Come thou, and be king over us.

13 But the vine said unto them, Should I leave my wine, wherby I cheere God and man, and go to advance me above the trees?

14 Then said all the trees unto the bramble, Come thou, and reigne over us.

15 And the bramble said to the trees, If ye will indeed anoint me king over you, come, & put your trust under my shadow: & if not, the fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if ye do truly and uncorruptly to make Abimelech king, and if ye have dealt well with Jerubbaal and with his house, and have done unto him according to the deserving of his hands,

17 (For my father fought for you, and adventured his life, and delivered you out of the hands of Midian.

18 And ye are risen up against my fathers house this day, and have slain his children, about seventy persons upon one stone, and have made Abimelech, the son of his maide servant, king over the men of Shechem, because he is your brother.)

19 If ye then have dealt truly and purely with Jerubbaal, & with his house this day, then rejoyce ye with Abimelech, and let him rejoyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem, and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeares over Israel.

23 But God sent an evil spirit between Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Jerubbaal, and their blood, might come and be laid upon Abimelech their brother, which had slain them, and upon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountains: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem:

^p Which city belonged to the family of the Ezrites.

^q That is Baal, to whom they had bound themselves by covenant.

^r They were unkind toward him, by whom they had received to great a benefit.

^a To practise with his kinsfolks for the attaining of the kingdom.

^b Of your kindred by my mothers side.

^d Or, idle fellows and vagabonds.

^e Thus tyrants to establish their usurped power, spare not the innocent blood. 2 King. 10. 7. 2 Chron. 21. 4.

^f Which was as the town-house, or common hall, which he calleth the tower of Shechem, verse 49.

^g By this parable he declareth that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour, both to their own destruction and others.

^h Or, thistle, or, briar.

ⁱ Abimelech shall destroy the nobles of Shechem.

^j Ebr. he cast his life from him.

^k That he is your king, and you his subjects.

^l Because the people contented with the king in shedding innocent blood: therefore God destroyeth both the one and the other.

chem : and the men of Shechem put their confidence in him.

ⁱ Before they were afraid of Abimelech's power, and durst not go out of the city.

27 Therefore theyⁱ went out into the field, and gathered in their grapes and trod them, and made merry, and went into the house of their gods, and did eat and drink, and cursed Abimelech.

28 Then Gaal the son of Ebed said, Who is Abimelech? and who is Shechem, that we should serve him? Is he not the son of Jerubbaal? and Zebul is his officer? Serve rather the men of Hamor the father of Shechem: for why should we serve him?

^k Braggingly, as though he had been present, or to his captain Zebul.

29 Now would God this people were under mine hand: then would I put away Abimelech. And he said to ^k Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his wrath was kindled.

[†] Ebr. craftily.

31 Therefore he sent messengers unto Abimelech [†] privily, saying, Behold, Gaal the son of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soon as the Sun is up, and assault the city: and when he and the people that is with him, shall come out against thee, do to him [†] what thou canst.

[†] Ebr. what thine hand can find.

34 ¶ So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the son of Ebed went out, & stood in the entring of the gate of the city: and Abimelech rose up, and the folk that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountaines: & Zebul said unto him, The ^l shadow of the mountaines seem men unto thee.

^l Thou art afraid of a shadow.

37 And Gaal spake again, and said, See, there come folk down [†] by the middle of the land, and another band cometh by the way of the plain of [‡] Meonenim.

[†] Ebr. by the navill.

[‡] Or, charmers.

38 Then said Zebul unto him, Where is now thy mouth that said, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

^m As their captain

39 And Gaal ^m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, & many were overthrown and wounded, even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren

that they should not dwell in Shechem.

42 ¶ And on the morrow, the people went out into the field: which was told Abimelech.

43 And he took the ⁿ people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the city, and he rose up against them, and smote them. ⁿ Which were of his company.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the city: and the two other bands ran upon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the city all that day, he took the city, and slew the people that was therein, and destroyed the city, and sowed ^o salt in it.

^o That it should be unfruitfull and never serve to any use.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the God ^p Berith.

^p That is, of Berith, as chap. 8. 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together,

48 And Abimelech gate him up to mount Zalmon, he and all the people that were with him: and Abimelech took axes with him, and cut down boughs of trees, and took them, and bare them on his shoulder, and said unto the folk that were with him, What ye have seen me do, make hast, and do like me.

49 Then all the people also cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the towre of Schechem died also, about a thousand men and women.

^q Meaning that all were destroyed, as well they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and took it.

51 But there was a strong towre within the city, and thither fled all the men and women, and all the chief of the city, and shut it to them, and went up to the top of the towre.

52 And Abimelech came unto the towre and fought against it, and went hard unto the doore of the towre to set it on fire.

53 But a certain woman ^{*} cast a piece of a millstone upon Abimelechs head, and brake his brain-pan. ^{*} 2 Sam. 11. 17.

54 Then Abimelech called hastily his page that bare his harneis, and said unto him, Draw thy sword & slay me, that men say not of me, A woman slew him. And his page ^r thrust him thorow, and he died.

^r Thus God by such miserable death taketh vengeance on oppressors even in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his own place.

56 Thus God rendred the wickednesse of Abimelech, which he did unto his father, in slaying his seventy brethren.

57 Also all the wickednesse of the men of

^s Deut. 2. 13.

of Shechem, did God bring upon their heads, So upon them came the curse of Jotham the son of Jerubbaal.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry unto God. 16 and he hath pitié on them.

After Abimelech there arose to defend Israel, Tola, the son of Puah, the son of † Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And he † judged Israel three and twenty yeares, and died, and was buried in Shamir.

3 ¶ And after him arose Iair, a Gileadite, and judged Israel two an twenty yeares.

4 And he had thirty sons that * rode on thirty asse colts, and they had thirty cities, which are called † Havoth-Jair unto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse again in the sight of the Lord, and served Baalim and * Ashtaroth, and the gods of † Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord, and served not him.

7 Therefore the wrath of the Lord was kindled against Israel, & he † sold them into the hands of the Philistims, and into the hands of the children of Ammon.

8 Who from that yeare vexed and oppressed the children of Israel eighteen years, even all the children of Israel that were beyond Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon went over Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel * cried unto the Lord, saying, We have sinned against thee, even because we have forsaken our own God, and have served Baalim.

11 And the Lord^d said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to me, and I saved you out of their hands.

13 Yet ye * have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have chosen: let them save you in the time of your tribulation.

15 And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoeuer pleaseth thee: onely we pray thee to deliver us * this day.

16 Then they put away the strange gods from among them, and † served the Lord: and † his soul was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be * head over all the inhabitants of Gilead.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captain over Israel. 30 He maketh a rash vow. 32 He vanquisheth the Amonites. 39 and sacrificeth his daughter according to his vow.

Then Gilead begat Iphtah, and Iphtah the Gileadite was † a valiant man, but the son of an † harlot.

2 And Gileads wife bare him sons, and when the womans children were come to age, they thrust out Iphtah, and said unto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a * strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of^b Tob: and there gathered idle fellows to Iphtah, and * went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, ^d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said unto Iphtah, * Come and be our captain, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and * expell me out of my fathers house? how then come you unto me now in the time of your tribulation?

8 Then the Elders of Gilead said unto Iphtah, Therefore we turn again to thee now, that thou maiest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Iphtah said unto the Elders of Gilead, If ye bring me home again to fight against the children of Ammon, if the Lord give them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord † be witnesse between us, if we do not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captain

e That is, from this present danger.

f This is true repentance, to put away the evill, and to serve God aright.

† Or, he pitieth.

* Chap. 11. 6.

† Ebr. a man of mighty force.

† Or, victuals.

a That is, of a harlot, as vers. 1.

q Where the governor of the countrey was called Tob.

c Joyned with him, as some think, against his brethren.

d Or, ambassadors sent for that purpose.

e Men oft times are constrained to desire help of the, whom before they have refused.

f Oft times those things which men reject, God chooseth to do great enterprises by.

(For making a try-
out their king.

† Or, his uncle.

† Or, governed.

a Signifying, they were men of authority.

† Or, the towns of Iair, as Deut. 3. 14.

* Chap. 2. 11. and 3. 7. and 4. 2. and 6. 1. and 13. 1.

* Chap. 2. 13.

† Or, Syria.

† Or, delivered.

b As the Reubenites, Gadites, and half the tribe of Manasseh.

c They prayed to the Lord and confessed their sinnes.

d By stirring them up some prophet, as Chap. 6. 8.

* Deut. 32. 15. 1. Jer. 2. 13.

captain over them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Iphtah, * Because Israel took my land, when they came up from Egypt, from Arnon unto Jabbok, and unto Jordan: now therefore restore those lands † quietly.

14 Yet Iphtah sent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Iphtah, * Israel took not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came up from Egypt, and walked thorow the wilderness unto the red sea, then they came to Kadesh.

17 * And Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, go thorow thy land; but the king of Edom would not consent: and also they sent unto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not withing the coasts of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers unto Sihon, king of the Amorites, the king of Heshbon, and Israel said unto him, Let us passe, we pray thee, by thy land unto our ‡ place.

20 But Sihon * consented not to Israel, that he should go thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gave Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country:

22 And they possessed * all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possess it?

24 Wouldest not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God driveth out before us, them will we possess.

25 * And art thou now far better then Balak the son of Zippor king of Moab? did he not strive with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her towns, and in Aroer and in her towns, and in all the cities that are by the

coasts of Arnon, three hundred years? why did ye not then recover them in that space?

27 Wherefore, I have not offended thee: but thou dost me wrong to warre against me. The Lord the Judge, * be Judge this day between the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Iphtah, which he had sent him.

29 ¶ Then the ¹ spirit of the Lord came upon Iphtah, and he passed over to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

30 And Iphtah ^m vowed a vow unto the Lord, and said, If thou shalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meet me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And he smote them from Aroer even till thou come to Minnith, twenty cities, and so forth to ‡ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh unto his house, behold, his daughter came out to meet him with ⁿ timbrels and dances, which was his onely child: he had none other sonne, nor daughter.

35 And when he saw her, he ^o rent his clothes, and said, Alas, my daughter, thou hast brought me low, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do with me as thou hast promised, seeing that the Lord hath avenged thee of thine enemies, the children of Ammon.

37 Also she said unto her father, Do thus much for me: suffer me two moneths, that I may go to the mountaines, and ^p bewaile my virginity, I and my fellows.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity upon the mountaives.

39 And after the end of two moneths, she turned again unto her father, who did with her according to his vow which he had vowed, and she had known no man. And it was a custome in Israel:

40 The daughters of Israel went yeare by yeare to lament the daughter of Iphtah the Giliadite, foure dayes in a yeare.

ⁱ Meaning these towns.

^k To punish the offender.

^l That is the spirit of strength and zeale.

^m As the Apostle commendeth Iphtah for his worthy enterprise in delivering the people Heb. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the finnes of the godly do not utterly extinguish their faith.

[†] Or, the plain.

ⁿ According to the manner after the victory.

^o Being overcome with blinde zeale, and not considering whether the vow was lawfull or no.

^p For it was counted as a shame in Israel, to dy without children, and therefore they rejoiced to be married.

* Num. 21. 13.

† Ebr. in peace.

* Deut. 2. 9.

* Num. 20. 14. 10.

* Num. 21. 13. and 22. 24.

* Deut. 2. 26.

‡ Or, country.

g He trusted them not to go thorow his country.

* Deut. 3. 36.

b For we ought more to beleve and obey God, then thou thine idols.

* Num. 22. 2. Deut. 23. 4. 10. 14. 9.

CHAPTER XII.

6 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan; 11 Elon; 13 and Abdon.

And the men of Ephraim gathered themselves together, and went Northward, and said unto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and didst not call us to goe with thee? we will therefore burne thine house upon thee with fire.

2 And Iphtah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I saw that ye delivered me not, I put my life in mine hands, and went upon the children of Ammon: for the Lord delivered them into mine hands. Wherefore then are ye come upon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, and among the Manassites.

5 Also the Gileadites, tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphtah judged Israel six years: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 After him Ibzan of Beth-lehem judged Israel,

9 Who had thirty sonnes and thirty daughters, which he sent out, and tooke in thirtie daughters from abroad for his sons, and he judged Israel seven years.

10 Then Ibzan died, and was buried at Beth-lehem.

11 And after him judged Israel Elon, a Zebulonite, and he judged Israel ten years.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite judged Israel.

14 And he had forty sonnes and thirty nephewes that rode on seventy asscolts: and he judged Israel eight years.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon

in the land of Ephraim, in the mount of the Amalekites.

CHAPTER XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice unto the Lord. 24 The birth of Samson.

But the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord delivered them into the hands of the Philistims fourty years.

2 Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware that thou drinke no wine, nor strong drink, neither eate any uncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no rasor shall come on his head: for the childe shall be a Nazarite unto God from his birth: and he shall begin to save Israel out of the hands of the Philistims.

6 Then the wife came, and told her husband, saying, A man of God came unto me, and the faimion of him was like the faimion of the Angel of God exceeding fearefull, but I asked him not whence he was, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and beare a sonne, and now thou shalt drink no wine, nor strong drink, neither eate any uncleane thing: for the child shall be a Nazarite to God from his birth, to the day of his death.

8 Then Manoah prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now unto us, and teach us what we shall doe unto the child when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe unto the wife, as she sate in the field, but Manoah her husband was not with her.

10 And the wife made haste and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me to day.

11 And Manoah arose and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we order the child, and doe unto him?

13 And the Angel of the Lord said unto Manoah, The woman must beware of all that I said unto her.

14 She may eate of nothing that cometh

a After they had passed Jordan.

b Thus ambition enueth Gods work in others, as they did also against Gideon, Chap. 8.1.

c That is, I ventred my life, and when mans helpe failed, I put my trust only in God.

d Yeran from us, and chole Gilead, and now in respect of us, ye are nothing.

e Which signifieth, the fall of waters, or an cure of come.

f Some think that this was Boaz the husband of Ruth.

g He, James sonnet, for, hisse colls.

* Chap. 2.11. and 3.7. and 4.1. and 6.1. and 10.6.

a Signifying that their deliverance came onely of God, and not by mans power.

* Num. 6.3.3.

* 1 Sam. 1.11.

b Meaning, he should be separate from the world, & dedicate to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the Angel appeared unto her twice in one day.

f He called him man, because he so seemed: but he was Christ the eternal word, which at his time appointed became man.

g Any thing forbidden by \S Law.

meth of the Vine tree : shee shall not drink wine nor strong drink, nor eat any \S unclean thing : let her observe all that I have commanded her.

15 Manoah then said unto the Angel of the Lord, I pray thee, let us retain thee, untill we have made ready a kid for thee.

16 And the Angel of the Lord said unto Manoah. Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it unto the Lord : for Manoah knew not that it was an Angel of the Lord.

h Shewing that he sought not his own honor, but Gods, whose messenger he was.

17 Again Manoah said unto the Angel of the Lord, What is thy name; that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said unto him, Why askest thou thus after my name, which is \ddagger secret?

\ddagger Or, marvellous.

19 Then Manoah took a kid with a meat offering, and offered it upon a stone unto the Lord : and the Angel did \dagger wonderously, whiles Manoah and his wife looked on.

i God sent fire from heaven to consume their sacrifice, to confirme their faith in his promise.

20 For when the flame came up toward heaven from the Altar, the Angel of the Lord ascended up in the flame of the Altar, and Manoah and his wife beheld it, and fel on their faces unto the ground.

21 (So the Angel of the Lord did no more appeare unto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

* Exod. 33. 20. Chap. 6. 22.

22 And Manoah said unto his wife, * We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord would kill us, he would not have received a burnt offering, and a meat offering of our hands, neither would he have shewed us all these things, nor would have now told us any such.

k These graces that we have received of God, & his accepting of our obedience, are sure tokens of his love toward us, so that nothing can hurt us.

24 ¶ And the wife bare a son, and called his name Samson : and the child grew, and the Lord blessed him.

\ddagger Or, to come upon him at divers times.

25 And the Spirit of the Lord began to \ddagger strengthen him in the host of Dan, between Zorah, and Eshtaol.

CHAP. XIV.

2 Samson desireth to have a wife of the Philistims. 6 He killeth a Lion. 12 He propounds a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

Now Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

+ Her, take her for me to wife.

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistims : now therefore \ddagger give me her to wife.

a Though his parents did justly reprove him, yet it appeareth that this was \S secret work of the Lord, ver. 4.

3 Then his father and his mother said unto him, Is there \dagger never a wife among the daughters of thy brethren, and among all my people, that thou must go to take a

wife of the uncircumcised Philistims? And Samson said unto his father, Give me her, for shee pleaseth me well.

4 But his father and his mother knew not that it came of the Lord, that he should seek an occasion against the Philistims: for at that time the Philistims reigned over Israel.

b To fight against them for the deliverance of Israel.

5 ¶ Then went Samson and his father and his mother down to Timnath, and came to the Vineyards at Timnath: and behold, a yong Lion roared upon him.

6 And the Spirit of the Lord came upon him, and he tare him, as one should have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

c Whereby he had strength and boldness.

7 And he went down, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when he returned \ddagger to receive her, he went aside to see the carkeis of the Lion : and behold, there was a swarm of bees, and honie in the bodie of the Lion.

* Or, to take her his wife.

9 And he took thereof in his hands, and went eating, and came to his father and to his mother, and gave unto them, and they did eat : but he told not them, that he had taken the honie out of the body of the Lion.

10 So his father went down unto the woman, and Samson made there a \dagger feast: for so used the yong men to doe.

d Meaning, when he was married.

11 And when \dagger they saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said unto them, I will now put forth a riddle unto you: and if you can declare it me within seven dayes of the feast, and find it out, I will give you thirtie sheets, and thirtie \dagger change of garments.

f To wear at feasts, or toleme dayes.

13 But if you cannot declare it me, then shal ye give me thirtie sheets, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came meat, and out of the strong came sweetnes: and they could not in three days expound the riddle.

15 And when the seventh day was come, they said unto Samsons wife, Entise thine husband, that he may declare us the riddle, lest we burn thee, and thy fathers house with fire. Have ye called us, \ddagger to possesse us? Is it not so?

g Or drew near: for it was the fourth day.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not : for thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father, nor my mother, and shall I tell it thee?

* Or, to improve it.

17 Then Samsons wife wept before him

h Unto them which are of my Nation.

i Or, to the seventh day, beginning at the fourth.

him ¹ seven dayes, while their feast lasted : and when the seventh day came, he told her, because she was importunate upon him : so she told the riddle to the children of her people.

k If yee had not used the help of my wife.

18 And the men of the City said unto him the seventh day before the Sun went down, What is sweeter then hony ? and what is stronger then a Lyon ? Then said he unto them, ^k If ye had not plowed with my heifer, yee had not found out my riddle.

l Which was one of the five chief cities of the Philistims.

19 And the Spirit of the Lord came upon him, and he went down ¹ to Ashkelon, and slew thirty men of them, and spoiled them, and gave change of garments unto them, which expounded the riddle : and his wrath was kindled, and he went up to his fathers house.

20 Then Samsons wife was *given* to his companion, whom hee had used as his friend.

CHAP. XV.

⁴ Samson tieth firebrands to the foxes tails. ⁶ The Philistims burnt his father in law and his wife. ¹⁵ With the jawbone of an asse he killeth a thousand men. ¹⁹ Out of a great tooth in the law God gave him water.

a This is, I will use her as my wife.

BUt within a while after, in the time of wheat harvest, Samson visited his wife with a kid, saying, I will ^a go in to my wife into the chamber : but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her : therefore gave I her to thy companion. Is not her yonger sister fairer then she ? take her, I pray thee, in stead of the other.

b For through his father in lawes occasion, he was moved againe to take vengeance of the Philistims.

3 Then Samson said unto them, Now am I more ^b blamelesse then the Philistims : therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and took firebrands, and turned them tail to tail, and put a firebrand in the mids betweene two tails.

c Or, that which was reared and gathered.

5 And when he had set the brands on fire, he sent them out into the standing corn of the Philistims, and burnt up both the ^c ricks and the standing corn, with the Vineyards and olives.

d Or, the citizen of Timnath.

6 Then the Philistims said, Who hath done this ? And they answered, Samson the son in law of the ^d Timnite, because he had taken his wife, and given her to his companion. Then the Philistims came up, and ^e burnt her and her father with fire.

e So the wicked punish not vice for love of Justice, but for fear of danger, which else might come to them.

7 And Samson said unto them, Though yee have done this, yet I will be avenged of you, and then I will cease.

f Or, herfemen and fumes.

8 So he smote them ^f hip and thigh with a mighty plague : then he went and dwelt in the top of the rock Eram.

g Or, camped.

9 ¶ Then the Philistims came up, and pitched in Judah, and were ^g spread abroad in Lehi.

10 And the men of Judah said, Why are yee come up unto us ? And they answered, To ^h bind Samson are we come up, and to doe to him, as he hath done to us.

f And so being our prisoner, to punish him.

11 Then three thousand men of Judah went to the top of the rock Eram, and said to Samson, Knowest thou not that the Philistims are rulers over us ? Wherefore then hast thou done thus unto us ? And he answered them, As they did unto mee, so have I done unto them.

g Such was their grosse ignorance, that they judged Gods great benefit to bee a plague unto them.

12 Againe they said unto him, We are come to bind thee, and to deliver thee into the hand of the Philistims. And Samson said unto them, Swear unto me, that yee will not fall upon me your selves.

13 And they answered him, saying, No, but we will bind thee and ^h deliver thee unto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rock.

h Thus they had rather betray their brother, then use the means that God had given for their deliverance.

14 When he came to Lehi, the Philistims shouted against him, and the spirit of the Lord came upon him, and the cords that were upon his arms, became as flax that was burnt with fire : for the bands loosed from his hands.

15 And he found a ⁱ new jawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

i That is, of an ass lately slain.

16 Then Samson said, With the jaw of an asse are heaps upon heaps : with the jaw of an asse have I slaine a thousand men.

17 And when he had left speaking, he cast away the jawbone out of his hand, and called that place, ^j Ramath-lehi.

j Or, the lifting up of the law.

18 And he was sore athirst, and ^k called on the Lord, and said, thou hast given this great deliverance into the hand of thy servant : and now shall I die for thirst, and fall into the hands of the uncircumcised ?

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God, and deliver his country.

19 Then God brake the cheek tooth, that was in the jaw, and water came thereout : and when hee had drunk, his spirit came again, and he was revived : wherefore the name thereof is called, ^l En-hakkore, which is in Lehi unto this day.

l Or, the fountain of him that prayed.

20 And he judged Israel in the dayes of the Philistims twenty yeaes.

CHAP. XVI.

³ Samson carrieth away the gates of Azzah. ¹⁸ He was deceived by Delilah. ³⁰ He pulleth down the house upon the Philistims, and dieth with them.

Then went Samson to ^a Azzah, and saw there an ^b harlot, and ^c went in unto her.

a One of the five chief cities of the Philistims.

b Or, prostitute.

c That is, he lodged with her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, ^d Abide ^e till the morning early, and we shall kill him.

d Or, in the light of the morning.

3 And Samson slept till midnight, and

V 2 arose

arose at midnight, and tooke the doores of the gates of the city, and the two posts, and lift them away with the barres, and put them upon his shoulders, and carried them up to the top of the mountaine that is before Hebron.

4 ¶ And after this, he loved a woman by the \ddagger river of Sorek, whose name was Delilah:

5 Unto whom came the princes of the Philistims, and said unto her, Entise him, and see wherein his great strength *lieth*, and by what meanes we may overcome him, that we may bind him, and punish him, and every one of us shall give thee eleven hundred ^c *shekels* of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered unto her, If they bind mee with seven \ddagger greene cords, that were never dried, then shall I be weak, and be as an other man.

8 And the princes of the Philistims brought her seven greene cords that were not drie, and she bound him therewith.

9 (And she had ^d men lying in wait with her in the chamber) Then she said unto him, The Philistims *be* upon thee, Samson. And he brake the cords as a threed of tow is broken, when ^e it feeleth fire: so his strength was not knowen.

10 ¶ After Delilah said unto Samson, See, thou hast mocked me, and told mee lies: I pray thee now ^f tell mee, wherewith thou mightest be bound.

11 Then he answered her, If they bind me with new ropes that never were occupied, then shall I be weak, and be as an other man.

12 Delilah therefore took new ropes, & bound him therewith, and said unto him, The Philistims *be* upon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, and told mee lies: tell mee how thou mightest be bound. ^g And he said unto her, If thou plattedst seven locks of mine head with the threds of the woofe.

14 And she fastened it with a pin, and said unto him, the Philistims *be* upon thee, Samson. And he awoke out of his sleepe, and went away with the \ddagger pin of the web, and the woofe.

15 Again she said unto him, How canst thou say, ^h I love thee, when thine heart is not with mee? thou hast mocked me these three times, and hast not told mee wherein thy great strength *lieth*.

16 And because she was importunate

upon him with her words continually, and vexed him, his soule was pained unto the death.

17 Therefore he told her all his heart, and said unto her, There never came rasor upon mine head: for I am a Nazarite unto God from my mothers womb: therefore if I be shaven, my strength will goe from mee, and I shall be weak, and be like all other men.

18 And when Delilah saw that he had told her all his heart, she sent, and called for the princes of the Philistims, saying, Come up once *again*: for he hath shewed mee all his heart. Then the princes of the Philistims came up unto her, and brought the mony in their hands.

19 And she made him sleep upon her knees, and she called a man, and made him to shave off the seven locks of his head, and she began to vex him, and his strength was ^k gone from him.

20 Then she said, The Philistims *be* upon thee, Samson. And he awoke out of his sleep, and thought, I will go out now as at other times, and shake my self, but he knew not that the Lord was departed from him.

21 Therefore the Philistims took him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: & he did grind in the prison house.

22 And the haire of his head began to ^l grow againe after that it was shaven.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoyce: for they said, Our god hath delivered Samson our enemy into our hands.

24 And when the people saw him, they praised their god: for they said, our god hath delivered into our hands our enemy and destroyer of our country, which hath slaine many of us.

25 And when their hearts were merry, they said, Call Samson, that he may make us pastime. So they called Samson out of the prison house, & he ^m was a laughing stock unto them, and they set him between the pillars.

26 Then Samson said unto the servant that led him by the hand, Lead mee that I may touch the pillars that the house standeth upon, and that I may leane to them.

27 (Now the house was full of men and women, & there ⁿ were all the princes of the Philistims: also upon the rooffe were about three thousand men and women, that beheld while Samson \ddagger played)

28 Then Samson called unto the Lord, and said, O Lord God, I pray thee, think upon me: O God, I beseech thee, strengthen me at this time only, that I may be \ddagger at once ^o avenged of the Philistims for my two eyes.

29 And Samson laid hold on the two middle

ⁱ Thus his immoderate affection toward a wicked woman, caused him to lose Gods excellent gifts, and become slave unto them whom he should have ruled.

^k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

^l Yet had hee not his strength againe, till he had called upon God, and reconciled himselfe.

^m Thus by Gods judgements they are made slaves to infidels, which neglect their vocation in defending the faithfull.

ⁿ Or, was madd.

^o Ebr. taken in vengeance. According to my vocation which is to execute Gods judgements upon the wicked.

^a Or, plane.

^c Of the value of a shekel, read Genel. 23. 15.

^d Or, new withs.

^e Certaine Philistims in a secret chamber.

^f When fire cometh neere it.

^g Though her falshood tended to make him lose his life, yet his affection so blinded him, that hee should not beware.

^h It is impossible, if wee give place to our wicked affections, but at length we shall be destroyed.

ⁱ Or, beam.

^j For this Samson used to say, I love thee.

dle pillars whereupon the house stood, and on which it was borne up: on the one with his right hand, & on the other with his left.

^a He speaketh not this of despair, but humbling himselfe for neglecting his office, and the offence thereby given.

30 Then said Samson, ^o Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell upon the princes, and upon all the people that were therein: so the dead which he slew at his death were more then they which he had slain in his life.

31 Then his brethren, and all the house of his father came down and took him, and brought him up and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now hee had judged Israel twentie yeares.

CHAP. XVII.

³ Michahs mother according to her vow made her sonne two idols, ⁵ Hee made his sonne a Priest for his idols, ¹⁰ and after he hired a Levite.

^a Some think it his history was in the time of Othniel, or as Iosephus writeth, immediately after Iothus.

THERE^a was a man of mount Ephraim whose name was Michah,

2 And hee said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, for the which thou cursedst, and spakest it, even in mine hearing, behold, the silver *is* with me, I tooke it. Then his mother said, Blessed bee my sonne of the Lord.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had dedicated the silver to the Lord of mine hand for my sonne, to make ^b a graven and molten image. Now therefore I will give it thee againe.

^b Contrary to the commandment of God, and true religion, practised under Iothus they forsooke the Lord and fell to idolatry.

4 And when he had restored the money unto his mother, his mother took two hundred *shekels* of silver, and gave them to the founder, which made thereof a graven and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an ^c Ephod, and ^d Teraphim, and [†] consecrated one of his sons, who was his Priest.

6 ^{*} In those dayes there was no ^e King in Israel, but every man did that which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Judah, ^f of the family of Judah: who was a Levite, & sojourned there.

8 And the man departed out of the citie, even out of Beth-lehem Judah, to dwell where he could find a place: and as he journeyed, he came to mount Ephraim to the house of Michah.

9 And Michah said unto him, Whence comest thou? And the Levite answered him, ^g I come from Beth-lehem Judah, and goe to dwell where I may find a place.

10 Then Michah said unto him, Dwell with me, and bee unto mee a father and a Priest, and I will give thee ten *shekels* of silver by yeare, and a sute of apparell, and thy

meate and drink. So the Levite went in.

11 And the Levite was ^h content to dwell with the man, and the yong man was unto him as one of his owne sonnes.

12 And Michah consecrated the Levite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be ⁱ good unto me, seeing I have a Levite to my Priest.

CHAP. XVIII.

² The children of Dan send men to search the land. ¹¹ They come the six hundred and take the gods, and the Priest of Michah away. ²⁷ They destroy Laish. ²⁸ They build it againe. ³⁰ And set up idolatry.

IN those dayes there was no ^a King in Israel, and at the same time the tribe of Dan fought them an inheritance to dwell in: for unto that time *all* their inheritance had not fallen unto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coasts, even men expert in warre, out of Zorah and Eshtaol, to view the land, and search it out, and said unto them, ^b Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the ^c voyce of the young man the Levite: and being turned in thither, they said unto him, who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Again they said unto him, Aske counsel now of God, that we may know whether the way which wee shall goe, shall be prosperous.

6 And the Priest said unto them, ^d Goe in peace: for the Lord guideth your way which ye goe.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man [†] made any trouble in the land, or usurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What have ye done?

9 And they answered, Arise, that wee may goe up against them: for wee have seene the land, and surely it is very good, and ^e doeye sit still? bee nor sloathfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come unto a careles people, & the countrey *is* large) for God hath given it into your hand, *It is* a place

^h Not considering that hee forsooke the true worshipping of God, for to maintaine his owne belly.
ⁱ Thus the idolaters perfwade themselves of Gods favour, when indeed hee doth detest them.

^a Meaning, no ordinary Magistrate to punish vice according to Gods word.

^b For the portion which Iothus gave them, was not sufficient for all their tribe.

^c They knew him by his speech: that he was a stranger there.

^d Thus God granted the idolaters (some time their requests, to their destruction that delight in errors.

[†] Ebr. made them a name.

^e Lose ye this good occasion through your sloathfulness?

place which doth lack nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of war.

12 And they went up, and pitched in Kiriath-jearim in Judah: wherefore they called that place, † Mahaneh-Dan unto this day: and it is behind Kiriath-jearim.

13 And they went thence unto mount Ephraim, and came to the house of Michah.

13 Then answered the five men, that went to spie out the countrey of Laish, and said unto their brethren, † Know yee not, that there is in these houses an Ephod, and Teraphim, and a graven and a molten image? Now therefore consider what yee have to doe.

15 And they turned thitherward, and came to the house of the yong man the Levite, even unto the house of Michah, and saluted him peaceably.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land, went in thither, and took the † graven image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the six hundred men, that were appointed with weapons of war.

18 And the other went into Michahs house, and fet the graven image, the Ephod, and the Teraphim, and the molten image. Then said the Priest unto them, What doe yee?

19 And they answered him, Hold thy peace: lay thine hand upon thy mouth, and come with us to bee our father and Priest. Whether is it better that thou shouldest bee a Priest unto the house of one man, or that thou shouldest be a priest unto a tribe, and to a family in Israel?

20 And the Priests heart was glad, and he took the Ephod and the Teraphim, and the graven image, and went among the † people.

h With the six hundred men.

21 And they turned and departed, and put the children, and the cattell, and the substance † before them.

i Suspecting them that did pursue them.

22 ¶ When they were far off from the house of Michah, the men that were in the houses neer to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried unto the children of Dan: who turned their faces, and said unto Michah, What aileth thee, that thou makest an outcry?

24 And he said, Ye have taken away my

† gods, which I made, and the Priest, and go your wayes: and what have I more? how then say ye unto me, What aileth thee?

k This declareth what opinion the idolaters have of their idols.

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest † angry fellows run upon thee, and thou lose thy life with the lives of thine household.

† Ebr., who have their hearts bitter.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned, and went back unto his house.

27 And they took the † things which Michah had made, and the Priest which he had, and came unto Laish, unto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

l Meaning the idols, as verse 18.

28 And there was none to † help, because † Laish was far from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

† Or, deliver them.

m Which after was called Cesarea Philippi.

29 * And called the name of the citie Dan, after the name of Dan their father, which was born unto Israel: howbeit the name of the citie was Laish at the beginning.

* 10. 19. 47.

30 Then the children of Dan set them up the † graven image: and Jonathan the son of Geršhom the son of Manasseh, and his sons were the Priests in the tribe of the Danites, unto the day of the † captivitie of the land.

n Thus in stead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

31 So they set them up the graven image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Levites wife being an harlot, forsook her husband, and he took her again. 25 At Gibeah she was most villanously abused to the death. 29 The Levite cutteth her in pieces, and sendeth her to the twelve Tribes.

Also in those dayes * when there was no King in Israel, a certain Levite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Judah,

* Chap. 17. 6. and 18. 1.

* Gen. 25. 6.

2 And his concubine played the whore † there, and went away from him unto her fathers house to Beth-lehem Judah, and there continued the space of four moneths

† Ebr. besided him: to wit, with others.

3 And her husband arose and went after her, to speak † friendly unto her, and to bring her again: he had also his servant with him, and a couple of asses: and she brought him unto her fathers house, and when the yong womans father saw him, he rejoiced † of his comming.

† Ebr., to her heart.

4 And his father in law, the yong womans father retained him: and hee abode with him three dayes: so they did eat and drink, and lodged there.

† Or, at his meeting.

5 ¶ And when the fourth day came, they arose early in the morning, and † hee

† Ebr. rose up.

pre-

^{† Or, strengthen.} prepared to depart : then the yong womans father said unto his son in law, [†] comfort thine heart with a morsell of bread, and then go your way.

^{a This is, his concubines father.} 6 So they sate down, and did eat and drinke both of them together. And the yong womans father said unto the man, Be content, I pray thee, and tary all night, and let thine heart be merrie.

^{† Or compelled him.} 7 And when the man rose up to depart, his father in law [†] was earnest : therefore he returned, and lodged there.

^{b Meaning, as he should refresh himself with meat, as verse 5.} 8 And he arose up early the fift day to depart, and the young womans father said, ^b Comfort thine heart, I pray thee : and they taried untill after midday, and they both did eat.

^{† Ebr, is weak.} 9 Afterward when the man arose to depart with his concubine and his servant, his father in law, the yong womans father said unto him, Behold now, the day [†] draweth toward even : I pray you tary all night : behold, [†] the Sun goeth to rest : lodge here, that thine heart may be merrie, and to morrow get you early upon your way, and go to thy ^c tent.

^{c To wit, to the town, or citie, where hee dwelt.} 10 But the man would not tarie, but arose, and departed, and came over against Jebus, (which is Jerusalem) and his two asses laden, and his concubine ^d were with him.

^{† Or, men down.} 11 When they were neer to Jebus, the day [†] was fore spent, and the servant said unto his master, Come, I pray thee, and let us turn into this Citie of the Jebusites, and lodge all night there.

^{d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them to have to doe with them that professed not the true God.} 12 And his master answered him, ^d We will not turne into the citie of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he said unto his servant, Come, and let us draw neer to one of these places, that wee may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the Sun went down upon them neer to Gibeah, which is in Benjamin.

^{† Or, gathered them.} 15 ¶ Then they turned thither to go in and lodge in Gibeah : and when he came, he sate him downe in a street of the Citie : for there was no man that [†] took them into his house to lodging.

16 And behold, there came an old man from his work out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah : and the men of the place were the children of ^e Jemini.

^{e That is, of the tribe of Benjamin.} 17 And when he had lift up his eyes, he saw a [†] wayfaring man in the streets of the Citie : then this old man said, Whither goest thou, and whence camest thou ?

^{† Or, as man walking.} 18 And he answered him, We came from Beth-lehem Judah, unto the side of mount Ephraim : from thence am I : and I

went to Beth-lehem Judah, and go ^f now to the house of the Lord : and no man receiveth me to house.

^{f To Shiloh, or Mizpah, where the Arke was.} 19 Although wee have straw and provender for our asses, and also bread and wine for mee and thine handmaid, and for the boy that is with thy servant : we lack nothing.

^{† Or, be of good comfort.} 20 And the old man said, [†] Peace be with thee : as for all that thou lackest, [†] shalt thou find with mee : onely abide not in the street all night.

21 ¶ So he brought him into his house, and gave fodder unto the asses : and they washed their feet, and did eat and drink.

^{† Ebr, men of Be-lial, that is given is all wickednes.} 22 And as they were making their hearts merrie, behold, the men of the Citie, [†] twicked men beset the house round about, and ^g smote at the door, and spake to this old man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

^{g To the intent they might break it.} 23 And ^h this man the master of the house went out unto them, and said unto them, Nay my brethren, do not so wickedly, I pray you : seeing that this man is come into mine house, do not this villenie.

^{h That is, abide them, as Gen. 19.} 24 Behold, ^h here is my daughter, a Virgin, and his concubine : them will I bring out now, ^h and humble them, and doe with them what seemeth you good : but to this man do not this villenie.

25 But the men would not hearken to him : therefore the man took his concubine and brought her out unto them : and they knew her and abused her all the night unto the morning : and when the day began to spring, they let her go.

^{i She fell downe dead, as vers. 27.} 26 So the woman came in the dawning of the day, and ⁱ fell down at the door of the mans house where her Lord was, till the light day.

^{† Or, husband.} 27 And her [†] Lord arose in the morning, and opened the doores of the house, and went out to go his way, and behold, the woman his concubine [†] was [†] dead at the door of the house, and her hands [†] lay upon the threshold.

^{† Or, fallen.} 28 And he said unto her, Up, and let us goe : but shee answered not. Then he took her up upon the asse, and the man rose up, and went unto his ^k place.

^{k Meaning, home, unto mount Ephraim.} 29 And when he was come to his house, he took a knife, and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and sent her thorow all quarters of Israel.

^{l For this was like the sin of Sodom, for the which God rayned downe fire and brimstone from heaven.} 30 And all that saw it, said, There was no ^l such thing done or seen since the time that the children of Israel came up from the land of Egypt unto this day : consider the matter, consult and give sentence.

C H A P. X X.

1 The Israelites assemble at Mizpeh, to whom the Levites declareth his wrong. 13 They sent for them that did the villanie. 25 The Israelites are twice overcome, 46 And at length get the victory.

* Hef. 10. 9.

a That is, al with one consent.

b To aske counsell.

† Ebr. corners.

e Meaning, men able to handle their weapons.

d To the Levite.

‡ Or, chiefs, or lords.

e That is, her pieces, to every tribe a piece, chap. 19. 29.

f Before we have revenged this wickednes.

g These onely should have the charge to provide for victuall for the rest.

h That is, every family of the tribe

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their evill, and therefore were all justly punished.

Then ^aall the children of Israel went out, and the Congregation was gathered together as ^aone man, from Dan to Beerheba, with the land of Gilead, unto the ^bLord in Mizpeh.

2 And the [†]chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that ^edrew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh) Then the children of Israel ^dsaid, How is this wickednesse committed?

4 And the same Levite, the womans husband that was slain, answered, and said, I came unto Gibeah that is in Benjamin with my concubine to lodge,

5 And the [‡]men of Gibeah arose against me, and beset the house round about upon me by night, thinking to have flaine mee, and have forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent ^eher thorowout all the country of the inheritance of Israel: for they have committed abomination and villanie in Israel.

7 Behold, yee are all children of Israel: give your advice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of us go to his tent, neither any turne into his ^fhouse,

9 But now this is that thing which wee wil doe to Gibeah: *we will go up by lot against it.*

10 And wee wil take ten men of the hundred thorowout all the tribes of Israel, and an hundred of the thousand, and a thousand often thousand to bring ^gvictuaille for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villanie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the ^htribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliver us those wicked men which are in Gibeah, that we may put them to death, and put away evill from Israel: but the children of Benjamin ⁱwould not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities

unto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbred at that time out of the cities, six & twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being ^{*}left handed: all these could sling stones at an haire breadth and not fail. * Chap. 3. 15.

17 ¶ Also the men of Israel, beside Benjamin, were numbred four hundred thousand men that drew sword, even all men of warre.

18 And the children of Israel arose, and went up ^kto the house of God, & asked of God, saying, Which of us shal go up first to fight against the children of Benjamin? And the Lord said, Judah *shal be* first. k This is, to the Arke, which was in Shiloh: some think in Mizpeh, as verſe 1.

19 Then the children of Israel arose up early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew downe to the ground of the Israelites that day ^ltwo and twentie thousand men. l This God permitted because the Israelites, partly trusted too much in their strength, and partly, God would by this meanes punish their sins.

22 And the people, the men of Israel plucked up their hearts, and set their battell again in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone up & wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I go again to battell against the children of Benjamin my brethren? and the Lord said, Go up against them)

24 ¶ Then the children of Israel came neer against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meet them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteen thousand men: [†]al they could handle the sword. † Ebr. all they drawing the sword.

26 Then all the children of Israel went up, and all the people came also unto the house of God, and wept, and sate there before the Lord, and fasted that day unto the evening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^mthere was the Arke of the covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the son of Aaron ⁿstood before it at that time) saying, Shal I yet go any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go up: for to morrow I will deliver, them into your hand. m To wit, in Shiloh. n Or: served in the Priests office at those dayes, for the fewes write, that he lived three hundred years.

29 And

29 And Israel set men to lay in wait roundabout Gibeah.

30 And the children of Israel went up against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

^v By the policy of the children of Israel.

31 Then the children of Benjamin comming out against the people, were drawn from the city: and they began to smite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirty men of Israel.

32 (For the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us flee and pluck them away from the city unto the high wayes)

^p Meaning cross-ways or paths to divers places.

33 And all the men of Israel rose up out of their place, and put themselves in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, *even* out of the medowes of Gibeah,

34 And they came over against Gibeah, ten thousand chosen men of all Israel, and the battell was fore: for they knew not that the ^qevill was neer them.

^q They knew not that Gods judgement was at hand to destroy them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites the same day five and twenty thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel ^rgave place to the Benjamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

^r Retired to draw them after.

37 And they that lay in wait hastened, and brake forth toward Gibeah, and the ambushment ^sdrew themselves along, and smote all the city with the edge of the sword.

^s Or, made a long stand with a trumpet.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke rise up out of the city.

39 And when the men of Israel retired in the battell. Benjamin began to ^tsmite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken downe before us, as in the first battell.

^t For they were wakened hardy by the two former victories.

40 But when the flame began to arise out of the city, as a pillar of smoke, the Benjamites looked back, and behold, the flame of the city began to ascend up to heaven.

41 Then the men of Israel turned ^uagain; and the men of Benjamin were astonied: for they saw that evill was neer unto them.

^u And withstood their enemies.

42 Therefore they fled before the men of Israel unto the way of the wilderness, but the battell overtook them: also they

which ^vcame out of the cities, slew them among them.

^v For they were compassed in on every side.

43 Thus they compassed the Benjamites about, and ^wchased them at ease, and overran them, even over against Gibeah on the East side.

^w Or, drove them from their rest.

44 And there were slain of Benjamin eighteen thousand men, which were all men of war.

45 And they turned and fled to the wilderness unto the rock of Rimmon: and the Israelites ^xgleaned of them by the way five thousand men, and pursued after them unto Gidom, and slew two thousand men of them.

^x They flew them by one and one, as they were scattered abroad.

46 So that all that were slain that day of Benjamin, were ^yfive and twenty thousand men that drew sword, which were all men of war:

^y Besides eleven hundred that had bene slain in the former battels.

47 * But six hundred men turned and fled to the wilderness unto the rock of Rimmon, and abode in the rock of Rimmon foure moneths.

* Chap. 21. 13.

48 Then the men of Israel returned unto the children of Benjamin, and smote them with the edge of the sword, from the men of the city unto the beasts, and all that came to hand: also they set on fire all the ^zcities that they could come by.

^z If they belonged to the Benjamites.

CHAP. XXI.

¹The Israelites swear that they will not marry their daughters to the Benjamites. ²⁰ They slay them of Issachar, and give their virgins to the Benjamites. ²¹ The Benjamites take the daughters of Shiloh.

Moreover, the men of Israel ^aswore in Mizpeh, saying, None of us shall give his daughter unto the Benjamites to wife.

^a This oath came of rathnesse, and not of judgement: for after they brake it, in shewing secretly the means to marry, with certaine of the daughters.

2 And the people came unto the house of God, and abode there till even before God, and lift up their voices; and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose up and made there an ^baltar, and offered burnt offrings, and peace offrings.

^b According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not up with the Congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel ^cwere sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

^c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

7 How shall we doe for wives to them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives?

8 Also they said, Is there any of the tribes of Israel that ^dcame not up to Mizpeh to the Lord? and behold, there came none

^d Condemning them to bee fautors of vice, which would not put their hand to punish it.

of Jabelh Gilead unto the host and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Jabelh Gilead were there.

[†] Ebr. children of strength.

10 Therefore the congregation sent thither twelve thousand men of the [†] most valiant, and commanded them, saying, Goe, and smite the inhabitants of Jabelh Gilead with the edge of the sword, both women, and children.

^{*} Num. 31. 17.

11 ^{*} And this is that yee shall doe: yee shall utterly destroy all the males, and all the women that have lyen by men.

12 And they found among the inhabitants of Jabelh Gilead foure hundred maids, virgins that had knowen no man by lying with any male: and they brought them unto the host to Shiloh, which is in the land of Canaan.

^e To wit, about foure moneths after the discomfure, Chap. 20. 47. [†] Or, friendly.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin, that were in the rock of Rimmon, and called [‡] peaceably unto them:

14 And Benjamin came againe at that time, and they gave them wives which they had saved alive of the women of Jabelh Gilead: but they had not ^f so enough for them.

^f For there lacked two hundred. ^g Benjamin must bee reserved to have the twelfth portion in the inheritance of Jacob.

15 And the people were sory for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we do for wives to the remnant? for the women of Benjamin are destroyed.

17 And they said, *There must be* ^h an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel had sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Therefore they said, Behold there is a feast of the Lord every year in Shiloh, *in a place which is on the* ^h Northside of Beth-el, and on the East side of the way that goeth up from Beth-el to Shechem, and on the South of Lebonah.

^h He described the place where the inside used yearly to dance, in the manner that was, and to sing Psalms and songs of Gods works among them.

23 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And ⁱ when their fathers or their brethren come unto us to complain, we will say unto them, Have pity on them for our sakes, because we reserved not to each man his wife in the war, and because yee have not given unto them hitherto, ye have sinned.

ⁱ Though they thought hereby to persuade men that they kept their oath, yet before God it was broken.

23 And the children of Benjamin did so, and tooke wives of them that danced according to their ^k number: which they took, and went away, and returned to their inheritance, and repaired the cities, and dwelt in them.

^k Meaning, two hundred.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

25 ^{*} In those dayes there was no King in Israel, *but* every man did that which was good in his eyes.

^{*} Chap. 17. 6. and 18. 1. and 19. 1.



THE BOOKE OF RUTH.

THE ARGUMENT.

THis Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subject to manifold afflictions, and yet at length God giveth good and joyfull issue: teaching us to abide with patience till God deliver us out of trouble. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabiteesse of base condition, and a stranger from the people of God: declaring unto us thereby that the Gentiles should be sanctified by him, and joynd with his people, and that there should be but one sheepfold, and one Shepherd. And it seemeth that this History appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sons die. 19 Naomi and Ruth come to Beth-lehem.



IN the time that the Judges ruled, there was a dearth in the land, and a man of Beth-lehem^b Judah went for to sojourn in the countrey of Moab, he and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sons, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sons,

4 Which took them wives of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both twain: so the woman was left destitute of her two sons, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had^d visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, and they went on their way to return unto the land of Judah.

8 Then Naomi said unto her two daughters in law, Go, return each of you unto her own mothers house: the Lord shew favour unto you, as ye have done with the dead, and with me.

9 The Lord grant you, that you may find^e rest, either of you in the house of her husband. And when she kissed them, they lift up their voice and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 But Naomi said, Turne again, my daughters: for what cause will you go with me? are there any moe sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am too old to have an husband. If I should say, I have hope, and if I had an husband this night: yea, if I had born sons,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay, my daughters: for it grieveth me^f much for your

fakes that the hand of the Lord is gone out against me,

14 Then they lift up their voice and wept again, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law

16 And Ruth answered, intreat me not to leave thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to go with her, she left speaking unto her.

19 So they went both untill they came to Beth-lehem: and when they were come to Beth-lehem, it was^h noised of them thorough all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but, call me Mara: for the Almighty hath given me much bitterness.

21 I went out full, and the Lord hath caused me to return emptie: Why call you me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversitie?

22 So Naomi returned, and Ruth the Moabite her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning ofⁱ barley harvest.

CHAP. II.

1 Ruth gathereth corn in the fields of Boaz. 3 The gentleness of Boaz toward her.

THEN Naomies husband had a kinsman, one of great power, of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabite said unto Naomi, I pray thee, let me go to the field, and^b gather eares of corne after him, in whose sight I find favour. And she said unto her, Go my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz unto his servant that was appointed over the reapers, Whose maid is this?

6 And the servant that was appointed over the reapers, answered, & said, It is the Moabi-

^f When she took leave & departed.

^g No persuasions can prevail to turn them back from God, whom he hath chosen to be his.

^h Whereby appeareth that she was of a great family, and of good reputation.

ⁱ Or, beautiful.
^j Or, bitter.

ⁱ Which was in the month Nisan, that containeth part of March, and part of April.

^a Both for virtue, authority, and riches.

^b This her humility declareth her great affection toward her mother in law, forasmuch as she spareth no painfull diligence to get both their livings.

^d Else judged.

^e In the land of Canaan.
^f In the tribe of Judah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

^c By this wonderful providence of God, Ruth became one of Gods household, of whom Christ came.

^d By sending them pence again.

^e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the zeal of God, which rather hath respect to the ease of the body, then to the comfort of the soul.

^f Or, more than you.

Moabitish maid, that came with Naomi out of the countrey of Moab :

[†] Or, certain hand-
fuls.

7 And she said unto us, I pray you, let me glean and gather after the reapers [†] among the sheaves : so shee came, and hath continued from that time in the morning unto now, save that she taried a little in the house.

8 ¶ Then said Boaz unto Ruth, Hearest thou, my daughter ? go to none other field to gather, neither go from hence : but abide here by my maidens.

^e That is, take heed in wher field they doe reap.

9 ^e Let thine eyes be on the field that they do reap, and go thou after the maidens. Have I not charged the servants, that they touch thee not ? Moreover, when thou art a thirst, go unto the vessels, and drink of that which the servants have drawn.

^d Even of the Moabites, which are enemies to Gods people.

10 Then she fell on her face, and bowed her self to the ground, and said unto him, How have I found favour in thine eyes, that thou shouldest know me, seeing I am ^d a stranger ?

11 And Boaz answered, and said unto her, All is told and shewed me that thou hast done unto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast born, and art come unto a people which thou knewest not in time past

^e Signifying, that she shall never want any thing, if she put her trust in God, and live under his protection.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose ^e wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my Lord : for thou hast comforted me, & spoken comfortably unto thy maid, though I be not like to one of thy maids.

14 And Boaz said unto her, At the meal time come thou hither, and eat of the bread, and dip thy morsell in the vinegar. And she sat beside the reapers, and he reached her parched corn : and she did eat, and was sufficed, and ^f left thereof.

^f Which she brought home to her mother in law.

15 ¶ And when she arose to glean, Boaz commanded his servants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall ^g some of the sheaves for her, and let it lie, that she may gather it up, and rebuke her not.

^g Exod, 16. 36.

17 So she gleaned in the field until evening, and she threshed that she had gathered, and it was about an ^h Ephah of barley.

^h To wit, of her bag, as is in the Chaldee text.

18 ¶ And she tooke it up, and went into the city, and her mother in law saw what she had gathered : also she ⁱ took forth, and gave to her that which she had reserved, when she was sufficed.

19 Then her mother in law said unto her, Where hast thou gleaned to day ? and where wroughtest thou ? blessed be he that knew thee. And she shewed her mother in

law, with whom she had wrought, and said, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said unto her daughter in law, Blessed be he of the Lord : for he ceaseth not to do good to the living and to the ^h dead. Again, Naomi said unto her, The man is neer unto us, and of our affinity.

^h To my husband & children, when they were alive, and now to us.

21 And Ruth the Moabitess said, He said also certainly unto me, Thou shalt be with my servants, untill they have ended all mine harvest.

22 And Naomi answered unto Ruth her daughter in law, It is best, my daughter, that thou go out with his maids, that they [†] meet thee not in another field.

[†] Or, fall upon thee.

23 Then she kept her by the maids of Boaz, to gather unto the end of Barley harvest, and of wheat harvest, and [†] dwelt with her mother in law.

[†] Or, returned to her mother in law.

CHAP. III.

¹ Naomi giveth Ruth counsell. ² Shee sleepeth at Boaz feet.

¹² He acknowledgeth himself to be her kinsman.

Afterward Naomi her mother in law said unto her, My daughter, shall not I seek ^a rest for thee, that thou mayest prosper ?

^a Meaning, that she would provide her of an husband, with whom she might live quietly.

2 Now also is not Boaz our kinsman, with whose maids thou wast ? behold, he winnoweth barley to night in the [†] floore :

[†] Or, in the barn.

3 Wash thy self therefore, and annoint thee, and put thy rayment upon thee, and get thee down to the floor : let not the ^b man know of thee, untill he have left eating and drinking.

^b Boaz, nor yet any other.

4 And when he shall sleep, marke the place where he layeth him down, and go, and uncover the place of his feet, and lay thee down, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and ^c cheered his heart, he went to lie down at the end of the heap of corn, and she came softly, and uncovered the place of his feet, and lay down.

^c That is, he refreshed himself among his servants.

8 And at midnight the man was afraid, and caught hold : and loe, a woman lay at his feet.

[†] Or, turned himself from his side to another.

9 Then he said, Who art thou ? And she answered, I am Ruth thine handmaid : spread therefore the wing of thy garment over thine handmaid : for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter : thou hast ^d shewed more goodnesse in the latter end, then at the beginning, in as much as thou followedst not young

^d Thou shewest thy self from time to time more virtuous.

youngmen, were they poore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the citie of my people doth know, that thou art a vertuous woman.

12 And now it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

13 Tary to night, and when morning is come, if he^e will do the duty of a kinsman unto thee, well, let him doe the kinsmans duety: but if he will not doe the kinsmans part, then will I do the duety of a kinsman, as the Lord liveth: sleep untill morning.

14 ¶ And she lay at his feet untill the morning: and she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the [†] sheet that thou hast upon thee and hold it. And when she held it, he measured six *measures* of barley, and layd them on her, and she went into the citie.

16 And when she came to her mother in law, she said, [‡] Who art thou my daughter? And she told her all that the man had done unto her,

17 And said, These six *measures* of barley gave he me: for he said to me, Thou shalt not come empty unto thy mother in law.

18 Then said she, My daughter, sit still, untill thou know how the thing will fall: for the man will not be in rest, untill he hath finished the matter this same day.

CHAP. IV.

1 Boaz speaketh to Ruth's next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

Then went Boaz up to the ^a gate, and sat there, and behold, the kinsman, of whom Boaz had spoken, came by: and he said, ^b Ho, such one, come, sit down here. And he turned, and sat down.

2 Then he tooke ten men of the Elders of the citie, and said, Sit ye down heere. And they sat down.

3 And he said unto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to advertise thee, saying, Buy it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none ^c besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabiteffe the wife of the dead: to stirre up the name of the dead upon his ^d inheritance.

6 And the kinsman answered, I cannot

redeem it, lest I destroy mine own inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner before time in Israel, concerning redeeming and changing, for to stablsh all things: a man did pluck off his shooe, and gave it his neighbour, and this was a sure^e witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz said unto the elders, and, unto all the People, Ye are witnesses this day, that I have bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabiteffe the wife of Mahlon, have I bought to be my wife, to stirre up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, *We are witnesses*: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel, & that thou mayest doe worthily in ^e Ephrathah, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez ([‡] whom Thamar bare unto Judah) of the seed which the Lord shall give thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and she was his wife: and when he went in unto her, the Lord gave that she conceived, and bare a son.

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and ^h his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in law which loveth thee, hath born unto him, and she is better to thee then ⁱ seven sons.

16 And Naomi tooke the childe, and laid it in her lap, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, there is a childe born to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 ¶ These now are the generations of [‡] Pharez: Pharez begate Hezron, and Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nashon, and Nashon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

X THE

^e If he will take thee to be his wife, by the title of affinity, according to Gods law, Deut. 25.5.

[†] Or, mantle.

[‡] Perceiving by her coming home, that hee had not taken her to his wife, she was affonied.

^a Which was the place of judgement.

^b The Hebrews here use two words which have no proper signification, but serve to note a certaine person: as we say, how comest thou, such one.

[†] Or, inhabitant.

^c For thou art the next of the kinne.

^d That his inheritance might beare his name that is dead.

^e That he had resigned his right; Deut. 25.9.

[†] Or, of the citie where he remained.

[‡] Ephrathah and Beth-lehem are both one.

[‡] Gen. 38.29.

^h He shall leave a continual posterity.

ⁱ Meaning, many sons.

[‡] 1 Chron. 2.4.

[‡] Mat. 1.3.

[‡] This genealogie is brought in to prove that David by succession came of the house of Judah.



THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God hath ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him, which did represent Iesus Christ the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learne, that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing, God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put down from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church, and to every member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

¹ The genealogie of Elkanah father to Samuel. ² His two wives.
³ Hannah was barren and prayed to the Lord. ¹⁵ Her answer to Eli. ²⁰ Samuel is born. ²⁴ She doth dedicate him to the Lord.

^a There were two Ramaths, so that in this city in mount Ephraim were Zophim: that is, the learned men and prophets.



Here was a man of one of the two ^a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

² And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

^{*} Deut. 16, 16.

^b For the Aike was there at that time.

^c Some reade, a portion with an heevie cheare.

³ * And this man went up out of his citie every yeare, to worship and to sacrifice unto the Lord of hostes in ^b Shiloh, where were the two sons of Eli, Hophni, and Phinehas, Priests of the Lord.

⁴ And on a day, when Elkanah sacrificed, he gave to Peninnah his wife and to all her sons and daughters portions,

⁵ But unto Hannah he gave a worthy portion: for he loved Hannah, and the Lord had made her barren.

⁶ ¶ And her adversarie vexed her sore, forasmuch as she upbraided her, because the Lord had made her barren.

⁷ (And so did he yeare by yeare) and as oft as she wēt up to the house of the Lord, thus

she vexed her, that she wept, & did not eat.

⁸ Then said Elkanah her husband to her, Hannah, why weepest thou? & why eatest thou not? and why is thine heart troubled? am not I better to thee then ten ^d sons?

^d Let this suffice thee that I love thee no less, then if thou hadst many children.

⁹ So Hannah rose up after that they had eaten and drunke in Shiloh (and Eli the Priest sat upon a stoole by one of the posts of the ^e Temple of the Lord)

^e That is, of the house where the Aike was.

¹⁰ And she was troubled in her minde, and prayed unto the Lord, and wept sore:

¹¹ Also she vowed a vow: and said, O Lord of hosts, if thou wilt looke on the trouble of thine handmaid, and remember me, & not forget thine handmaid, but give unto thine handmaid a man childe, then I will give him unto the Lord all the dayes of his life, * and there shall no razor come upon his head.

^{*} Num. 6, 5. Idg. 13, 5.

¹² And as she continued praying before the Lord, Eli marked her mouth.

¹³ For Hannah spake in her heart: her lips did move onely, but her voyce was not heard: therefore Eli thought she had been drunken.

¹⁴ And Eli said unto her, How long wilt thou be drunken? Put away [†] thy drunkenness from thee.

[†] Eli, thy wine.

¹⁵ Then Hannah answered, and said, Nay my lord, but I am a woman [†] troubled in spirit: I have drunke neither wine nor strong drinke, but have ^{*} powred out my soule before the Lord.

[†] Eli, of an hard spirit.

^{*} Psal. 42, 5.

¹⁶ Count not thine handmaid [†] for a wicked womā: for of the abundance of my

[†] Eli, for a daughter of Belial.

com-

complaint and my griefe have I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they arose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proceffe of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, *said she*, I have asked him of the Lord.

21 ¶ So the man ^h Elkanah and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up: for she said unto her husband, *I will tarie* untill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Doe what seemeth thee best: tarie untill thou hast weaned him: Onely the Lord accomplish his word: So the woman abode, and gave her son suck untill she weaned him.

24 ¶ And when she had weaned him, she tooke him with her, with three bullocks, and an ^{*} Ephah of floure, and a bottle of wine, and brought him unto the house of the Lord in Shiloh, & the child was [†] yong.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my Lord, as thy ^k soule liveth, my lord, I am the woman that stood with thee heere praying unto the Lord.

27 I prayed for this child, and the Lord hath given me my desire which I asked of him.

28 Therefore also I have [†] given him unto the Lord: as long as he liveth he shall be given unto the Lord: and he [†] worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 2 The sons of Eli, wicked. 3 The new custome of the Priests. 4 Samuel ministrereth before the Lord. 5 Eli blesteth Elkanah and his wife. 6 Eli reprovereth his sons. 7 God sendeth a Prophet to Eli. 8 Eli is menaced for not chastising his children.

And Hannah ^{*} prayed, and said, Mine heart rejoyceth in the Lord, mine ^b horne is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoyce in thy salvation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speak ^d no more presumptuously: let not arrogancy come out of your mouth: for the Lord ^{is} a God of knowledge, and by him enterprises are established.

4 The bow ^{and} the mightie men are broken, and the weake have girded themselves with strength.

5 They that were full, are hired forth for ^e bread, and the hungry are no more ^{hired}, so that the barren hath borne [†] seven: and she that had many children, is feeble.

6 ^{*} The Lord killeth, and maketh alive: bringeth downe to the grave, and raiseth up.

7 The Lord maketh poore, and maketh rich: bringeth low, and exalteth.

8 ^{*} He raiseth up the poore out of the dust, and lifteth up the begger from the dunghil, to set ^{them} among [†] princes, and to make them inherite the seat of glory: for the pillars of the earth are the [†] Lords, and he hath set the world upon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkness: for in ^{his own} might shall no man be strong.

10 The Lords adversaries shall be destroyed, and out of heaven shall he ^{*} thunder upon them: the Lord shall judge the ends of the world, and shall give power unto his ^h king, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister unto the Lord before Eli the Priest.

12 ¶ Now the sons of Eli ^{were} wicked men, and ^k knew not the Lord.

13 For the Priests custome toward the people ^{was this}: when any man offered sacrifice, the Priests [†] boy came, while the flesh was seething, and a flesh-hooke with three theeth, in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: [†] all that the flesh-booke brought up, the Priest tooke for himselfe: thus they did unto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the ^{fat}, the priests boy came & said to the man that offered, Give me flesh to roste for the priest: for he wil not have soddé flesh of thee, but raw

16 And if any man said unto him, Let them burn the fat according to the [†] custome, then take as much as thine heart desireth: then he would answer, no, but thou shalt give it now: and if thou wilt not, I will take it by force.

17 Therefore the sin of the yong men was very great before the Lord: for men [†] abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong child, ministrereth before the Lord, girded with a linnen ^{*} Ephod.

^d In that yee condemn my barrennesse, ye shew your pride against God.

^e They sell their labours for necessarie food.
[†] Or, many.

^{*} Deut. 32. 39.

^{*} Psal. 113. 7.

^f He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.
^g Therefore he may dispose all things according to his will.

^{*} Chap. 7. 10.

^h She grounded her prayer on Iesus Christ which was to come.

ⁱ In all that Eli commanded him.

^k That is, they neglected his ordinance.

[†] Or, some.

^l Transgressing the order appointed in the Law. Levit. 7. 31. for their bellies sake.

^m Which was commanded first to have been offered to God.

[†] Or, law.

ⁿ Not passing for their own profit, so that God might be served right.

^o Seeing the horrible abuse thereof.

^{*} Exodus.

^f That is, pray unto the Lord for me.

^g According to her petition.

^h This Elkanah, was a Levite. 1 Chron. 6. 27. and as some write, once a yeare they accustomed to appeare before the Lord with their families.

ⁱ Because her prayer tooke effect, therefore it was called the Lords promise.

^{*} Exod. 16. 36.

[†] Ebr. a child.

^k That is, most certainly.

[†] Ebr. lent.

^l Meaning, Eli gave thanks to God for her.

^a After that she had obtained a son by prayer, she gave thanks.
^b I have recovered strength and glory by the benefit of the Lord.
^c I can answer them, that reprove my barrennesse.

19 And his mother made him a little coat, and brought it to him from yeare to yeare, when she came up with her husband, to offer her yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman, for [†] the petition that she asked of the Lord: and they departed unto their place.

21 And the Lord visited Hannah, so that she conceived and bare three sons, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that ^p assembled at the doore of the tabernacle of the Congregation.

23 And he said unto them, Why doe ye such things? for of all this people I heare evil reports of you.

24 Doe no more, my sons: for it is no good report that I heare, ^q which is, that ye make the Lords people to ^r trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sin against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord ^r would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in favour both with the Lord and also with men)

27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did not I plainly appeare unto the house of thy ^f father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my priest, to offer upon mine altar, and to burn incense, and to weare an Ephod before me, and ^{*} I gave unto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore have you ^e kicked against my sacrifice, and mine offering, which I commanded in my Tabernacle, and honoured thy children above me, to make yourselves fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before me for ever: but now the Lord saith, It shall not be so, for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine ^x arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things where

with God shall blesse Israel, and there shall not be an old man in thine house for ever.

33 Nevertheless, I will not destroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall [†] die when they be men.

34 And this shall be a signe unto thee, that shall come upon thy two sons Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me up a ^z faithfull Priest, that shall doe according to mine heart, and according to my minde: and I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, shall come and ^a bow down to him for a piece of silver, and a morfell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morfell of bread.

CHAP. III.

^r There was no manifest vision in the time of Eli. ⁴ The Lord calleth Samuel three times. ¹¹ And sheweth what shall come upon Eli and his house. ¹⁸ The same declareth Samuel to Eli.

NOW the child Samuel ministred unto the Lord ^a before Eli: and the word of the Lord was ^b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his ^c place, his eyes began to wax dimme that he could not see.

3 And ere the ^d light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord ^e called Samuel: and he said, Here I am.

5 And he ran unto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my son: goe againe and sleep.

7 Thus ^f did Samuel, before he knew the Lord, and before the word of the Lord was revealed unto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called mee. Then Eli ^g perceived that the Lord had called the childe.

9 Therefore Eli said unto Samuel, Go and sleepe: and if he call thee, then say, Speak Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy servant heareth.

11 ¶ Then

[†] Or, for the thing that she hath lent to the Lord, to wit, Samuel.

^p Which was (as the Hebrews write) after their travell, when they came to be purified, reade Exod. 38. 8. Levit. 12. 6.

^q Because they contemne their due to God, verie 17.

^r So that to obey good admonitions, is Gods mercie, and to disobey them is his just judgement for sinne.

^f To wit, Aaron.

^{*} Lev. 10. 14.

^e Why have you contemned my sacrifices, and as it were trode them under foote?

^g By vision.

^a Gods promises are onely effectual to such as he giveth confidence unto, so feare and obey him.

^x Thy power and authority.

^y Thy posterity shall see the glory of the chiefe Priest translated to another, whom they shall envie, 1 King. 2. 27.

[†] Or, when they come to manhood.

^z Meaning, Zadok, who succeeded Abinabar, and was the figure of Christ.

^a That is, shall be inferiour unto him.

^a The Chaldean readeth, whilst Eli lived.

^b Because there were very few prophets to declare it.

^c In the court next to the Tabernacle.

^d That is, the lampes, which burne in the night.

^e Josephus writeth that Samuel was twelve yeare old, when the Lord appeared to him.

^f By vision.

^g Such was the corruption of those times, that the chiefe Priest was become dull and negligent, and understood not the Lords appearing.

[†] For it is this that the undertaker Samuels meant.

11 ¶ Then the Lord said to Samuel, Behold, I will doe a thing in Israel, where- of whosoever shall heare, his two * eares shall ^b tingle.

12 In that day, I will raise up against Eli all things which I have spoken concerning his house: when I beginne, I will also make an end.

13 And I have told him that I will judge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I have sworne unto the house of Eli, that the wickednes of Elies house, shall not be purged with sacrifice nor offering ¹ for ever.

15 Afterward Samuel slept untill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, what is it, that *the lord* said unto thee? I pray thee, hide it not from me. God ^k doe so to thee, and more also, if thou hide any thing from me, of all that he said unto thee.

18 So Samuel told him every whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words ¹ fall to the ground.

20 And all Israel from Dan to Beer-sheba knew [†] that faithfull Samuel *was* the Lords Prophet,

21 And the Lord appeared againe in Shiloh: for the Lord revealed himselfe to Samuel in Shiloh by [†] his word.

CHAP IV.

¹ Israel is overcome by the Philistims. ⁴ They doe see the Arke, wherefore the Philistims doe feare. ¹⁰ The Arke of the Lord is taken, ¹¹ Eli and his children die. ¹⁶ The death of the wife of Phinehas the sonne of Eli.

And Samuel spake unto all Israel: [†] and Israel went out against the Philistims to battell, and pitched beside [†] Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they joy- ned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the camp, the Elders of Israel said, ^a Where- fore hath the Lord smitten us this day before the Philistims? let us bring the Arke of the covenant of the Lord out of Shiloh

unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Ark of the cove- nant of the Lord of hosts, who ^b dwelleth between the Cherubims: and there *were* the two sons of Eli, Hophni, and Phinehas, with the Ark of the covenant of God.

5 And when the Ark of the covenant of the Lord came into the host, all Israel shou- ted a mighty shout, so that the earth rang again.

6 And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mighty shout in the host of the Ebrews? & they understood, that the Ark of the Lord was come into the host.

7 And the Philistims were afraid, and said, God is come into the host: therefore said they, ^c Wo unto us: for it hath not been so heretofore.

8 Wo unto us, who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the ^d wilderness.

9 Be strong and play the men, O Phil- istims, that ye be not servants unto the E- brews, ^e as they have served you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten down, and fled every man into his tent: and there was an exceeding great slaughter: for there fell of Israel ^e thirty thousand footmen.

11 And the Ark of God was taken, and the two sonnes of Eli, Hophni and Phine- has died.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes ^f rent, and earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way side, waiting: for his heart ^g feared for the Ark of God: and when the man came into the city to tell it, all the city cried out.

14 And when Eli heard the noyse of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli *was* fourscore and eighteen yeare old, and ^{*} his eyes were dim that he could not see)

16 And the man said unto Eli, I came from the army, and I fled this day out of the host: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas ^h are dead, and the Ark of God is taken.

* 2 King. 21. 12.

^b God declareth what sudden feare shall come upon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

ⁱ Meaning, that his potherie should never enjoy the chiefe Priests office.

^k God punish thee after this and that sort, except thou tell me truth, Ruth. 1. 17.

¹ The Lord accomplished what- soever he had said. [†] Or, that Samuel was the faithfull Prophet of the Lord.

[†] Ebr. by the word of the Lord.

[†] From the de- parture of the Israelites out of Egypt unto the time of Samuel, are about 397. years. [†] Or, some of helpe, chap. 7. 12.

^a For it may seeme that this war was undertaken by Samuels com- mandment.

^b For he used to appeare to the Is- raelites between the Cherubims o- ver the Ark of the covenant, Exod. 25. vers. 17.

^c Before we fought against men, and now God is come to fight against us.

^d For in the red Sea in the wilder- nesse, the Egypti- ans were destroy- ed, which was the last of all his plagues. ^{*} Iudg. 13. 1.

^e David alluding to this place, Psal. 78. 63. saith, they were consumed with fire: mean- ing, they were sud- denly destroyed.

^f In token of sor- row and mourning

^g Left it should be taken of the ene- mies.

^{*} Chap. 3. 2.

^h According to God had afore.

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heaue: and he had \ddagger judged Israel fourtie yeares.

\ddagger Or, governed.

19 And his daughter in law, Phinehas wife was with childe neere \ddagger her travell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she ⁱ bowed her selfe, and travailed: for her paines came upon her.

\ddagger Or, to cry out.

i And teiled her body toward her travell.

20 And about the time of her death, the women that stood about her, said unto her, Feare not: for thou hast borne a son: but she answered not, nor regarded it.

\ddagger Or, no glory, or, where is the glory.

21 And she named the child \ddagger Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

k She uttered her great sorrow by hepeating her words

22 She said againe, ^k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idols fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer unto ^a Ashdod.

a Which was one of the five principall cities of the Philistims. b Which was their chief idol, and as some write, from the navel downward was like a fish, and upward like a man.

2 Even the Philistims took the Arke of God, and brought it into the house of ^b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day, in the morning, behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and they tooke up Dagon, and set him in his place againe.

4 Also they rose up earely in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off upon the threshold: onely the stump of Dagon was left to him.

c Thus instead of acknowledging of the true God by this miracle, they fall to a further superstition.

5 Therefore the priests of Dagon, and all that come into Dagon's house ^c tread not on the threshold of Dagon in Ashdod, unto this day.

* Psal. 78. 66.

6 But the hand of the Lord was heavy upon them of Ashdod, and destroyed them, and smote them with ^{*} the emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with us: for his hand is fore upon us, and upon Dagon our god.

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their destruction and his glory.

8 They sent therefore, and gathered all the princes of the Philistims unto them, and said, ^d What shall we doe with the Arke of the God of Israel? And they answered, Let

the Arke of the God of Israel be caried about unto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and alsoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They have brought the Arke of the God of Israel to us, to slay us and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and said, Send ^e away the Arke of the God of Israel, and let it returne to his owne place, that it slay us not and our people: for there was a destruction and death thorowout all the citie, and the hand of God was very fore there.

e The wicked when they feel the hand of God, grudge and reject him, where the godly humble themselves, and cry for mercy.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went up to heaven.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims ^a seven moneths.

2 And the Philistims called the priests and the soothsayers, saying, What shall we doe with the Arke of the Lord? tell us wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but give unto it a ^b sinne offering: then shall ye be healed, and it shall ^b be knowne to you, why his hand departeth not from you.

a They thought by continuance of time the plague would have ceased, and so would have kept the Ark still.

4 Then said they, What shall be the sinne offering, which we shall give unto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague ^c was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall give glory unto the God of Israel, that he may rake his hand from you, and from your ^c gods, and from your land.

c This is Gods judgement upon the idolaters, that knowing the true God, they worship him not aright.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, ^{*} did they not let them goe, and they departed?

* Exod. 12. 31.

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and

and bring the calves home from them.

8 Then take the arke of the Lord, and set it upon the cart, and put the ^d jewels of gold which ye give it for a sinne-offering in a coffer by the side thereof, and send it away, that it may go.

9 And take heed, if it go up by the way of his own coast to Beth-shemesh, it is ^e he that did us this great evill: but if not, we shall know then, that it is not his hand that smote us, *but* it was a ^f chance that happened us.

10 And the men did so: for they took two kine that gave milk, and tied them to the cart, and shut the calves at home.

11 So they set the Ark of the Lord upon the cart, & the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after ^g them, unto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift up their eyes, and spied the ark, and rejoyced when they saw it.

14 ¶ And the cart came into the field of Jothua a Beth-shemite, & stood stil there. There was also a great stone, and ^h they clave the wood of the cart, and offered the kine for a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt-offering, and sacrificed sacrifices that same day unto the Lord.

16 And when the five princes of the Philistims had seen it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gave for a sin-offering to the Lord: for ⁱ Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mice, according to the number of all the cities of the Philistims, *belonging* to the five princes, both of walled towns, and of towns unwalled, unto the great stone of [†] Abel, whereon they set the ark of the Lord: *which stone remaineth* unto this day in the field of Jothua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they ^k had looked in the ark of the Lord: he slew even among the people fifty thousand men and threecore and ten men, and the people lamented, because the Lord had slain the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? & to whom shall he go from us?

21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistims have brought again the ark of the Lord: come ye down and take it up to you.

CHAP. VII.

1 The ark is brought to Kiriath-jearim. 3 Samuel exhorteth the people to forsake their sinnes and turn to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samuel judgeth Israel.

Then the men of ^a Kiriath-jearim came and took up the ark of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keep the ark of the Lord.

2 (For while the ark abode in Kiriath-jearim, the time was long, for it was twenty yeares) and all the house of Israel lamented ^b after the Lord.

3 ¶ Then Samuel spake unto all the house of Israel, saying, If ye be come again unto the Lord with all your heart, ^c put away the strange gods from among you, and ^d Ashtaroth, and direct your hearts unto the Lord, and serve him ^e onely, and he shall deliver you out of the hand of the Philistims.

4 Then the children of Israel did put away ^f Baalim and Ashtaroth, and served the Lord onely.

5 And Samuel said, Gather all Israel to ^g Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and ^h drew water, and powred it out before the Lord, and fasted the same day, and said there, Wee have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went up against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to ⁱ crie unto the Lord our God for us, that he may save us out of the hand of the Philistims.

9 Then Samuel took a sucking lambe, and offered it altogether for a burnt-offering unto the Lord, and Samuel cried unto the Lord for Israel, & the Lord heard him.

10 And as Samuel offered the burnt-offering, the Philistims came to fight against Israel: but the Lord ^j thundered with a great thunder that day upon the Philistims, and scattered them: so they were slain before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and

X 4 smote

^d Meaning, the golden emerods and the golden mice.

^e The God of Israel.

^f The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree.

^g For the trial of the matter.

^h To wit, the men of Beth-shemesh, which were Israelites.

ⁱ These were the five principall cities of the Philistims, which were not all conquered unto the time of David.

[†] Or, the place of lamentation.

^k For it was not lawful to any, either to touch or to see it, save only to Aaron, and his sonnes, Num. 4. 15, and 20.

^a A city in the tribe of Judah called also Kiriath-baal, Josh. 15. 60.

^b Lamented for their sinnes and followed the Lord.

^c 1st. 24. 15. 13.

^d Judg. 2. 13.

^e Deut. 6. 4.

^f Matth. 4. 10.

^g Judg. 2. 12. 13.

^h For Shiloh was now desolate because the Philistims had taken thence the Ark. ⁱ The chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

^j Signifying that in the prayers of the godly, there ought to be a vehement zeal.

^k According to the prophesie of Hannah, Samuels mother, chap. 2. 10.

smote them untill they came under Beth-car.

g Which was a great rock over against Mizpeh.

12 Then Samuel took a stone, and pitched it between Mizpeh and Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen us.

13 ¶ So the Philistims were brought under, and they came no more again into the coasts of Israel: and the hand of the Lord was against the Philistims all the daies of Samuel.

h Meaning, the Philistims.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron even to Gath: and Israel delivered the coasts of the same out of the hands of the Philistims: and there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the daies of his life,

16 And went about yeare by yeare to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

i Which was not contrary to the Law: for as yet a certain place was not appointed.

17 Afterward he returned to Ramah: for there was his house, and there he judged Israel: also he built an altar there unto the Lord.

C H A P. VIII.

1 Samuel maketh his sonnes Judges over Israel, who follow not his steps. 5 The Israelites aske a king. 11 Samuel declareth in what state they should be under the king. 19 Notwithstanding they aske one still, and the Lord willesh Samuel to grant unto them.

a Because he was not able to beare the charge

W H E N Samuel was now become old, he made his sonnes judges over Israel.

b Who was also called Vashni, 1 Chron. 6. 28.

2 (And the name of his eldest son was Joel, and the name of the second Abiah) even Judges in Beer-sheba.

* Deut. 16. 19.

3 And his sons walked not in his wayes, but turned aside after lucre, and took rewards, and perverted the judgement.

c For there his house was, chap. 7. 17.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel unto Ramah.

* Hose. 13. 10. 11. 13. 21.

5 And said unto him, Behold, thou art old, and thy sonnes walk not in thy wayes: make us now a king to judge us like all nations.

d Because they were not content with the order that God had appointed, but would be governed as were the Gentiles.

6 But the thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Hear the voice of the people in all that they shall say unto thee: for they have not cast thee away, but they have cast me away, that I should not reigne over them.

8 As they have ever done since I brought them out of Egypt, even unto this day, (and have forsaken me, and served other gods) even so do they unto thee.

e To prove if they will forsake their wicked purpose.

9 Now therefore hearken unto their voice: howbeit yet testify unto them, and shew them the manner of the king that shall reigne over them.

10 ¶ So Samuel told all the words of the Lord unto the people that asked a king of him.

11 And he said, This shall be the manner of the king that shall reigne over you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall run before his chariot.

f Not that kings have this authority by their office, but that such as reigne in Gods wrath should usurp this over their brethren, contrary to the law, Deut. 17. 20.

12 Also he will make them his captains over thousands, and captains over fifties, and to care his ground, and to reape his harvest, and to make instruments of warre, and the things that serve for his charets.

13 He will also take your daughters and make them apothecaries, and cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best olive-trees, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give it to his Eunuchs, and to his servants.

g Or, chief Eunuchs.

16 And he will take your men servants, and your maid servants, and the chief of your young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep, and ye shall be his servants.

18 And ye shall cry out at that day, because of your king, whom ye have chosen you, and the Lord will not heare you at that day.

h Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast yourselves willingly.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king over us.

20 And we also will be like all other nations, and our king shall judge us, and go out before us, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he hearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ hearken unto their voyce, and make them a king. And Samuel said unto the men of Israel, Go every man unto his citie.

i Or, grant their request.

C H A P. IX.

3 Saul seeking his fathers asses, by the counsell of his servant goeth to Samuel. 6 The Prophets called Seers. 15 The Lord revealeth to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

T H E R E was now a man of Benjamin, a mighty in power, named Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man of Jemini.

a That is, both valiant and rich. b Chap. 14. 5. 1 Chron. 8. 33.

2 And he had a son called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders upward he was higher then any of the people.

b So that it might seem that God approved their request, in appointing out such a person.

2 And the Asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the servants with thee,

thee, and arise, go, and seek the asses.

4 So he passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: he went also thorow the land of Jemini, but they found them not.

5 When they came to the land of ^aZuph, Saul said unto his servant that was with him, Come and let us return, lest my father leave the care of the asses, and take thought for us.

6 And he said unto him, Behold now in this city is a man of God, and he is an honourable man: all that he saith cometh to passe: let us now go thither, if so be that he can shew us what way we may go.

7 Then said Saul to his servant, Well then, let us go: but what shall we bring unto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have found about me the fourth part of a shekel of silver: that will I give the man of God, to tell us our way.

9 (Beforetime in Israel when a man went to seek an answer of God, thus he spake, Come, and let us go to the Seer: for he that is called now a prophet, was in the old time called a Seer.)

10 Then said Saul to his servant, Well said, come, let us go: so they went into the city where the man of God was.

11 ¶ And as they were going up the high way to the city, they found maids that came out to draw water, and said unto them, Is there here a Seer?

12 And they answered them, & said, Yea: lo, he is before you: make hast now, for he came this day to the city: for there is an offering of the people this day in the high place.

13 When ye shall come into the city, ye shall find him straightway ere he come up to the high place to eat: for the people will not eat untill he come, because he will bless the sacrifice: and then eat they that be bidden to the feast: now therefore go up: for even now shall ye finde him.

14 Then they went up into the city, and when they were come into the mids of the city, Samuel came out against them, to go up to the high place.

15 ¶ But the Lord had revealed to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to be governour over my people Israel, that he may save my people out of the hands of the Philistims: for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel, in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am thee Seer: go up before me unto the high place: for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found, and ¹on whom is set all the desire of Israel? is it not upon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the son of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then, speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the chamber, and made them sit in the chiefeest place among them that were bidden: which were about thirty persons.

23 And Samuel said unto the cook, Bring forth the portion which I gave thee, and whereof I said unto thee, Keep it with thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eat: for hitherto hath it been kept for thee, saying, Also I have called the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, he communed with Saul upon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come down to the end of the city, Samuel said to Saul, Bid the servant go before us, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

1 Saul is anointed king by Samuel. 9 God changeeth Sauls heart, and he prophesieth. 17 Samuel assemblith the people, and sheweth them their sinnes, & Saul is chosen king by lot. 26 Samuel writeth the kings office.

Then Samuel took a viol of oyl, and powred it upon his head, and kissed him, and said, Hath not the Lord anointed thee to be governour over his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by Rahels sepulcher in the border of Benjamin, even at Zelzah,

^a All these circumstances were meanes to serve unto Gods providence, whereby Saul (though not approved of God) was made king.

^d Where was Ramath Zophim the city of Samuel.

^z Or, in Sauls.

^e Which is about five pence, reade Gen. 23. 15.

^f So called, because he forelaw things to come.

^g That is, a feast after the offering, which should be kept in an high place of the city appointed for that use.

^h That is, give thanks, & distribute the meat according to their outcome.

ⁱ Chap. 15. 1. 21. 21.

^j Or, in his ear.

^k Nowwithstanding their wickedness yet God was ever mindfull of his inheritance.

^k Meaning, all that thou desirest to know.

^l Whom doth Israel desire to be their king, but thee?

^m Where the feast was.

ⁿ That is, shoulder with breast, which the Priest had for his family in all peace-offerings, Levit. 10. 14.

^o That both by the assembling of the people, and by the meat prepared for thee, thou mightest understand, that I knew of thy coming.

^p To speake with him secretly, for houses were flatterers.

^q Gods commandment as concerning thee.

^a In the law, this anointing, signified he gifts of the holy Ghost, which were necessary for them that should rule.

^{* Gen. 35. 20.}

^b Samuel confirmeth him by these signes, that God hath appointed him king.

Zelzah, and they will say unto thee, The calves which thou wentest to seek, are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

[†] Or, etc.

3 Then shalt thou go forth from thence, and shalt come to the [†] plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

[†] Ebr. of peace.

4 And they will ask thee [†] if all be well, and will give thee the two *loaves* of bread, which thou shalt receive of their hands.

^c Which was an high place in the city of Kiriath-jearim, where the Ark was, chap. 7. 1.

5 After that shalt thou come to the ^c hill of God, where is the garisons of the Philistims: and when thou art come thither to the city, thou shalt meet a company of Prophets comming down from the high place with a viol, and a timbrel, and a pipe, and an harp before them, and they shall prophesie.

6 Then the Spirit of the Lord will come upon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come unto thee, do as occasion shall serve: for God *is* with thee.

^{*} Chap. 13. 8.

8 And thou shalt go down before me to Gilgal: and I also will come down unto thee to offer burnt offerings, and to sacrifice sacrifices of peace. ^{*} Tary for me seven dayes, till I come to thee and shew thee what thou shalt do.

[†] Ebr. shoulder.

9 And when he had turned his [†] back to go from Samuel, God gave him another ^d heart: and all those tokens came to passe that same day.

^d He gave him such vertues as were meet for a king.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came upon him, and he [†] prophesied among them.

[†] Or, sang praises,

11 Therefore all the people that knew him before, when they saw that he prophesied among the Prophets, said each to other, What is come unto the son of Kish? ^{*} Is Saul also among the Prophets?

^{*} Chap. 19. 24.

12 And one of the same place answered, and said, But who is their ^e father? Therefore it was a proverb, Is Saul also among the ^f Prophets?

^e Meaning that prophesie cometh not by succession, but is given to whom it pleaseth God.

^f Noting thereby him that from low degree cometh suddenly to honour.

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 Then Saul said to his uncle, He told us plainly that the asses were found: but

concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel ^g assembled the people unto the Lord in Mizpeh,

^g Both to declare unto them their fault in asking a king, and also to shew Gods sentence thereon.

18 And he said unto the children of Israel, Thus saith the Lord God of Israel, I have brought Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye have this day cast away your God, who onely delivereth you out of all your adversities and tribulations: and ye said unto him, No, but appoiunt a king over us. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was ^h taken.

^h That is, by casting of lots.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Matri was taken, so Saul the son of Kish was taken, & when they sought him, he could not be found.

22 Therefore they asked the Lord again, if that man should yet come thither. And the Lord answered, Behold, he ⁱ hath hid himself among the stuffe.

ⁱ As though he were unworthy and unwilling.

23 And they ran, and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders upward.

24 And Samuel said to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, [†] God save the king.

[†] Ebr. let the king live.

25 Then Samuel told the people ^k the duty of the kingdome, and wrote it in a book, and laid it up before the Lord, and Samuel sent all the people away every man to his house.

^k As it is written in Deut. 17. 15. &c.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he save us? So they despised him, and brought him no presents: but he ^l held his tongue.

^l Both to avoid sedition, and also to win them by patience.

CHAPTER XI.

¹ Nahash the Ammonite warreth against Jabesh Gilead, who asketh help of the Israelites. ⁶ Saul promiseth help. ¹¹ The Ammonites are slain. ¹⁴ The kingdome is renewed.

Then Nahash the Ammonite ^a came up, and besieged Jabesh-Gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will be thy servants.

^a After that Saul was chosen king: for feare of whom they asked a king, as chap. 12. 12.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your

^b This declareth that the more neer that tyrants are to their destruction, the more cruell they are.

your ^b right eyes, and bring that shame upon all Israel.

3 To whom the Elders of Jabelsh said, Give us seven dayes respite, that we may send messengers unto all the coasts of Israel: and then if no man deliver us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told these tidings in the eares of the people: and all the people lift up their voices and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weep? And they told him the tidings of the men of Jabelsh.

^c God gave him the spirit of strength and courage to go against this tyrant.

6 Then the Spirit of God ^c came upon Saul, when he heard these tidings, and he was exceeding angry,

7 And took a yoke of Oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after ^d Samuel, so shall his oxen be served. And the feare of the Lord fell on the people, and they came out [†] with one consent.

^d He addeth Samuel, because Saul was not yet approved of all.

[†] *Ebr. as one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Judah thirty thousand.

^e Meaning, Saul and Samuel.

9 Then ^e they said unto the messengers that came, so say unto the men of Jabelsh-Gilead, To morrow by then the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabelsh, which were glad.

^f That is, to the Ammonites, dissembling that they had hope of aid.

10 Therefore the men of Jabelsh said, To morrow we will come out unto ^f you, and ye shall do with us all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in upon the host in the morning watch, and slew the Ammonites untill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

^g By this victory the Lord won the hearts of the people to Saul.

12 Then the people said unto Samuel, Who is he that said, Shall Saul reigne over us? bring those men that we may slay them.

^h By shewing mercy, he thought to overcome their malice.

13 But Saul said, There shall no man die this day: for to day the Lord hath saved Israel.

14 ¶ Then said Samuel unto the people, Come, that we may go to Gilgal, and renew the kingdom there.

ⁱ In signe of thanksgiving for the victory.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered ⁱ peace-offerings before the Lord: and there Saul and all the men of Israel rejoyced exceedingly.

C H A P. XII.

¹ Samuel declaring to the people his integritie. ^{reprovethe} their ingratitude. ¹⁹ God by miracle causeth the people to confesse their finnes. ²⁰ Samuel exhorteth the people to follow the Lord.

SAmuel then said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have appointed a king over you.

^a I have granted your petition.

2 Now therefore behold, ^{your} king walketh ^b before you, and I am old and gray headed, and behold, my sons ^{are} with you: and I have walked before you from my childhood unto this day.

^b To govern you in peace and war.

3 Behold, here I am: ^{*} beare record of me before the Lord, and before his anointed. ^c Whose oxen have I taken? or whose asses have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it you?

^c God would that this confession should be a pattern for all them that have any charge or office.

4 Then they said, Thou hast done us no wrong, nor hast hurt us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The Lord is witnesse against you, and his ^d anointed is witnesse this day, that ye have found nought in mine hands. And they answered, He is witnesse.

^d Your king, who is anointed by the commandment of the Lord.

6 Then Samuel said unto the people, It is the Lord that [†] made Moses and Aaron, and that brought your fathers out of the land of Egypt.

[†] Or, exalted.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the [‡] righteousness of the Lord, which he shewed to you & to your fathers.

[‡] Or, benefits.

8 ^{*} After that Jaakob was come into Egypt, & your fathers cried unto the Lord, then the Lord ^{*} sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

^{*} Gen. 46. 5. 6.

^{*} Exod. 4. 16.

9 ^{*} And when they forgot the Lord their God, he sold them into the hand of Sisera, ^e captain of the host of Habor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

^{*} Judg. 4. 2.

^e Captain of Jabins host, king of Habor.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Jerubbaal and ^f Bedan, and ^g Iphtah, and ^{*} Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe.

^f That is, Samson.

Judg. 13. 25.

^g Judg. 11. 1.

^{*} Chap. 4. 1.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye said unto me, ^{*} No, but a king shall reigne over us: when yet the Lord your God was your King.

^g Leaving God, to seek the help of man, chap. 6. 5.

13 Now

13 Now therefore, behold the king whom ye have chosen, and whom ye have desired: lo therefore, the Lord hath set a king over you.

^h Ye shall be preserved as they that follow the Lords will.

14 If ye will feare the Lord and serve him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth over you, shall follow the Lord your God.

ⁱ Meaning, the governours.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be upon you, and on your fathers.

16 Now also stand and see this great thing which the Lord will do before your eyes.

^{*} In that ye have forsaken him, who hath all power in his hand, for a mortall man.

17 Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see, how that your wickednesse is great which ye have done in the fight of the Lord in asking you a king.

18 Then Samuel called unto the Lord, and the Lord sent thunder & rain the same day: and all the people feared the Lord and Samuel exceedingly.

^l Not only at other times, but now chiefly.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have sinned in asking us a king, beside all our other finnes.

^m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turn again to God.

20 ¶ And Samuel said unto the people, Feare not, (ye have indeed done all this wickednesse, yet depart not from following the Lord; but serve the Lord with all your heart.

21 Neither turn ye back: for that should be after vain things which cannot profit you, nor deliver you, for they are but vanity)

ⁿ Of his free mercy, and not of your merits, and therefore he will not forsake you.

22 For the Lord wil not forsake his people for his great names sake: because it hath pleased the Lord to make you his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

^o Unfainedly, and without hypocricie.

24 Therefore feare you the Lord, and serve him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your king.

C H A P. XIII.

³ The Philistims are smitten of Saul and Jonathan. ¹³ Saul being disobedient to Gods commandment, is shewed of Samuel that he shall not reign. ¹⁹ The great slavery, wherein the Philistims kept the Israelites.

^a Whiles these things were done, ^b Before he took upon him the state of a king.

Saul now had been king a one year, and he reigned two yeares over Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gi-

beah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blew the trumpet throughout all the land, saying, Heare, O ye Ebrews.

^c Of Kiriah-jearim, where the Ark was, chap. 10. ^d That every one should prepare themselves to war.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel thirty thousand chariots, and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came up, and pitched in Michmash Eastward from Beth-aven.

^e Which was also called Beth-el, in the tribe of Benjamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went over Jordan unto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

^f Where the two tribes and the half remained.

8 And he tarried seven dayes, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

^g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

9 And Saul said, Bring a burnt-offering to me and peace-offerings: and he offered a burnt-offering.

10 And as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went forth to meet him, to salute him.

^h Ebr. Meets him.

11 And Samuel said, What hast thou done? Then Saul said, because I saw that the people was scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

ⁱ Though these causes seem sufficient in mans judgement, yet because they had not the word of God, they runnel to his destruction.

12 Therefore said I, The Philistims will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I was bold therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now established thy kingdome upon Israel for ever.

^j Who willed thee to obey him, and rest upon the words spoken by his Prophet.

14 But now thy kingdome shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be governour over his people, because thou hast not kept that which the Lord had commanded thee.

^k That is, David.

15 ¶ And Samuel arose, and gat him up

¹ And went to his
cistie Ramah.

up from Gilgal in ¹ Gibeah of Benjamin :
and Saul numbred the people that were
found with him, about six hundred men.

16 And Saul and Jonathan his son, and
the people that were found with them, had
their abiding in Gibeah of Benjamin : but
the Philistims pitched in Michmash.

¹⁷ Or, the destroyer:
in yet, the captain
came out with three
bands.

17 And there came out of the hoste of
the Philistims ¹⁷ three bands to destroy, one
band turned unto the way of Ophrah unto
the land of Shual,

¹⁸ So that to
mans judgement
these three armies
would have over-
come the whole
country.

18 And another band turned toward
the way to Beth-horon, and the ¹⁸ third
band turned toward the way of the coast
that looketh toward the valley of Zeboim,
toward the wilderness.

19 Then there was no smith found
thorowout all the land of Israel : for the
Philistims sayd, Left the Ebrewes make
them swords or speares.

20 Wherefore all the Israelites went
down to the Philistims, to sharpen every
man his share, his mattock, and his axe, and
his weeding hooke.

21 Yet they had a file for the shares, and
for the mattocks, and for the pick-forkes,
and for the axes, and for to sharpen the
goads.

²² To declare that
the victory onely
came of God, and
not by their force.

22 So when the day of battell was come,
there was neither ²² sword nor speare found
in the hands of any of the people that were
with Saul and with Jonathan: but *only* with
Saul and Jonathan his son was there found.

23 And the garison of the Philistims
came out to the passage of Michmash.

CHAP. XIV.

14 Jonathan and his armour bearer put the Philistims to flight.
24 Saul bindeth the people by an oath, not to eat till evening.
32 The people eat with the blood. 38 Saul would put Jonathan to death. 55 The people deliver him.

Then on a day Jonathan the son of Saul
said unto the yong man that bare his
armour, ² Come, and let us go over toward
the Philistims garison, that is yonder on the
other side, but he told not his father.

² By this example
God would de-
clare to Israel that
the victory did
not consist in mul-
titude, or armour,
but onely came
of his grace.

2 And Saul taried in the border of Gi-
beah under a pomegranate tree, which was
in Migron, and the people that were with
him, were about six hundred men.

³ Chap. 4. 21.

3 And Ahiah the son of Ahitub, ³ Icha-
bods brother, the son of Phinehas, the son
of Eli, was the Lords Priest in Shiloh, and
ware an Ephod: and the people knew not
that Jonathan was gone.

⁴ Or, like a tooth.

4 ¶ Now in the way whereby Jonathan
fought to go over to the Philistims garison,
there was a ⁴ sharpe rock on the one side,
and a sharpe rock on the other side: the
name of the one was called bozez, and the
name of the other Seneh.

5 The one rock stretched from the
North toward Michmash, and the other was
from the South toward Gibeah.

6 And Jonathan said to the yong man
that bare his armour, Come, and let us goe
over unto the garison of these ⁶ uncircum-
cised: it may be that the Lord will worke
with us: for it is ⁶ not hard to the Lord ⁶ to
save with many, or with few.

⁶ To wit, the
Philistims.

⁶ Or, more can lay
the Lord.
⁶ 2 Chron. 14. 11.

7 And he that bare his armour, said un-
to him, Doe all that is in thine heart: go
where it pleaseth thee: behold, ⁷ I am with
thee as thine heart desireth.

⁷ I will follow
thee whither thou
goest.

8 Then said Jonathan, Behold, we go
over unto these men, and will shew our
selves unto them.

9 ⁹ If they say on this wise to us, Tary
untill we come to you, then we will stand
still in our place, and not go up to them.

⁹ This he spake
by the spirit of
prophecie, foras-
much as hereby
God gave him as-
surance of the vi-
ctory.

10 But if they say, Come up unto us,
then we will go up: for the Lord hath de-
livered them into our hand: and this shall
be a signe unto us.

11 So they both shewed themselves
unto the garison of the Philistims: and the
Philistims said, See, the Ebrewes come out
of the ¹¹ holes wherein they had hid them-
selves.

¹¹ Thus they spake
contemptuously,
and by derision.

12 And the men of the garison answered
Jonathan and his armour bearer, and said,
Come up to us: for we will shew you a
thing. Then Jonathan said unto his armour
bearer, Come up after me: for the Lord
hath delivered them into the hand of I-
srael.

13 So Jonathan went up upon ¹³ his hands
and upon his feet, and his armour bearer
after him: and *some* fell before Jonathan,
and his armour bearer slew *others* after him.

¹³ That is, he crept
up, or went up
with all haste.

14 So the ¹⁴ first slaughter which Jonathan
and his armour bearer made, was about
twentie men, as it were within halfe an
acre of land, which two oxen plow.

¹⁴ The second
was, when they
slew one another,
and the third,
when the Israeli-
tes chased them.

15 And there was a feare in the hoste,
and in the field, and among all the people:
the garison also, and they that went out to
spoile, were afraid themselves: and the
earth ¹⁵ trembled: for it was *stricken* with
feare by God.

¹⁵ In that the in-
sensible creatures
tremble for feare
of Gods judge-
ment, it declareth
how terrible his
vengeance shall
be against his
enemies.

16 ¶ Then the watchmen of Saul in
Gibeah of Benjamin saw: and behold, the
multitude was discomfited, and smitten as
they went.

17 Therefore said Saul unto the people
that were with him, Search now and see,
who is gone from us. And when they had
numbred, behold, Jonathan and his armour
bearer were not there.

18 And Saul said unto Ahiah, Bring hither
the Arke of God (for the Arke of God was
at that time with the children of Israel)

19 ¶ And while Saul talked unto the
Priest, the noise that was in the hoste of the
Philistims spread further abroad, and in-
creased: therefore Saul sayd unto the
Priest, Withdraw thine hand.

¹⁹ Let the Ephod
alone: for I have
no leisure now to
aske counsell of
God, Numb. 27.
21.

Y 20 And

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

* *Indg. 7.21.22.
2 Chron. 20.23.*

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, even they also turned to be with the ^k Israelites that were with Saul and Jonathan.

^k Though before for feare of the Philistims they declared themselves as enemies to their brethren.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saved Israel that day: and the battell continued unto Beth-aven.

24 ¶ And at that time the men of Israel were pressed ⁱ with hunger: for Saul charged the people with an oath, saying, ¹ Curfed be the man that eateth [†] food till night, that I may be avenged of mine enemies: so none of the people tasted ^{any} sustenance.

ⁱ Such was his hypocrisie and arrogancie, that he thought to attribute to his policy that which God had given by the hand of Jonathan.
[†] *Ebr. bread.*

25 And all they of the land came to a wood, where hony lay upon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man moved his hand to his mouth: for the people feared the ^m oath.

^m That is, the punishment, if they brake their oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his ^a eyes received sight.

^a Which were dim before for wearinesse and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Curfed be the man that eateth sustenance this day: and the people were ^g faint.

^g *Or, weary.*

29 Then said Jonathan, My father, hath troubled the land: see now how mine eyes are made cleare, because I have tasted a little of this honie:

^o By making this cruell law.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not been now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheep, and oxen, and calves, and slew them on the ground, and the people did eat them ^{*} with the blood.

* *Leuit. 7.26.
and 19.26.
Deut. 12.16.*

33 Then men told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have trespassed: ^p roule a great stone unto me this day.

^p That the blood of the beasts that shall be slaine, may be pressed out upon it.

34 Again Saul said, Go abroad among the people, and bid them bring me every

man his ox, and every man his sheep, and slay them here, and eat and sin not against the Lord in eating with the blood. And the people brought every man his ox in his hand that night, and slew them there.

35 Then Saul made an altar unto the Lord, and that [†] was the first altar that he made unto the Lord.

[†] *Or, of that time began he to build an altar.*

36 ¶ And Saul said, Let us go down after the Philistims by night, & spoile them untill the morning shine, & let us not leave a man of them. And they said, Do whatsoever thou thinkest best. Then said the Priest, Let us ^q draw neere hither unto God.

^q To aske counsell of him.

37 So Saul asked of God, saying, Shall I go down after the Philistims? wilt thou deliver them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All ye [†] chiefe of the people, come ye hither, and know, and see by whom this sin is done this day.

* *Indg. 20.2.
† Ebr. warriors.*

39 For as the Lord liveth, which saveth Israel, though it be ^{done} by Jonathan my son, he shall die the death. But none of all the people answered him.

40 Then he said unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what thou thinkest best.

41 Then Saul said unto the Lord God of Israel, Give ^a a perfit ^{lot}. And Jonathan and Saul were taken, but the people escaped.

^a Cause the lots to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

42 And Saul said, Cast ^{lots} between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me, what thou hast done. And Jonathan told him, and said, I tasted a little hony with the end of the rod that was in mine hand, and loe, I must die.

44 Again Saul answered, God do so and more also, unlesse thou die the death, Jonathan.

45 And the people said unto Saul, ^f Shall Jonathan die, who hath so mightily delivered Israel? God forbid. As the Lord liveth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people delivered Jonathan that he died not.

^f The people thought it their due to rescue him, who of ignorance had broken a thine, and by whom they had received so great a benefit.

46 Then Saul came up from the Philistims, and the Philistims went to their own place.

47 ¶ So Saul held the kingdome over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoever he went, he [†] handled them as wicked men.

[†] *Or, overcame them.*

48 He gathered also an host, and smote Amalek, and delivered Israel out of the hands

^c As the Lord had commanded, Deut. 25. 17.

hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the son of Ner, Sauls uncle.

51 And Kish was Sauls father: and Ner the father of Abner, was the son of Abiel.

52 And there was fore war against the Philistims all the dayes of Saul: & whomsoever Saul saw to be a strong man, and meet for the warre, he took him unto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproveth him. 28 Saul is rejected of the Lord, and his kingdom given to another. 33 Samuel bereaveth Agag in pieces.

Afterward Samuel said unto Saul, The Lord sent me to anoint thee king over his people, over Israel: now therefore obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, how they laid wait for them in the way, as they came up from Egypt.

3 Now therefore go, and smite Amalek, & destroy ye all that pertaineth unto them, and have no compassion on them, but slay both man and woman, both infant and suckling, both ox, and sheep, both camell, and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and set watch at the river.

6 And Saul said unto the Kenites, Go, depart, and get you down from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Havilah, as thou comest to Shur, that is before Egypt.

8 And took Agag the king of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheep, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but everie thing that was vile, and nought worth, that they destroyed.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have made

Saul King, for he is turned from me, and hath not performed my commandements. And Samuel was moved, and cried unto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone down to Gilgal.

13 Then Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord, I have fulfilled the commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheep in mine eares, and the lowing of the oxen, which I heare?

15 And Saul answered, They have brought them from the Amalekites: for the people spared the best of the sheep, & of the oxen, to sacrifice them unto the Lord thy God, and the remnant have we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 Then Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king over Israel.

18 And the Lord sent thee on a journey, and said, Go, and destroy those sinners the Amalekites, and fight against them, untill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the prey, and hast done wickedly in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have destroyed the Amalekites.

21 But the people tooke of the spoyle, sheep, and oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken is better then the fat of Rammes.

23 For rebellion is the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away

Y 2 my

v Called also Abinadab, chap. 31. 2.

x Which was the wife of David, chap. 18. 27.

y Whom Joab the captain of David slew. 2 Sam. 3. 27.

z As Samuel had forewarned, chap. 11. 11.

* Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him. * Exod. 17. 14. Num. 24. 20.

b That this might be an example of Gods vengeance against them that dealt cruelly with his people.

c Or, keep their number by the 3 lambs which they brought.

d Or, fought in the valley. e Which were the posteritie of Jethro Moses Father in law.

f For Jethro came to see them, and gave them good counsel, Exod. 18. 24.

g God in his eternall counsell never changeth nor repenteth, as verse 28. though he seemeth to us to repent, when any king goeth contrary to his temporall election.

f This is the nature of hypocrites to be impudent against the truth, to condemne others, and justifie themselves.

g Meaning, of safe condition, as chap. 9. 21.

h He standeth most impudently in his own defence both against God and his own conscience.

* Lev. 4. 19. Hag. 6. 6. 7. Matt. 9. 13. and 12. 7.

i God hateth nothing more then, the disobedience of his commandment, though the intent seeme never so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdom.

my sinne, and turn again with me, that I may worship the Lord.

26 But Samuel said unto Saul, I will not return with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be king over Israel.

27 And as Samuel turned himselfe to go away, he caught the lap of his coat, and it rent.

28 Then Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, that is better then thou.

29 For indeed the strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he said, I have sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned again, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him pleasantly, and Agag said, Truly the bitterness of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul untill the day of his death: but Samuel mourned for Saul, and the Lord repented that he made Saul king over Israel.

CHAP. XVI

1 Samuel is reproved of God, and is sent to anoint David.
7 God regardeth the heart. 13 The Spirit of the Lord cometh upon David. 14 The wicked Spirit is sent upon Saul.
19 Saul seeketh for David.

THE Lord then said unto Samuel, How long wilt thou mourn for Saul, seeing I have cast him away from reigning over Israel? fill thine horn with oyle and come, I will send thee to Ishai the Bethlemite, for I have provided me a king among his sons.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to do sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt do, and thou shalt anoint unto me him whom I name unto thee.

4 So Samuel did that the Lord bad him,

and came to Beth-lehem, and the Elders of the town were astonished at his comming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice unto the Lord: sanctifie yourselves, and come with me to the sacrifice. And he sanctified Ishai and his sons, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said unto Samuel, Look not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Again Ishai made his seven sons to come before Samuel: and Samuel said unto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said unto Ishai, Are there no more children but these? And he said, There remaineth yet a little one behind, that keepeth the sheep. Then Samuel said unto Ishai, * Send and fet him: for we will not sit down till he be come hither.

12 And he sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyl, and anointed him in the mids of his brethren. And the spirit of the Lord came upon David, from that day forward: then Samuel rose up, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him.

15 And Sauls servants said unto him, Behold now, the evill spirit of God vexeth thee.

16 Let our lord therefore command thy servants, that are before thee, to seeke a man that is a cunning player upon the harpe: that when the evill spirit of God commeth upon thee, he may play with his hand, and thou mayest be eased.

17 Saul then said unto his servants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his servants, and said, Behold, I have seene a son of Ishai, a Bethlemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Where-

1 This is, to David.
m Meaning, God, who maintaineth and preferreth his.

† Or, in bonds.

n He suspected nothing lesse then death, or as some write, he passed not for death.
* Exod. 17.11.
Num. 14.45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19.22.
q As verse 11.

a Signifying, that we ought not to shew our selves more pitifull then God, nor to lament them whom he casteth out.

† Or, in thine hand.
b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, lest some grievous crime had been committed, because the Prophet was not wont to come thither.

d Thinking, that Eliab had been appointed of God to be made king.

* 1 Chron. 13.9.
Iers. 11.40. and 17.
10. & 28. 12.
Psal. 7.10.

† Or, in his hand.

* 2 Sam. 7.8.
Psal. 78.71. and
89.21.

* All. 9. 16. and
13.22.
† Or, profane.

* The wicked spirits are a God's commandment to execute his will against the wicked.

f Though David was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.

19 ¶ Wherefore Saul sent messengers unto Ishai, and said, Send me David thy son, which is with the sheep.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let David now remaine with me: for he hath found favour in my fight.

23 And so when the *evill* spirit of God came upon Saul, David took an harpe and played with his hand, and Saul was refreshed, and was eased: for the *evill* spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 David is sent to his brethren. 34 The strength and boldnesse of David. 47 The Lord saveth not by sword nor speare. 50 David killeth Goliath, and the Philistims flee.

NOW the Philistims gathered their armies to battell, and came together to Shochoh, which is in Judah, and pitched betweene Shochoh and Azekah, † in the coast of Dammin.

2 And Saul, and the men of Israel assembled, and pitched in the valley † of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountain on the other side: so that a valley was betweene them.

4 ¶ Then came a man between them both out of the tents of the Philistines, named Goliath of Gath: his height was six cubits and an hand breadth,

5 And had an helmet of brasse upon his head, and a † brigandine upon him: and the weight of his brigandine was five thousand shekels of brasse.

6 And he had † bootes of brasse upon his legs, and a shield of brasse upon his shoulders.

7 And the shaft of his speare was like a Weavers beame: & his speare head weighed six hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and said unto them, Why are ye come to set your battell in aray? am not I a Philistim: and you servants to Saul? chuse you a man for you, and let him come down to me.

9 If he be able to fight with me, and † kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and serve us.

10 Also the Philistim said, I defie the

hoste of Israel this day: give me a man, that we may fight † together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this David was the son of an Ephrathite of Beth-lehem Judah, named Ishai, which had eight sons: and † this man was taken for an old man in the dayes of Saul.

13 And the three eldest sons of Ishai went and followed Saul to the battell: and the names of his three sons that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but he returned from Saul to feed his fathers sheep in Beth-lehem.

16 And the Philistim drew neere in the morning, and evening, and continued fourtie dayes.

17 And Ishai said unto David his son, Take now for thy brethren an Ephah of this parced corn, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carry these ten fresh cheefes unto the Captaine, and looke how thy brethren fare, and receive their † pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So David rose up early in the morning, and left the sheep with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the host went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray; armie against armie.

22 And David left the things, which he bare, under the hands of the keeper of the † cariage, and ran into the hoste, and came, and asked his brethren † how they did.

23 And as he talked with them, behold, the man that was betweene the two Armies, came up, (whose name was Goliath the Philistim of Gath) out of the † armie of the Philistims, and spake such words, and David heard them.

24 And all the men of Israel, when they saw the man, ranne away from him, and werefore afraid.

25 For every man of Israel said, Saw ye not this man that commeth up? even to revile Israel is he come up: and to him that killeth him, will the King give great riches, and will give him his † daughter; yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men

† Or, hand to hand.

* Chap. 16. 1.

† Or, He was counted among them that bare office.

c To serve Saul.

chap. 16. 19.

d Though Ishai ment one thing, yet Gods providence directed David to another end.

e If they have layd any thing to charge for their necessity, redempt it out.

† Ebr. vessels.

† Ebr. of peace.

† Or, wallies.

f As are above rehearsed, vers 8, and 9.

that stood with him, and said, What shall be done to the man that killeth this Philistim, and taketh away the shame from Israel? for who is this uncircumcised Philistim, that he should revile the hoste of the living God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men, and Eliab was very angrie with David, and said, Why comest thou down hither? and with whom hast thou left those few sheepe, in the wilderness? I know thy pride and the malice of thine heart, that thou art come down to see the battell.

29 Then David said, What have I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the words which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David said to Saul, Let no mans heart faile him, because of him: thy servant will goe, and fight with this Philistim.

33 And Saul said to David, Thou art not able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered unto Saul, Thy servant kept his fathers sheepe, and there came a Lion, and likewise a beare, and tooke a sheepe out of the flock,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy servant slew both the Lion, and the beare: therefore this uncircumcised Philistim shall be as one of them, seeing he hath railed on the hoste of the living God.

37 ¶ Moreover David said, the Lord that delivered me out of the paw of the Lion, and out of the paw of the beare, he will deliver me out of the hand of this Philistim. Then Saul said unto David, Goe, and the Lord be with thee.

38 And Saul put his raiment upon David, and put an helmet of brasse upon his head, and put a brigandine upon him.

39 Then girded David his sword upon his raiment, and began to go: for he never proved it: and David said unto Saul, I cannot go with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him five smooth stones out of a brooke, and put them in his shepherds bag, or scrip, and his sling was in

his hand, & he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere unto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, he disdaind him: for he was but yong, ruddie, & of a comly face.

43 And the Philistim said unto David, am I a dogge, that thou comest to me with staves? And the Philistim curst David by his gods.

44 And she Philistim said to David, Come to me, and I will give thy flesh unto the fowles of the heaven, and to the beasts of the field.

45 ¶ Then said David to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed upon.

46 This day shall the Lord close thee in mine hand, and I shal smite thee, & take thine head from thee, and I will give the carcases of the hoste of the Philistims this day unto the fowles of the heaven, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saveth not with sword nor with speare. (for the battell is the Lords) and he will give you into our hands.

48 And when the Philistim arose to come and draw neere unto David, David thasted and ran to fight against the Philistim.

49 And David put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groveling to the earth.

50 So David overcame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when David had no sword in his hand.

51 Then David ranne, and stood upon the Philistim, and took his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted, and followed after the Philistims, untill they came to the valley, and unto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, even to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And David tooke the head of the Philistim, and brought it to Jerusalem, and

h This dishonour that he doeth to Israel.

i For his fathers sending was a just occasion, and also he felt himselfe inwardly mooved by Gods Spirit.

k Here Satan proveth Davids faith, by the infidelitie of Saul.

l David by the experience that he hath had in time past of Gods helpe, nothing doubting to overcome this danger, seeing he was zealous for Gods honour.

m For by these examples, he saw that the power of God was with him.

n Or, asayed.

o To the intent that by these weake meanes, God might only be known to be the author of this victory.

o He swore by his gods that he would destroy him.

p David being assured both of his cause and of his calling, prophesied of the destruction of the Philistims.

q Being moved with a fervent zeale to be revenged upon this blasphemous of Gods Name.

r Or, Gai the city.

d Be him cred. e Th a man self: people would could stand.

⁴⁰ Or, house at Beth-lehem.

and put his armour in his tent.

⁷ That is, of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefit by him.

55 ¶ When Saul saw David go forth against the Philistim, he said unto Abner the captain of his host, Abner, whose sonne is this young man? and Abner answered, As thy soul liveth, O king, I cannot tell.

56 Then the king said, Enquire thou whose sonne this young man is.

57 And when David was returned from the slaughter of the Philistim, then Abner took him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou young man? and David answered, I am the sonne of thy servant Ithai the Beth-lehemite.

CHAP. XVIII.

¹ The amitie of Jonathan and David. ² Saul envieth David for the praise that the women gave him. ¹¹ Saul would have slain David. ¹⁷ He promiseth him Merab to wife, but giveth him Michal. ²⁷ David delivereth to Saul two hundred foreskins of the Philistines. ²⁹ Saul feareth David, seeing that the Lord is with him.

^a His affection was fully bent toward him.

And when he had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his fathers house.

3 Then Jonathan and David made a covenant: for he loved him as his own soul.

4 And Jonathan put off the robe that was upon him, and gave it David, and his garments, even to his sword, and to his bow, and to his girdle.

^b That is, he prospered in all his doings.

5 And David went out whither soever Saul sent him; and behaved himself wisely: so that Saul set him over the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls servants.

^c To wit, Goliath.

6 ¶ When they came again, and David returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with instruments of joy, and with rebecks.

^d Ebr. answered, playing. ^e Chap. 21. 11. and 29. 5.

7 And the women sang by course in their play, and said, * Saul hath slain his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousand, and to me they have ascribed but a thousand, and what can he have more save the kingdome?

^f Because he bare him envie and hatred.

9 Wherefore Saul had an eye on David from that day forward.

^g That is, spoke as a man beside himself: for so the people abused this word, when they could not understand.

10 ¶ And on the morrow the evill spirit of God came upon Saul, and he prophesied

ed in the mids of the house: and David played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul took the speare, and said, I will smite David thorow to the wall. But David avoided twice out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captain over a thousand, and he went out and in before the people.

^f Meaning, he was captain over the people.

14 And David behaved himself wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Judah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Behold mine eldest daughter Merab, her I will give thee to wife: onely be a valiant sonne unto me, and fight the Lords battels: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistims shall be upon him.

^g Fight against them that war against Gods people.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel; that I should be son in law to the king?

19 Howbeit when Merab Sauls daughter should have been given to David, she was given to Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loved David: and they shewed Saul, and the thing pleased him.

^h By whom he had five sonnes, which David put to death at the request of the Gibeonites. 2 Sam. 21. 8.

21 Therefore Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to David, Thou shalt this day be my sonne in law in the one of the twain.

ⁱ So his hypocritic appeareth: for under pretence of favour he sought his destruction.

22 And Saul commanded his servants, Speake with David secretly, and say, Behold, the king hath a favour to thee, and all his servants love thee: be now therefore the kings sonne in law.

23 And Sauls servants spake these words in the eares of David. And David said,

* Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man and of small reputation?

^k Meaning, that he was not able to endow his wife with riches.

24 And then Sauls servants brought him word again, saying, such words spake David.

25 And Saul said, This wife shall ye say to David, The king desireth no dowry, but an hundred foreskins of the Philistims, to be avenged of the kings enemies: for Saul thought to make David fall into the hands of the Philistims.

26 And when his servants told David these words, it pleased David well, to

Y 4 be

¹ Because he thought himself able to compass the kings request.

be the ¹ kings sonne in law : and the dayes were not expired.

^m Meaning David and his souldiers.

27 Afterward David arose with his men, and went and slew of the Philistims two hundred men : and David brought their foreskins, and ^m they gave them wholly to the king, that he might be the kings sonne in law : therefore Saul gave him Michal his daughter to wife.

28 Then Saul saw and understood that the Lord ^{was} with David, and that Michal the daughter of Saul loved him.

ⁿ To be deprived of his kingdom.

29 Then Saul was more and more ^a afraid of David, and Saul became alway Davids enemy.

^o That is, David had better successe against the Philistims then Sauls men.

30 And when the princes of the Philistims went forth, at their going forth ^o David behaved himself more wisely then all the servants of Saul, so that his name was much set by.

CHAP. XIX.

2 Jonathan ^{declareth} to David the wicked purpose of Saul.
11 Michal his wife ^{saveth} him. 18 David cometh to Samuel. 23 The Spirit of prophesie cometh on Saul.

THEN Saul spake to Jonathan his sonne, and to all his servants, that they should kill David : but Jonathan Sauls sonne had a great favour to David.

^a Before Saul sought Davids life secretly, but now his hypocrite burthens forth to open cruelty.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee : now therefore, I pray thee, take heed unto thy self unto the morning, and abide in a secret place, and hide thy self.

^b That I may give thee warning what to do.

3 And I will go out, and stand by my father in the field where thou ^{art}, and will commune with my father of thee, and I will see what ^{he saith}, and will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him. Let not the king sin against his servant, against David : for he hath not sinned against thee, but his works have been to thee very good.

³ Ebr. he put his foot in his hand.
⁴ Judg. 12. 3.
⁵ Sam. 28. 21.
⁶ Psal. 119. 109.

5 For he ^{did} ^{*} put his life in danger, & slew the Philistim, and the Lord wrought a great salvation for all Israel : thou sawest it, and thou rejoicedst : wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened unto the voice of Jonathan, and Saul ^{swore}, As the Lord liveth, he shall not die.

^c Whatsoever he pretended outwardly, yet his heart was full of malice.

7 So Jonathan called David, and Jonathan shewed him all those words, and Jonathan brought David to Saul, and he was in his presence as in times past.

8 ¶ Again the warre began, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the evill Spirit of the Lord was upon Saul, as he sat in his house having

his speare in his hand, and David ^d played with his hand.

^d He played on his harpe to mitigate the rage of the evill spirit, as chap. 16. 23.

10 And Saul intended to smite David to the wall with the speare : but he turned aside out of Sauls presence, and he smote the speare against the wall : but David fled, and escaped the same night.

11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning : and Michal Davids wife told it him, saying, If thou save not thy self this night, to morrow thou shalt be slain.

12 So Michal ^e let David down thorow a window : and he went, and fled, and escaped.

^e Thus God moved both the son and daughter of this tyrant to favour David against their father.

13 Then Michal took an image, and laid it in the bed, and put a pillow stuffed with goats ^{hairs} under the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him to me in the ^f bed, that I may slay him.

^f Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God, nor man.

16 And when the messengers were come in, behold, an image ^{was} in the bed, with a pillow of goats ^{hairs} under the head of it.

17 And Saul said unto Michal, Why hast thou mocked me so, and sent away mine enemie, that he is escaped? And Michal answered Saul, He said unto me, Let me go, or else I wil kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him : and he and Samuel went and dwelt in ^g Naioth.

^g Naioth was a schoole where the word of God was studied, nere to Ramah.

19 But one told Saul, saying, Behold, David ^{is} at Naioth in Ramah.

20 And Saul sent messengers to take David : and when they saw a company of Prophets prophesying, and Samuel standing ^h as appointed over them, the Spirit of God fell upon the messengers of Saul, and they also ⁱ prophesied.

^h Being their chief instructor.

21 And when it was told Saul, he sent other messengers, & they prophesied likewise : again Saul sent the third messengers, and they prophesied also.

ⁱ Changed their mindes and praised God.

22 Then went he himself to Ramah, and came to a great well that is in Shechu, & he asked, and said, Where are Samuel and David? and one said, Behold, ^{they be} at Naioth in Ramah.

23 And he ^k went thither, even to Naioth in Ramah, and the Spirit of God came upon him also, and he went prophesying until he came to Naioth in Ramah.

^k With a mind to persecute them.

24 And he stript off his ^l clothes, and he prophesied also before Samuel, and fell ^m down naked all that day and all that night : therefore they say, ⁿ Is Saul also among the Prophets?

^l His kingly apparel.

^m He humbled himself as others did.
ⁿ Chap. 10. 17.

CHAP.

C H A P. XX.

2 Jonathan comforteth David. 3 They renew their league.
33 Saul would have killed Jonathan. 38 Jonathan advi-
seth David by three arrows, of his fathers fury.

^a For Saul was
slayed, and pro-
phesied a day and
a night, by Gods
providence, that
David might have
time to escape.

And David fled from Naioth in Ra-
mah, and came and said before Jona-
than, What have I done? what is mine ini-
quity? and what sinne have I committed
before thy father, that he seeketh my life?

[†] Ebr. reveale it in
mine ears.

2 And he said unto him, God forbid,
thou shalt not die: behold, my father will
do nothing great nor small, but he will
shew it me: and why should my father
hide this thing from me? he will not do it.

^b I am in great
danger of death.

3 And David sware again and said, Thy
father knoweth that I have found grace in
thine eyes: therefore he thinketh, Jona-
than shall not know it, lest he be fory: but
indeed, as the Lord liveth, and as thy soul
liveth, there is but a ^b step between me and
death.

[†] Ebr. faith.

4 Then said Jonathan unto David, What-
soever thy soul [†] requireth, that will I do
unto thee.

^c At what time
there should be a
solemn sacrifice,
Num. 28. 11. to the
which they added
peace-offerings
and feasts.

5 And David said unto Jonathan, Behold,
to morrow is the ^c first day of the moneth,
and I should sit with the king at meat: but
let me go, that I may hide my self in the
fields unto the third day at even.

^d Hebr. chap. 1.
21.

6 If thy father make mention of me,
then say, David asked leave of me, that he
might go to Beth-lehem to his own city:
for there is a ^d yearly sacrifice for all that
family.

^e Chap. 18. 3.
and 23. 18.

7 And if he say thus, It is well, thy ser-
vant shall have peace: but if he be angry, be
sure that wickednesse is concluded of him.

^e That he were
fully determined.

8 So shalt thou shew mercy unto thy
servant: * for thou hast joyned thy servant
into a covenant of the Lord with thee, and
if there be in me iniquity, slay thou me:
for why shouldest thou bring me to thy fa-
ther?

^f If thy father do
inquire of me.

9 ¶ And Jonathan answered, God keep
that from thee: for if I knew that wicked-
nesse were ^e concluded of my father, he
would not I tell it thee.

10 Then said David to Jonathan, Who
shall tell me how ^f shall I know, if thy father
answer thee cruelly?

11 And Jonathan said to David, Come
and let us go out into the field: and they
twain went out into the field.

12 Then Jonathan said to David, O
Lord God of Israel, when I have groped
my fathers minde to morrow at this time,
or within this three daies, and if it be well
with David, and I then send not unto thee,
and shew it thee,

^g The Lord punish
me most grievous-
ly.

13 The Lord do so, and much more
unto Jonathan: but if my father have mind
to do thee evil, I will shew thee also, and
send thee away, that thou mayest go in

peace: and the Lord be with thee, as he
hath been with my father.

14 Likewise I require not whiles I live:
for I doubt not but thou wilt shew me the
mercy of the Lord, ^h that I die not.

^h I know that if
thou werest now
preferred to the
kingdome, thou
wouldest not de-
stroy me, but shew
thy self friendly
to my posterity.

15 But I require that thou cut not off thy
mercy from mine house for ever: no, not
when the Lord hath destroyed the enemies
of David, every one from the earth.

16 So Jonathan made a bond with the
house of David, saying, Let the Lord require
it at the hands of Davids enemies.

17 And again Jonathan sware unto Da-
vid, because he loved him (for he loved him
as his own soul)

[†] Or, mentioned.

18 Then said Jonathan to him, To mor-
row is the first day of the moneth: and
thou shalt be [†] looked for, for thy place
shall be empty.

19 Therefore thou shalt hide thy self three
daies, ⁱ then thou shalt go down quickly, and
come to the place where thou diddest hide
thy self, when this matter was in hand, and
shalt remain by the stone [†] Ezel.

ⁱ Ebr. of the way,
because it served as
a sign to show the
way to them that
passed by.

20 And I will shoot three arrows on
the side thereof, as though I shot at a mark.

21 And after I will send a boy, saying,
Go, seek the arrows. If I say unto the boy,
See, the arrows are on this side thee, bring
them, and come thou: for it is [†] well with
thee and no hurt, [†] as the Lord liveth.

[†] Ebr. peace.

22 But if I say thus unto the boy, Behold
the arrows are beyond thee, go thy way:
for the [†] Lord hath sent thee away.

[†] The Lord is the
author of thy de-
parture.

23 As touching the thing which thou
and I have spoken of, behold, the Lord be
between thee and me for ever.

24 ¶ So David hid himself in the field:
and when the first day of the moneth came,
the king sat to eat meat.

25 And the king sat, as at other times,
upon his seat, even upon his seat by the
wall, and Jonathan arose, and Abner sat
by Sauls side, but Davids place was em-
ptie.

26 And Saul said nothing that day: for
he thought, Some thing hath befallen him,
though he were [†] cleane, [†] because he
was not purified.

[†] Yet he might
have some business
to let him.

27 But on the morrow which was the
second day of the moneth, Davids place
was empty again: and Saul said unto Jona-
than his son, Wherefore cometh not the
sonne of Ishai to meat, neither yesterday
nor to day?

[†] Thus he speaketh
contemptuously
of David.

28 And Jonathan answered unto Saul,
David required of me, [†] that he might go to
Beth-lehem.

29 For he said, Let me go, I pray thee:
for our family offereth [†] a sacrifice in the city,
and my brother hath sent for me: therefore
now if I have found favour in thine eyes, let
me go, I pray thee, and see my bre-
thren:

[†] That is, a peace-
offering.

[†] Meaning all his
kindred.

thren : this is the cause that he cometh not unto the kings table.

30 Then was Saul angry with Jonathan, and said unto him, Thou^o son of the wicked rebellious woman, do not I know that thou hast chosen the son of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the son of Ishai liveth upon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and fet him unto me, for he[†] shall surely dy.

32 And Jonathan answered unto Saul his father, and said unto him, Wherefore shall he[†] die? what hath he done?

33 And Saul cast a spear at him to hit him, whereby Jonathan knew, that it was determined of his father to slay David.

34 ¶ So Jonathan arose from the table in a great anger, and did eat no meat the second day of the moneth: for he was sorry for David, and because his father had reviled him.

35 On the next morning therefore Jonathan went out into the field, at the time appointed with David, and a little boy with him.

36 And he said unto his boy, Run now, seek the arrows which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, Make speed, hast and stand not still: and Jonathans boy gathered up the arrows, and came to his master.

39 But the boy knew nothing: only Jonathan and David knew the matter.

40 Then Jonathan gave his bow and arrows unto the boy that was with him, and said unto him, Go, carie them into the citie.

41 ¶ As soon as the boy was gone, David arose out of a place that was toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twain, till David exceeded.

42 Therefore Jonathan said to David, Go in peace: that which we have sworn both of us in the Name of the Lord, saying, The Lord be between me and thee, and between my seed, and between thy seed, let it stand for ever.

43 And he arose and departed, and Jonathan went into the city.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Priest, 6 He getteth of him the showbread to satisfy his hunger. 7 Doeg Sauls servant betrayeth him. 10 David fleeth to king Achish. 13 and there stayeth himself.

¶ Then came David to Nob to Ahimelech the Priest, and Ahimelech was a-

stonied at the meeting of David, and said unto him, why art thou alone, and no man with thee?

2 And David said to Ahimelech the Priest, The King hath commanded me a certaine thing, and hath said unto me, Let no man know whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such places.

3 Now therefore if thou hast ought under thine hand, give me five cakes of bread, or what cometh to hand.

4 And the Priest answered David, and said, There is no common bread under mine hand, but here is^{*} hallowed bread, if the young men have kept themselves, at least from women.

5 David then answered the Priest, and said unto him, Certainly women have been separate from us this two or three dayes since I came out: and the vessels of the young men were holy, though the way were prophane, and how much more then shall every one^{*} be sanctified this day in the vessell?

6 So the Priest gave him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the servants of Saul[†] abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdmen)

8 And David said unto Ahimelech, Is there not here under thine hand a speare or a sword? for I have neither brought my sword nor my harnesse with me, because the kings businesse required hast.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapt in a cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other save that here: And David said, There is none to that, give it me.

10 And David arose and fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing unto him in dances, saying, Saul hath slain his thousand, and David his ten thousand?

12 And David considered these words, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, & fained himself mad in their hands, and scrabbed on the doores of the gate, and let his speckle fall down upon his beard.

14 Then said Achish unto his servants, Lo,

^o Thou art ever contrary unto me, as thy mother is.

[†] Ebr. son of death.

^p For it were too great tyranny to put one to death, and not to shew the cause why.

^q For this was the third day, as it was agreed upon, verse 5.

^r By these words he admonished David what he ought to do.

^s Ebr. instruments.

^t It seemeth that he had shot on the north side of the stone, left the boy should have espied David.

^u Which oath he called in the eight verse, the covenant of the Lord.

^v Where the Ark then was, to ask counsel of the Lord.

^b These infirmities that we see in the Saints of God, teach us, that none hath his justice in himself, but receiveth it of Gods mercy.

^c Exod. 25. 30. Levit. 24. 5. Math. 12. 3. 4. If they have not companied with their wives,

^d That is, their bodies.

^e Shall be more careful to keep his vessell holy, when he shall have eaten of this holy food?

^f Tarrying to worship before the Ark. Or, master of them that kept Sauls cattle.

^g Chap. 19. 1. Behind that place where the high Priests garments lay.

^h That is, out of Sauls dominion.

ⁱ Chap. 17. 9.

^j Chap. 18. 7. and 29. 5.

^k Ebr. put these words in his heart.

^l By making marks and toys.

Lo, ye see the man is beside himself, wherefore have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? ^k shall he come into mine house?

^k Is he meet to be in a kings house?

CHAP. XXII.

¹ David hideth himself in a cave. ² Many that were in trouble came unto him. ³ Doeg accuseth Ahimelech. ¹⁸ Saul causeth the Priests to be slain. ²⁰ Abiathar escapeth.

David therefore departed thence, and saved himself in the cave^a of Adullam: and when his brethren and all his fathers house heard it, they went down thither to him.

^a Which was in the tribe of Judah and neere to Beth-lehem.

2 And there gathered unto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and he was their [†] prince, and there were with him about foure hundred men.

[†] Or, captain.

3 ¶ And David went thence to Mizpeh in ^b Moab, and said unto the king of Moab, I pray thee, let my father and my mother come and abide with you; till I know what God will do for me.

^b For there was another so called in Judah.

4 And he ^c brought them before the king of Moab, and they dwelt with him all the while that David was in ^d the hold.

^c For he feared the rage of Saul against his house. ^d That is in Mizpeh, which was a strong hold.

5 And the Prophet Gad said unto David, Abide not in the hold, but depart and go into the land of Judah. Then David departed & came into the forrest of Hareth.

6 ¶ And Saul heard that David was ^e discovered, and the men that were with him, and Saul remained in Gibeah under a tree in Ramah, having his speare in his hand, and all his servants stood about him;

^e That a great bruit went on him.

7 And Saul said unto his servants that stood about him, Heare now, ye sons ^f of Jemini, will the son of Ishai give every one of you fields and vineyards: will he make you all captains over thousands, and captains over hundreds:

^f Yet there are of my tribe and lineage.

8 That all ye have conspired against me, and there is none that telleth me that my son hath made a covenant with the son of Ishai? and there is none of you that is fory for me, or sheweth me, that my ^g son hath stirred up my servant to lie in wait against me, as appeareth this day?

^g Whereby he would perwade them that this conspiracy was most horrible, where the son conspired against the father, and the servant against his master.

9 ¶ Then answered Doeg the Edomite (who was appointed over the servants of Saul) and said, I saw the sonne of Ishai when he came to Nob; to Ahimelech the son of Ahitub,

10 Who asked counsell of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistim.

11 Then the king sent to call Ahimelech the Priest the son of Abitub, and all his fathers house, ^h to wit, ^h the Priests that were

^h Which were the remnant of the house of Eli, whose house God threatened to punish.

in Nob: and they came all to the king.

12 And Saul said, Heare now, thou son of Abitub. And he answered, Here I am, my lord.

13 Then Saul said unto him, Why have ye conspired against me, thou and the son of Ishai, in that thou hast given him victual, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy servants as David, ⁱ being also the kings son in law, and goeth at thy commandment, and is honourable in thine house?

15 ⁱ Have I this day first begun to ask counsell of God for him? be it farre from me, let not the king impute any thing unto his servant; nor to all the house of my father: for thy servant knew nothing of all this, lesse nor more.

ⁱ Have I not at other times also, when he had great affairs, consulted with the Lord for him?

16 Then the king said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the king said unto the [†] Sergeants that stood about him, Turn, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to me. But the servants of the king ^k would not move their hands to fall upon the Priests of the Lord.

[†] Or, footmen.

18 Then the king said to Doeg, Turn thou and fall upon the Priests. And Doeg the Edomite turned, and ran upon the Priests, and slew that same day fourescore and five persons that did weare a linnen Ephod.

^k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocent.

19 Also Nob the citie of the Priests smote he with the edge of the sword, both man and woman, both childe and suckling; both ox and asse, and sheep, with the edge of the sword.

20 But one of the sonnes of Ahimelech the son of Ahitub (whose name was Abiathar) ^l escaped, and fled after David.

21 And Abiathar shewed David, that Saul had slain the Lords Priests.

22 And David said unto Abiathar, I knew it the same day; when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

^l This was Gods providence, who according to his promise preserved some of the house of Eli, chap. 2. 33.

23 Abide thou with me, and feare not: for [†] he that seeketh my life, shall seek thy life also: for with me thou shalt be in safe guard.

[†] Or, be thou as though thy life, shall take mine also.

CHAP. XXIII.

¹ David dispatcheth the Philistines from Keilah. ¹³ David departeth from Keilah, and remaineth in the wilderness of Ziph. ¹⁶ Jonathan comforteth David. ²⁸ Sauls enterprize is broken in pursuing David.

Then they told David, saying, Behold the Philistims fight against ^a Keilah, and spoile the barnes:

^a Which was a city in the tribe of Judah, Josh. 15. 44.

2 There-

2 Therefore David asked counsell of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered David, Go and smite the Philistims, and save Keilah.

^b That is, in the mids of Judah, much more when we come to the borders against our enemies.

3 And Davids men said unto him, See, we be afraid here in ^b Judah, how much more if we come to Keilah against the host of the Philistims?

4 Then David asked counsel of the Lord again. And the Lord answered him, and said, Arise, go down to Keilah: for I will deliver the Philistims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

^{* Chap. 22. 20.}
^c By Gods providence the Ephod was preserved and kept with David the trucking.
^{† Ebr. in his hand.}

6 (And when Abiathar the son of Ahimelech ^{*} fled to David to Keilah, he brought an ^c Ephod [†] with him)

7 ¶ And it was told Saul that David was come to Keilah, and Saul said, God hath delivered him into mine hand: for he is shut in, seeing he is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre, for to go down to Keilah, and to besiege David and his men.

^d To consult with the Lord by Urim and Thummin.

9 ¶ And David having knowledge that Saul imagined mischief against him, said to Abiathar the Priest, ^d Bring the Ephod.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliver me up into his hand? and wil Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, he will come down.

^{† Or, governours.}

12 Then said David, Will the [†] lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord said, They will deliver thee up:

^{† Or, to and fro, as having no certain place to go to.}

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went [†] whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

^{† Or, strong places.}

14 And David abode in the wilderness in [†] the holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God ^e delivered him not into his hand.

^e No power nor policie can prevail against Gods children, but when he appointeth the time.

15 And David saw that Saul was come out for to seek his life: and David ^{was} in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls son arose and went to David into the wood, and comforted [†] him in God,

^{† Ebr. his hand.}

17 And said unto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be ^f king over Israel, and I shall be next unto thee: and also Saul my father knoweth it.

^f Jonathan assured David, that God will accomplish his promise, and that his father striveth against his own conscience.

18 So they twain made a covenant before the Lord: and David did remain in the wood: But Jonathan went to his house.

19 ¶ Then came up the Ziphims to Saul to Gibeah, saying, Doth not David hide himself by us in holds, in the wood in the hill of Hachilah, which is on the right side [†] of Jeshimon?

^{† Or, of the wilderness.}

20 Now therefore, O king, come down according to all that thine heart can desire, and our part ^{shall be} to deliver him into the kings hands.

21 Then Saul said, ^g Be ye blessed of the Lord: for ye have had compassion on me.

^g The Lord recompense this friendship.

22 Go, I pray you, and prepare yet better: know and see his place where he [†] haunteth, and who hath seen him there: for it is said to me, He is subtil, and crafty.

^{† Ebr. where his foot hath been.}

23 See therefore and know all the secret places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and if he be in the ^h land, I will search him out throughout all the thousands of Judah.

^h In your country of Ziph, which is in Judah.

24 Then they arose and went to Ziph before Saul, but David and his men ^{were} in the wilderness of Maon, in the plain on the right hand of Jeshimon.

25 Saul also and his men went to seek him, and they told David: wherefore he came down unto a rock, and abode in the wilderness of ⁱ Maon. And when Saul heard that, he followed after David in the wilderness of Maon.

ⁱ Which was also in the tribe of Judah, Josh. 15. 87.

26 And Saul and his men went on the one side of the mountain, and David and his men on the other side of the mountain: and David made hast to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a ^k messenger to Saul, saying, Hasten thee, and come: for the Philistims have invaded the land.

^k Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, ^l Sela-hammahlekoth.

^l That is, the stone of division, because there they divided themselves one from another.

CHAP. XXIV.

¹ David hid in a cave spareth Saul. ²⁰ He sheweth to Saul his innocency. ¹⁸ Saul acknowledgeth his fault. ²² He causeth David to swear unto him to be favourable to his.

AND David went thence, and dwelt in ^a holds at Engedi.

^a That is, in strong places, which were defended by nature.

2 When Saul was returned from the Philistims, they told him, saying, Behold, David

^{† Ebr. Judah.}

^b A city of Judah.
Isa. 15, 62.

David ^a in the wilderness of ^b En-gedi.

3 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks among the wild goats.

4 And he came to the sheepcotes by the way where there was a cave, and Saul went in to do his casement: and David and his men sat in the inward parts of the cave.

5 And the men of David said unto him, See, the day is come, whereof the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good to thee. Then David arose and cut off the lap of Sauls garment privily.

6 And afterward David ^a was touched in his heart, because he had cut off the lap which was on Sauls garment.

7 And he said unto his men, The Lord keep me from doing that thing unto my master the Lords anointed; to lay mine hand upon him: for he is the anointed of the Lord.

8 So David overcame his servants with these words, and suffered them not to rise against Saul: so Saul rose up out of the cave, and went away.

9 David also arose afterward, and went out of the cave, and cryed after Saul, saying, O my Lord the king. And when Saul looked behind him, David inclined his face to the earth, and bowed himself.

10 And David said to Saul, Wherefore givest thou any care to mes words, that say, Behold, David seeketh evil against thee?

11 Behold, this day thine eyes have seen, that the Lord had delivered thee this day into mine hand in the cave, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover, my father, behold: Behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither evil nor wickednes in me, neither have I sinned against thee, yet thou hunttest after my soul to take it.

13 The Lord be judge between thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the old proverb saith, Wickednesse proceedeth from the wicked, but mine hand be not upon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be Judge, & judge between thee and me, and see, and pleade my cause, and deliver me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voice, my son David? and Saul lift up his voice, and wept.

18 And said to David, Thou art more righteous then I: for thou hast rendered me good, and I have rendered thee evil.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done unto me this day.

21 For now behold, I know that thou shalt be king, and that the kingdom of Israel shall be stablished in thine hand.

22 Swear now therefore unto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So David swore unto Saul, and Saul went home: but David and his men went up unto the hold.

CHAP. XXV.

1 Samuel dieth. 2 Nabal and Abigail. 3 The Lord kills Nabal. 4 Abigail and Ahimelech Davids wives. 5 David is given to Abigail.

Then Samuel died, and all Israel mourned and mourned for him, and buried him in his own house at Ramah. And David arose, and went down to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel; and the man was exceeding mighty, and had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail; and she was a woman of singular wisdom, and beautiful, but the man was churlish, and evil conditioned, & was of the family of Gath.

4 And David heard in the wilderness, that Nabal did sheare his sheep.

5 Therefore David sent ten young men, and David said unto the young men, Go up to Carmel, and go to Nabal, and ask him in my name how he doth.

6 And thus shall ye say for a salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I have heard that thou hast shearers: now thy shepherds were with us, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Ask thy servants, and they will shew thee. Wherefore let these young men find favour in thine eyes: (for we come in a good season) give, I pray thee, whatsoever

^f Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yield.

[†] Ebr. a good way.

^g Though this tyrant saw and confessed the favour of God toward David, yet he ceased not to persecute him against his own conscience.

^a This is, among his own kindred.

^b Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galilee.

[†] Ebr. of peace.

^c Some read, I pray thee thou live in prosperity & new years, both thine &c.

[†] Ebr. for life.

^d cometh

d Whatsoever
thou hast ready
for us.

commeth to thine hand unto thy servants, and to thy son David.

9 ¶ And when Davids young men came, they told Nabal all those words in the name of David, and held their peace.

10 Then Nabal answered Davids servants, and said, who is David? and who is the son of Ishai? there be many servants now a dayes, that breake away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 ¶ So Davids servants turned their way, and went againe, and came, and told him all those things.

13 And David said unto his men, Gird every man his sword about him. And they girded every man his sword: David also girded his sword. And about foure hundred men went up after David, and two hundred abode by the cariage.

14 Now one of the servants told Abigail Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master, and he railed on them.

15 Notwithstanding the men were very good unto us, and we had no displeasure, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping sheep.

17 Now therefore take heed, and see what thou shalt doe: for evill will surely come upon our master, and upon all his family: for he is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, and took two hundred cakes, and two bottels of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred frailes of raisins, and two hundred of figs, and laded them on asses.

19 Then she said unto her servants, Go ye before me: behold, I will come after you: yet she told not her husband Nabal.

20 And as she rode on her asse, she came down by a secret place of the mountaine, and behold, David and his men came down against her, and she met them.

21 And David said, Indeed I have kept all in vaine that this fellow had in the wilderness, so that nothing was missed of all that pertained unto him: for he hath requited me evill for good.

22 So and more also doe God unto the enemies of David: for surely I will not leave of all that he hath, by the dawning of the day, any that pisseth against the wall.

23 And when Abigail saw David, she

hasted and lighted off her asse, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Oh my Lord, I have committed the iniquity, and I pray thee, let thine handmaide speake to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liveth, and as thy soule liveth (the Lord, I say, that hath withholden thee from coming to shed blood, and that thine hand should not save thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord evill.

27 And now, this blessing which thine handmaid hath brought unto my lord, let it be given unto the young men that follow low my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none evill hath been found in thee in all thy life.

29 Yet a man hath risen up to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall have done to my lord all the good that he hath promised thee, and shall have made thee ruler over Israel,

31 Then shall it be no griefe unto thee, nor offence of minde unto my lord, that he hath not shed blood causelesse, nor that my lord hath not preserved himselfe: and when the Lord shall have dealt well with my lord, remember thine handmaid.

32 Then David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not saved me.

34 For in deed, as the Lord God of Israel liveth, who hath kept me back from hurting thee, except thou hadst hasted and met me, surely there had not been left unto Nabal by the dawning of the day, any that pisseth against the wall.

35 Then David received of her hand that which she had brought him, and said to her, Go up in peace to thine house: behold, I have heard thy voyce, and have granted thy petition.

36 ¶ So

e Thus the covetous wretches, in stead of relieving the necessitie of Gods children, use to revile their persons and condemn their causes.

† Ebr. vessel.

† Ebr. drove them away.

f When we kept our sheep in the wilderness of Paran.

† Ebr. is accomplished.

† Ebr. bread.

† Or, staffers.

g Because she knew his crooked nature, that he would rather have perished, then consented to her enterprise.

h Meaning, by this proverb, that he would destroy both small and great.

† Ebr. in thine ears.

† Or, folly.

† This is, that thou shouldst not be revenged of thine enemy.

† Or, profane.

† Ebr. walking at the feet.

† Confirms his kingdom to his posterity.

† Ebr. from thy days.

† To wit, Saul.

† In God shall preserve thee long in his service and destroy thine enemies.

† That he hath not avenged himself, which thing would have diminished his conscience.

o Reade ver. 26. p He attributeth it to the Lords mercie, and not to himself that he was stayed.

† Ebr. received thy gift.

36 ¶ So Abigail came to Nabal, and Behold, he made a feast in his house, like the feast of a King, and Nabals heart was merry within him, for he was very drunken: wherefore she told him nothing, neither lesse nor more, untill the morning arose.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, & his heart died within him, and he was like a stone.

38 And about tenne dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when David heard that Nabal was dead, he said, Blessed be the Lord that hath judged the cause of my rebuke of the hand of Nabal, and hath kept his servant from evill: for the Lord hath recompensed the wickednesse of Nabal upon his own head. Also David sent to commune with Abigail to take her to his wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an asse, and her five maides followed her, and she went after the messengers of David, and was his wife.

43 David also tooke Ahinoam of Izreel, and they were both his wives.

44 Now Saul had given Michal his daughter, Davids wife, to Phalti the son of Lailh, which was of Gallim.

CHAP. XXVI.

David was discovered unto Saul by the Ziphims. 12 David taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came unto Saul to Gibeah, saying, Doth not David hide himselfe in the hill of Hachilah before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, for to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way-side: Now David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come in very deed)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and Abner the son of Ner which was his chiefe

Captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake David, and said to Ahimelech the Hittite, and to Abishai the son of Zerviah, brother to Joab, saying, Who will go down with me to Saul to the hoste? Then Abishai said, I will goe down with thee.

7 So David and Abishai came down to the people by night: and behold, Saul lay sleeping within the fort, and his speare did stick in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then said Abishai to David, God hath closed thine enemies into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David said to Abishai, Destroy him not: for who can lay his hand on the Lords anointed, and be guiltlesse?

10 Moreover, David said, As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

12 So David tooke the speare and the pot of water from Sauls head, and they gat them away, and no man saw it, nor marked it, neither did any awake, but they were all asleep: for the Lord had sent a deep sleep upon them.

13 Then David went unto the other side, and stood on the top of an hill afarr off, a great space being betweene them.

14 And David cried to the people, and to Abner the son of Ner, saying, Hearest thou not, Abner? Then Abner answered, and said, Who art thou that criest to the King?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liveth, ye are worthy to dye, because ye have not kept your master the Lords anointed: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and said, Is this thy voice, my son David? And David said, It is my voyce, my lord, O King.

18 And he said, wherefore doth my lord thus persecute his servant? for what have I done? or what evill is in mine hand?

¶ For he had no reason either to consider, or to give thanks for this great benefit of deliverance.

¶ For feare of the great danger.

¶ Or, revenged.

¶ For he had experience of her great godlines, wifehood, and humilitie.

¶ Which was a place bordering on the countrey of the Moabites.

¶ 10th. 15. 56.

¶ 1 Sam. 3. 14.

¶ Which was a place bordering on the countrey of the Moabites.

¶ Chap. 23. 19.

¶ Or, in Gibeah.

¶ Or, the wilderness.

¶ That is, of the most skillfull and valiant soldiers.

¶ Or, to a certain place.

¶ Chap. 34. 30. and 17. 55.

b Who was a stranger, and not an Israelite? c Who afterward was Davids chiefe Captaine.

d Meaning, he would make him sure at one stroke. e To wit, in his own private cause: for Iehu slew two kings at Gods appointment, 2 Kings 9. 24.

f Hearest thou not, Abner? g Hearest thou not, Abner? h Hearest thou not, Abner? i Hearest thou not, Abner? j Hearest thou not, Abner? k Hearest thou not, Abner? l Hearest thou not, Abner? m Hearest thou not, Abner? n Hearest thou not, Abner? o Hearest thou not, Abner? p Hearest thou not, Abner? q Hearest thou not, Abner? r Hearest thou not, Abner? s Hearest thou not, Abner? t Hearest thou not, Abner? u Hearest thou not, Abner? v Hearest thou not, Abner? w Hearest thou not, Abner? x Hearest thou not, Abner? y Hearest thou not, Abner? z Hearest thou not, Abner?

¶ The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

¶ The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

¶ The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

¶ The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

¶ The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let us hence.

19 Now therefore, I beseech thee, let my lord the king heare the words of his servant. If the Lord have stirred thee up against me, let him shew the favour of a sacrifice; but if the children of men have done this, cursed be they before the Lord: for they have cast me out this day from abiding in the inheritance of the Lord, saying, Goe, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I have sinned: come again, my son David: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I have done foolishly, & have erred exceedingly.

22 Then David answered, and said, Behold the kings speare, let one of the yong men come over and fetch it.

23 And let the Lord reward every man according to his righteousness and faithfulness: for the Lord had delivered thee into mine hands this day, but I would not lay mine hand upon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul said to David, Blessed art thou, my son David: for thou shalt do great things, and also prevaile. So David went his way, and Saul returned to his place.

CHAP. XXVII.

2 David fleeth to Achish king of Gath, who groweth him Ziklag. 3 David destroyeth carniens of the Philistims. 10 Achish is deceived by David.

And David said in his heart, I shall now perish one day by the hand of Saul: is it not better for me that I save my selfe in the land of the Philistims, and that Saul may have no hope of me to seek me any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went unto Achish the son of Maach king of Gath.

3 And David dwelt with Achish at Gath, he, and his men, every man with his household, David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some other citie of the countrey, that I may dwell there: for

why should thy servant dwell in the head citie of the kingdome with thee?

6 Then Achish gave him Ziklag that same day: therefore Ziklag pertaineth unto the kings of Judah unto this day.

7 ¶ And the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went up, and invaded the Gethurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took sheep, and oxen, and asses, and camels, and apparel, and returned, and came to Achish.

10 And Achish said, Where have ye been a roving this day? And David answered, Against the South of Judah, and against the South of the Jerahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Least they should tell on us, and say, So did David, and so will be his manner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleaved David, saying, He hath made his people of Israel utterly to abhorre him: therefore he shall be my servant for ever.

CHAP. XXVIII.

2 David hath the chiefe charge promised about Achish. 3 Saul consulteth with a witch, and she causeth him to speake with Samuel. 18 Who declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to David, Be sure, thou shalt goe out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know, what thy servant can doe. And Achish said to David, Surely I will make thee keeper of mine head for ever.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own citie: and Saul had put away the forcerers, and the soothsayers out of the land)

2 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, and his heart was fore astonished.

6 Therefore Saul asked counsel of the Lord, and the Lord answered him not, neither by dreames, nor by Urim, nor yet by Prophets.

7 ¶ Then

h Her his anger towards us be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou savedst my life this day.

l Thus he protesteth his innocencie toward Saul, not defending his justice in the sight of God, in whole preference none is righteous. Psal. 14. 3. & 130. 3.

m To Gibeah of Benjamin.

a David distrusteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

b Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their necessity.

c Let thine officers appoint me a place.

† Ebr. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

† Or, against whom.

e Which were the familie of the tribe of Judah. 1 Chron. 2. 9.

† Or, he hath freely abhorred his people.

a Albeit it was a great griefe to David to fight against the people of God, yet such was his induritie, he durst not desert him.

* Chap. 25. 1.

b According to the commandment of God. Exodus 22. 18. and Deut. 18. 10. 11.

c Meaning, the high Priest, 1 Sam. 28. 30.

7 ¶ Then said Saul unto his servants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his servants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul^d changed himself, and put on other raiment, and hee went, and two men with him, and they came to the woman by night; and he said, I pray thee, conjecture unto mee by the familiar spirit, and bring mee him up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause mee to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, no[†] harm shall come to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he answered, Bring mee up^e Samuel.

12 And when the woman saw Samuel, she cryed with a loud voice, and the woman spake to Saul, saying, Why hast thou deceived mee? for thou art Saul.

13 And the king said unto her, be not afraid: for what sawest thou? And the woman said unto Saul, I saw[†] gods ascending up out of the earth.

14 Then hee said unto her, What fashion is he of? And she answered, An old man commeth up lapped in a mantle: and Saul knew that it was^f Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee to bring mee up? Then Saul answered, I am in great distresse: for the Philistims make war against mee, and God is departed from me, and answereth mee no more, neither[†] by Prophets, neither by dreames: therefore I have called thee, that thou mayest tell me what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Even the Lord hath done to^g him, as he spake^{*} by mine[†] hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Israel with thee into the hands of the Philistims: and to morow shalt thou and thy sons be with me, & the Lord shall give the host

of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was foreⁱ afraid, because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 Then the woman came unto Saul, and saw that he was sore troubled, and said unto him, See, thine handmaid hath obeyed thy voice, and I^k have put my soule in mine hand, and have obeyed thy words which thou saydest unto mee.

22 Now therefore, I pray thee, hearken thou also unto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eat and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eat: but his servants and the woman together compelled him, and he obeyed their voice: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke[‡] awr and kneaded it, and baked of it^l unleavened bread.

25 Then she brought them before Saul, and before his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause David to be sent back from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched[†] by the fountaine, which is in Izreel.

2 And the[†] princes of the Philistims went forth by^a hundreds and thousands, but David and his men came behind with Achish.

3 Then said the princes of the Philistims, What doe these Ebrewes here? And Achish said unto the princes of the Philistims, Is not this David the servant of Saul the King of Israel, who hath bene with mee these dayes,^b or these yeares, and I have found nothing in him, since he[†] dwelt with mee unto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, * Send this fellow back, that he may goe againe to his place which thou hast appointed him, and let him not go downe with us to battell, lest that in the battell he be an adversary to us: for wherewith should he obtaine the favour of his master? Should it not be with the^c heads of these men?

5 Is not this David, of whom they sang in dances, saying, * Saul slew his thousand, and David his ten thousand?

6 ¶ Then Achish called David, and said

ⁱ The wicked, when they heare Gods judgments, tremble and despaire, but cannot seeke for mercy by repentance.

^k I have ventured my life.

^l Because it required haste.

[†] Or, in Aij.

[†] Or, captains.

^a According to their bands or ensignes.

^b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7.
[†] Ebr. fell, as Gen. 25. 18.

^{*} 1 Chron. 12. 19.

^c Would not Saul receive him to favour, if hee could betray us.

^{*} Chap. 18. 7. and 21. 11.

^d Hee seeketh not to God in his misery, but is led by Sinne to unlawfull means, which in his conscience hee condemneth.

[†] Or, punishment.

^e Speake according to his grosse ignorance, nor considering the fate of the Saints after this life, and how Satan hath no power over them.

[†] Or, an excellent person.

^f To his imagination, albeit it was Satan, who to blind his eyes tooke upon him the forme of Samuel, as he can do of an Angel of light.

[†] Ebr. by the hand of Prophets.

^g That is, to David.
[†] Chap. 15. 28.
[†] Or, misery.

^h Yee shall be dead, Chap. 31. 6.

The Amalekites burn Ziklag. I. Samuel. David recovereth the prey.

said unto him, As the Lord liveth, thou hast beene upright and good in my sight, when thou ^d wentest out and in with mee in the host, neither have I found evill with thee, since thou camest to mee unto this day, but the [†] princes doe not favour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant as long as I have beene with thee unto this day, that I may ^e not goe and fight against the enemies of my lord the King?

9 Achish then answered, and said to David, I know thou pleatest mee, as an Angel of God: but the princes of the Philistims have said, Let him not goe up with us to battell.

10 Wherefore now rise up early in the morning with thy ^f masters servants that are come with thee: and when yee bee up early, as soone as yee have light, depart.

11 So David and his men rose up early to depart in the morning, and to return into the land of the Philistims: and the Philistims went up to Izreel.

C H A P. XXX.

1 The Amalekites burn Ziklag. 5 Davids two wives are taken prisoners. 6 The people would stone him. 8 Hee asketh counsell of the Lord, and pursuing his enemies, recovereth the prey. 24 He divideth it equally, 26 And sendeth parts to his friends.

BUt when David and his men were come to Ziklag, ^a the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had ^b smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their ^c wives, and their sons, and their daughters were taken prisoners.

4 Then David and the people that was with him, lift up their voyces and wept, untill they could weep no more.

5 Davids two wives were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people ^d intended to stone him, because the hearts of all the people were vexed, every man for his sons, and for his daughters: but David comforted himselfe in the Lord his God.

7 ¶ And David said to Abiathar the Priest, Ahimelechs son, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell at the

Lord, saying, Shall I follow after this company? shall I overtake them? And he answered him, Follow: for thou shalt surely overtake them, and ^e recover all.

9 ¶ So David and the six hundred men that were with him, went, and came to the river Besor, where a part of them abode:

10 But David and foure hundred men followed (for two hundred abode behind, being too weary to goe over the river Besor)

11 And they found an Egyptian in the field, and brought him to David; and gave him ^f bread, and he did eat, and they gave him water to drinke.

12 Also they gave him a few figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And David said unto him, To who belongest thou? & whence art thou? And he said, I am a yong man of Egypt, & servant to an Amalekite: and my master left me three dayes ago, because I fell sick.

14 We roved upon the South of Chereth, and upon the ^g coast belonging to Judah, and upon the South of Caleb, and we burnt Ziklag with fire.

15 And David said unto him, Canst thou bring mee to this company? And he said, ^h Swear unto mee by God, that thou wilt neither kill mee, nor deliver mee into the hands of my master, and I will bring thee to this company.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad upon all the earth, ⁱ eating and drinking, and dancing, because of all the great prey that they had taken out of the land of the Philistims, and out of the land of Judah.

17 And David smote them from the twilight, even unto the evening ^j of the next morrow, so that there escaped not a man of them, save foure hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: also David rescued his two wives.

19 And they lacked nothing, small or great, son or daughter, or of the spoile of all that they had taken away: David recovered them all.

20 David also tooke all the sheep, and the oxen, and they drave them before his cattell, and said, This is Davids ^k prey.

21 ¶ And David came to the two hundred men that were too weary for to follow David: whom they had made also to abide at the river Besor: and they came to meet David, and to meet the people that were with him: so when David came neer to the people, he saluted them.

22 Then

^d That is, wast conversant with mee.

[†] Ebr. thou art not good in the eyes of the princes.

^e This dissimulation cannot bee excused: for it grieved him to go against the people of God.

^f With them that fled unto thee from Saul.

^a After that he departed from Achish.

^b That is, destroyed the city.

^c For these onely remained in the city, when the men were gone to warre.

^d Thus wee see that in troubles & adversity we do not consider Gods providence, but like raging beasts forget both our owne duty, and contemne Gods appointment over us.

^e Though God seeme to leave us for a time, yet if wee trust in him, wee shall bee sure to find comfort.

^f God by his providence both provided for the necessity of this poore stranger, and made him a guide to David to accomplish his enterprise.

^g For oaths were in all ages had in most reverence, even among the heathen.

^h The wicked in their pomp and pleasures consider not the judgement of God, which is then a hand to smite them.

ⁱ Some read, and unto the morrow of the two evenings: that is, three dayes.

^k Which the Amalekites had taken of others, and David from them, besides the goods of Ziklag.

22 Then answered all the evill and wicked of the men that went with David, and said, Because they went not with us; therefore will wee give them none of the prey that we have recovered, save to every man his ¹ wife and his children, therefore let them cary them away and depart.

23 Then said David, Yee shall not doe so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, so *shall* his part *be*, that tarried by the stuff: they shall part alike.

25 ^m So from that day forward he made it a statute & a law in Israel, until this day.

26 ¶ When David therefore came to Ziklag, he sent of the prey unto the Elders of Judah and to his friends, saying, See, *there is* a blessing for you of the spoile of the enemies of the Lord.

27 Hee sent to them of Beth-el, and to them of South Ramoth, and to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-aschan, and to them of Athach,

31 And to them of Hebron, and ⁿ to all the places where David and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell.
12 The men of Jabesh took downe his body, which was hanged on the wall.

NOW ^{*} the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe & wounded in mount Gilboa.

2 And the Philistims pressed fore upon Saul and his sons, and slew Jonathan, and

Abinadab, and Malchishua, Sauls sons.

3 And when the battell went fore against Saul, the archers and bowmen [†] hit him, and he was fore [‡] wounded of the archers.

4 Then said Saul unto his armour bearer, ^a Draw out thy sword, and thrust mee thorow therewith, least the uncircumcised come and thrust mee thorow and mock mee: but his armour bearer would not, for he was fore afraid. Therefore Saul tooke a sword, and fell upon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise upon his sword, and dyed with him.

6 So Saul died, and his three sons, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the ^b valley, and they of the other side ^c Jordan saw that the men of Israel were put to flight, and that Saul and his sons were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three sons lying in mount Gilboa;

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on every side, that they should ^d publish it in the temple of their idols, and among the people.

10 And they laid up his armour in the house of Ashtaroth, but they hanged up his body on the wall of Beth-shan.

11 ¶ When the inhabitants of ^e Jabesh-Gilead heard, what the Philistims had done to Saul;

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sons; from the wall of Beth-shan, and came to Jabesh, and ^{*} burnt them there,

13 And took their bones, and ^{*} buried them under a tree at Jabesh, and [†] fasted seven dayes.

[†] Elv. found him.
[‡] Or, afraid.

^a So wee see that his cruell life hath a desperate end, as is commonly seen in them that persecute the children of God.

^b Neer to Gilboa.
^c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

^d In token of victory and triumph.

^e Whom hee had delivered from their enemies, Chap. 11. 11.

^{*} Jer. 34. 5.
^{*} 2 Sam. 2. 4.
[†] According to the custome of mourners.

THE SECOND BOOKE OF SAMUEL.

THE ARGUMENT.

THIS booke and the former, beare the title of Samuel, because they containe the conception, nativity, and the whole course of his life, and also the lives and acts of two kings, to wit, of Saul and David, whom he anointed & consecrated Kings by the ordinance of God. And as the first booke containeth

¹ Under these are comprehended the cattell and goods which appertained to every man.

^m Some refer these words to David, that hee alleged an old custome and law, as if it were written. It is both now, and hath bene ever.

ⁿ Shewing himselfe mindfull of their benefits toward him.

[†] 1 Sam. 10. 1.

[‡] Or, slaine.

those things, which God brought to passe among this people under the government of Samuel and Saul: so this second book declareth the noble acts of David, after the death of Saul, when he began to reign, unto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, uprores, and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enjoyed his kingdome in rest and peace. In the person of David the Scripture setteth forth Christ Jesus the chiefe King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies: as well in his owne person, as in his members, but at length he overcometh all his enemies, and giveth his Church victory against all power, both spirituall and temporall: and so reigneth with them, King for evermore.

C H A P. I.

^a It was told David of Sauls death. ¹⁵ He causeth him to be slaine that brought the tidings. ¹⁹ He lamenteth the death of Saul and Jonathan.



* 1 Sam. 30. 17.

^a Seeming to lament the overthrow of the people of Israel.

After the death of Saul, when David was returned from the ^{*} slaughter of the Amalekites, & had beene two dayes in Ziklag.

² Behold, a man came the third day out of the host from Saul, with his ^a cloths rent, and earth upon his head: and when he came to David, hee fell to the earth, and did obeysance.

³ Then David said unto him, Whence comest thou? And he said unto him, out of the host of Israel I am escaped.

⁴ And David said unto him, What is done? I pray thee tell mee. Then he said, that the people is fled from the battell, and many of the people are overthrown, and dead, and also Saul and Jonathan his son are dead.

⁵ And David said unto the young man that told it him, How knowest thou that Saul and Jonathan his son be dead?

^b As I fled in the chase.

⁶ Then the young man that told him, answered, ^b As I came to mount Gilboa, behold, Saul leaned upon his spear, and lo, the charrets and [‡] horsmen followed hard after him.

[‡] Or, captives.

⁷ And when he looked back he saw mee, and called mee. And I answered, Here am I.

⁸ And he said unto me, Who art thou? and I answered him, I am an ^c Amalekite.

^c He was an Amalekite born, but renounced his country, and joyned with the Israelites.

⁹ Then said he unto mee, I pray thee [†] come upon mee, and slay mee: for anguish is come upon mee, because my ^d life is yet whole in mee.

[†] Ebr. stand upon.

^d I am fory because I am yet alive.

[†] Ebr. I stood upon him.

¹⁰ So [†] I came upon him, and slew him, and because I was sure that he could not live, after that hee had fallen, I tooke the crowne that was upon his head, and the bracelet that was on his arm, and brought them hither unto my lord.

* Chap. 3. 31. and 13. 31.

¹¹ Then David tooke hold on his clothes, ^{*} and rent them, and likewise all the men that were with him.

¹² And they mourned and wept, and fasted untill even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

¹³ ¶ ^e Afterward David said unto the young man that told it him, whence art thou? And he answered, I am the son of a stranger an Amalekite.

^e After the lamentation, he examined him again.

¹⁴ And David said unto him, ^{*} How wast thou not afraid, to put forth thine hand to destroy the anointed of the Lord?

* Psal. 109. 15.

¹⁵ Then David called one of his young men, and said, Goe neere, and fall upon him. And hee smote him that hee died.

¹⁶ Then said David unto him, ^f Thy blood be upon thine owne head: for thine owne mouth hath testified against thee, saying, I have slaine the Lords Anointed.

^f Thou art justly punished for thy fault.

¹⁷ ¶ Then David mourned with this lamentation over Saul, and over Jonathan his son,

¹⁸ (Also hee bad them teach the children of Judah to ^g shoot, as it is written in the booke of ^{*} [‡] Jasher)

^g That they might be able to match their enemies the Philistines in the art.

¹⁹ O noble Israel, ^h he is slaine upon thy high places: how are the mighty overthrowne!

* 10th. 10. 13. [‡] Or, righteous. ^h Meaning Saul.

²⁰ ^{*} Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims rejoyce, lest the daughters of the uncircumcised triumph.

* Mich. 1. 10.

²¹ Yee mountaines of Gilboa, upon you ^{bee} neither dew nor raine, nor ⁱ ^{be} there fields of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though hee had not beene anointed with oyle.

ⁱ Let their fertile fields bee barren, and bring forth no fruit to offer to the Lord.

²² The bow of Jonathan never turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

²³ Saul and Jonathan were lovely and pleasant in their lives, and in their deaths they were not ^k divided: they were swifter then eagles, they were stronger then lions.

^k They died both together in Gilboa.

²⁴ Yee daughters of Israel weep for Saul, which clothed you in skarlet, ^l with pleasures, and hanged ornaments of gold upon your apparell.

^l As rich garments, and costly jewels.

²⁵ How were the mighty slaine in the mids

mids of the battell! O Jonathan, thou wast slain in thine high places.

26 Wo is me for thee, my brother Jonathan: very kinde hast thou been unto me: thy love to me was wonderfull, passing the love of ^m women: how are the mighty overthrown, and the weapons of warre destroyed!

CHAP. II.

2 David is anointed king in Hebron. 9 Abner maketh Ishbosheth king over Israel. 15 The battell of the servants of David and Ishbosheth. 32 The buriall of Asahel.

After this David ^a asked counsell of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go? He then answered, Unto ^b Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And David brought up the men that were with ^c him, every man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed David King over the house of Judah. And they told David, saying, ^d that the men of Jabesh Gilead buried Saul.

5 And David sent messengers unto the men of Jabesh Gilead, and said unto them, Blessed are ye of the Lord, that ye have shewed such kindnesse unto your lord Saul, that you have buried him.

6 Therefore now the Lord shew mercy and ^e truth unto you: and I will recompense you this benefit, because ye have done this thing.

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neverthelesse the house of Judah hath anointed me ^f king over them.

8 ¶ But Abner the sonne of Ner that was captain of Sauls host, took Ishbosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king over Gilead, and over the Ashurites, and over Izreel, and over Ephraim, and over Benjamin, and over ^g all Israel.

10 Ishbosheth Sauls sonne was fourty years old when he began to reigne over Israel, and reigned two yeares: but the house of Judah followed David.

11 (And the time which David reigned in Hebron over the house of Judah, ^h was seven yeare and six ⁱ moneths.)

12 ¶ And Abner the son of Ner, and the servants of Ishbosheth the son of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zerviah, and

the servants of David went out & met one another by the poole of Gibeon: and they fate down, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Joab, let the yong men now arise, and ^j play before us. And Joab said, Let them arise.

15 Then there arose and went over twelve of Benjamin by number, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David.

16 And every one caught ^k his fellow by the head, and thrust his sword in his fellows side; so they fell down together: wherefore the place was called ^l Halkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel ^m fell before the servants of David.

18 And there were three sons of Zerviah there, Joab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turn thee either to the right hand, or to the left, & take one of the yong men, and take thee his ⁿ weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, depart from me: wherefore should I smite thee to the ground? how then should I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him under the ^o fifth rib, that the speare came out behind him: and he fell down there, and dyed in his place. And as many as came to the place where Asahel fell down and dyed, stood still.

24 Joab also and Abishai pursued after Abner: and the Sun went down, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heap, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the ^p sword devoure for ever? knowest thou not, that it will be bitternesse in the latter end? how long then shall it be; or thou bid the people return from following their brethren?

27 And Joab said, As God liveth, If thou hadst not ^q spoken, surely even in the morning the people had departed every one back from his brother.

^a Either toward their husbands, or their children.

^b By the meanes of the Priest, as 1 Sam. 23. 2. and 2 Sam. 5. 19.

^c Which citie was also called Kirith-arba, Ioth. 14. 15.

^d In the time of his perfection.

^e 1 Sam. 31. 13.

^f According to his promise, which is to recompense them that are mercifull.

^g So that you shal not want a captain and a defender.

^h Over the eleven tribes.

ⁱ After this time was expired, he reigned over all the countrey 33. yeares, Chap. 3. 5.

^j Let us see how they can handle their weapons.

^k Meaning his adversary.

^l Or, the field of strong men.

^m After that these foure and twentie were slaine.

ⁿ Or, speares.

^o Why dost thou provoke me to kill thee?

^p Some steade in those parts, where, as the lively parts lie, as the heart, the lungs, the liver, the milke and the gall.

^q Shall we not make an end of murdering.

^r If thou hadst not provoked them to battell, as verse 14.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

† Or, wilderness.

29 And Abner and his men walked all that night thorow the † plain, and went over Jordan, and past thorow all Bithron till they came † to Mahanaim.

† Or, to the tents.

30 Joab also returned back from Abner: and when he had gathered all the people together, there lacked of Davids servants nineteene men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abners men, so that three hundred and threescore men dyed.

p Thus God would confirme David in his kingdome, by the destruction of his adversaries.

32 And they tooke up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre between the houses of Saul and David. 2 The children of David in Hebron. 3 Abner turneth to David. 27 Ioab killeth him.

a That is, without intermission incurring two years, which was the whole reigne of Ish-bosheth.

There was then a long warre betweene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 ¶ And unto David were children born in Hebron: and his eldest son was Ammon of Ahinoam the Izreelite,

b Who is called also Daniel, 1 Chron. 3. 1.

3 And the second, was^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the son of Maacah the daughter of Talmay the king of Ieshur,

4 And the fourth, Adonijah the son of Haggith, and the fifth, Shephatiah the son of Abital,

c Within seven years and six months.

5 And the sixth, Ithream by Eglah Davids wife: these were born to David in Hebron.

6 ¶ Now while there was war between the house of Saul, and the house of David, Abner, made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

d Doest thou esteeme me no more then a dog, for all my service done to thy fathers house?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dogs head, which against Judah doe shew mercie this day unto the house of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargest me this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him,

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure which go about to bring them from their wickednesse.

10 To remove the kingdome from the house of Saul, that the throne of David may be stablished over Israel, and over Ju-

dah, even from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to David † on his behalfe, saying, Whose is the land? who should also say, Make a covenant with me, and behold, mine hand shall be with thee, to bring all Israel unto thee.

† Or, request.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comdest to see me.

14 ¶ Then David sent messengers to Ish-bosheth Sauls son, saying, Deliver me my wife Michal, which I married for an hundredth foreskinnes of the Philistims.

* 1 Sam. 18. 27.

15 And Ish-bosheth sent, and tooke her from her husband * Phaltiel the son of Laith.

* 1 Sam. 35. 44.

16 And her husband went with her, and came weeping behind her, unto Behurim: then said Abner unto him, Goe, and return. So he returned.

17 ¶ And Abner had^f communication with the Elders of Israel, saying, Ye fought for David in times past, that he might be your King.

f Rather fornication that he bare toward Ish-bosheth then for love he bare to David.

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

† Or, in the name of Benjamin.

g Who challenged the kingdome, because of their fathers Saul.

20 So Abner came to David to Hebron having twentie men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and go gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went † in peace.

† Or, without harme.

22 ¶ And behold, the servants of David and Joab came^h from the campe, and brought a great prey with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Joab, and all the host that was with him were come, men told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the King, and said, What hast thou done? behold, Abner

i Here appeareth the malicious mind of Joab, who would have had the king to slay Abner for his private grudge.

ner

ner came unto thee; why hast thou sent him away, and he is departed?

25 Thou knowest Abner the son of Ner: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Joab was gone out from David, he sent messengers after Abner, which brought him again from the well of Siriah unknowing to David.

27 And when Abner was come again to Hebron, ^{*1 King 2. 5.} Joab took him aside in the gate to speak with him ^{Or, secretly.} peaceably, and smote him under the fifth rib, that he died for the blood of ^{* Chap. 2. 35.} Asahel his brother.

28 ¶ And when afterward it came to Davids ears, he said, I and my kingdom are guiltlesse before the Lord for ever, concerning the blood of Abner the son of Ner.

29 Let the blood fall on the head of Joab, & on all his fathers house, that the house of Joab be never without some that have running issues, or leper, or that leaneth on a staff, or that doth fall on the sword, or that lacketh bread.

30 (So Joab and ^{1 Abishai} his brother slew Abner, because he had slain their brother Asahel at Gibeon in battell)

31 And David said to Joab, and to all the people that were with him, Rent your clothes and put on sackcloth; and mourn ^{Meaning, before the corpe.} before Abner: And king David himself followed the beere.

32 And when they had buried Abner in Hebron: the king lift up his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented over Abner, and said, Died Abner ^{He declareth that Abner died not as a wretch or vile person, but as a valiant man might do, being erroneously deceived by the wicked.} as a fool dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brass: ^{Or, cruel.} but as a man falleth before wicked men, so didst thou fall. And all the people wept again for him.

35 Afterward all the people came to cause David to eat ^{According to their custome, which was to banquet at burials.} meat while it was yet day, but David sware, saying, So do God to me and more also, if I taste bread, or ought else till the Sunne be down.

36 And all the people knew it, and it pleased them: as whatsoever the king did, pleased all the people.

37 For all the people and all Israel understood that day, how that it was not the kings deed that Abner the sonne of Ner was slain.

38 And the king said unto his servants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake; and newly anointed king: and these men the sons of Zerviah be too hard for me: the Lord reward the doer of evill according to his wickednesse.

C H A P. IV.

5 Baanah and Rechab slay Ish-bosheth the son of Saul. 12 David commandeth them to be slain.

And when Sauls ^{a That is, Ish-bosheth.} son heard that Abner was dead in Hebron, then his hands were ^{b Meaning, that he was discouraged.} feeble; and all Israel was afraid.

2 And Sauls sonne had two men that were captains of bands: the one called Baanah, and the other called Rechab, the sons of Rimmon a Beerothite of the children of Benjamin: (for ^{c The citie Beeroth was in the tribe of Benjamin Josh. 18. 25.} Beeroth was reckoned to Benjamin,

3 Because the Beerothites ^{d After the death of Saul, for feare of the Philistines,} fled to Gittaim and sojourned there unto this day)

4 And Jonathan Sauls sonne had a son that was lame on his feet: he was five years old when the tidings came of Saul and Jonathan out of Israel: then his nurse took him and fled away. And as she made hast to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab, and Baanah went and came in the heat of the day to the house of Ishbosheth (who slept on a bed at noon)

6 And behold, Rechab and Baanah his brother came into the mids of the house; as they ^{e They disguised themselves as merchants, which came to buy wheate.} would have wheate, and they ^{f There is nothing so vile & dangerous, which the wicked will not enterprize in hope of lucie & favour. Or, wilderness.} smote him under the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and took his head, and gate them away thorow the plain all the night.

8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath avenged my lord the king this day of Saul; and of his seed.

9 Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath delivered my soul out of all adversitie.

10 When one ^{* Chap. 1. 15.} told me, and said that Saul was dead, (thinking to have brought good tidings) I took him and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How ^{g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time, did move them, they deserved most grievous punishment. Or, 3. 32.} much more when wicked men have slain a righteous person in his own house, and upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the poole in Hebron: but they took the head of Ishbosheth, and buried it in the sepulchre of ^{Or, cruel.} Abner in Hebron.

C H A P.

C H A P. V.

3 David is made king over all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And overcometh the Philistims twice.

* 1 Chron. 11. 1.

a We are of thy kindred, and most neere joined unto thee.

* Tsal. 78. 71.

b That is, taking the Lord to witness: for the Ark was as yet in Abinadabs house.

* Chap. 3. 11.

c The children of God called idols, blind and lame guides: therefore the Jebusites meant that they should prove that their gods were neither blind nor lame.

* 1 Chron. 11. 6.

d The idols should enter no more into that place.

e He built from the town-house round about to his own house, 1 Chr. 11. 8.

† Ebr. Zer.

* 1 Chron. 3. 9.

* 1 Chron. 3. 5.

Then ^a came all the tribes of Israel to David unto Hebron, and said thus, Behold, we are thy ^a bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, ^a Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the Elders of Israel came to the king to Hebron: and king David made a covenant with them in Hebron ^b before the Lord: and they anointed David king over Israel.

4 ¶ David ^c was thirty yeare old when he began to reigne; and he reigned fourtie yeares.

5 In Hebron he reigned over Judah ^c seven yeares, and six moneths: and in Jerusalem he reigned thirty and three yeares over all Israel and Judah.

6 ¶ The king also and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: who spake unto David, saying, Except thou take away the ^c blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David took the fort of Zion: this is the city of David.

8 Now David had said the same day, Whosoever smiteth the Jebusites, and getteth up to the gutters and ^c smiteih the lame and blinde, which Davids soul hateth, ^c I will prefer him: ^c therefore they said, The blinde and the lame shall not ^c come into that house.

9 So David dwelt in that fort, and called it the city of David, and David built round about it, from ^c Millo, and inward,

10 And David prospered and grew: for the Lord God of hosts ^c was with him.

11 ¶ Hiram also king of ^c Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built David an house.

12 Then David knew that the Lord had stablished him king over Israel, and that he had exalted his kingdome for his people Israels sake.

13 And David took him moe ^c concubines and wives out of Jerusalem, after he was come from Hebron, and moe sons and daughters were born to David.

14 ^c And these be the names of the sons that were born unto him in Jerusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ ^c But when the Philistims heard that they had annointed David king over Israel, all the Philistims came up to seek David: and when David heard, he went down to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David ^c asked counsell of the Lord, saying, Shall I go up to the Philistims? wilt thou deliver them into mine hands? And the Lord answered David, Go up: for I will doubtlesse deliver the Philistims into thine hands.

20 ¶ ^c Then David came to Baal-perazim, and smote them there, and said, The Lord hath divided mine enemies asunder before me, as waters be divided asunder: therefore he called the name of that place, ^c Baal-perazim.

21 And there they left their images, and David and his men ^c burnt them.

22 Again the Philistims came up, and spread themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, he answered, Thou shalt not go up, ^c but turn about behind them, and come upon them over against the mulberry trees.

24 And when thou hearest the noyse of one going in the tops of the mulberry trees, then remove: for then shall the Lord go out before thee, to smite the host of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, untill thou come to ^c Gazer.

C H A P. VI.

3 The Ark is brought forth of the house of Abinadab. 7 Uzzah is stricken, and dieth. 14 David dancest before it, 16 and is therefore despised of his wife Michal.

Again David gathered together all the ^c chosen men of Israel, even thirty thousand,

2 ^c And David arose, and went with all the people that were with him ^c from Baale of Judah, to bring up from thence the Ark of God, whose name is called by the name of the Lord of hosts, that dwelleth upon it between the Cherubims.

3 And they put the Ark of God upon a new cart, and brought it out of the house of Abinadab, that was in ^c Gibeah. And Uzzah and Ahio the sonnes of Abinadab did drive the new cart.

4 And when they brought the Ark of God out of the house of ^c Abinadab, that was at Gibeah, Ahio went before the Ark,

5 And David and all the house of Israel ^c played before the Lord on all instruments made of firre, and on harps, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ ^c And when they came to Nachons threshing

* 1 Chron. 14. 8. and 11. 16.

f By Abiathar the Priest.

* Isa. 28. 21.

g Or, the plain of division.

* 1 Chron. 14. 12.

g Meaning the valley of giants which David called Baal-perazim, because of his victory.

h Which was in the tribe of Benjamin, but the Philistims did possess it.

Or, chief.

* 1 Chron. 13. 16.

a This was a city in Judah, called also Kiriah-jearim, Josh. 15. 9.

b Which was at the place of the city of Baale.

* 1 Sam. 7. 1.

c Praised God and sang Psalms.

* 1 Chron. 13. 10.

threshing floore, Vzzah put his hand to the Arke of God, and helde it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God ^d smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased, because the Lord had [†] smitten Vzzah: and he called the name of the place [‡] Perez-Vzzah: untill this day.

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord unto him into the city of David, but David carried it into the house of Obed-edom ^e the Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one told king David, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore David went and [†] brought the Arke of God from the house of Obed-edom into the citie of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone six paces, he offered an ox, and a fat beast.

14 And David daunced before the Lord with all his might, and was girded with a linen ^g Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked thorow a window, & saw King David leap, and dance before the Lord, and she ^h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, & peace offerings before the Lord.

18 And as soone as David had made an ende of offering burnt offerings and peace offerings, he ^{*} blessed the people in the Name of the Lord of hostes,

19 And gave among all the people, ^{even} among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of fiesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to ⁱ blesse his house, & Michal the daughter of Saul came out to meet David, and said, O how glorious was the king of Israel this day, which was uncovered to day in the eyes of

the maidens of his servants, as a [‡] foole uncovereth himselfe!

21 Then David said unto Michal, ^k It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler over the people of the Lord, ^{even} over Israel: and therefore will I play before the Lord.

22 And will yet be more vile then thus, and will be low in mine own sight, and of the very same maid servants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had ^l no child unto the day of her death.

CHAP. VII.

2 David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefits. 12 He promisseth continuance of his kingdome and posteritie.

Afterward ^{*} when the King sate in his house, and the Lord had given him rest round about from all his enemies,

2 The king said unto Nathan the Prophet, Behold, Now I dwell in an house of cedar trees, and the Arke of God remaineth within the ^a curtaines.

3 Then Nathan said unto the King, Goe, and doe all that is in thine heart: for the Lord ^{is} with thee.

4 ¶ And the same night the word of the Lord came unto Nathan, saying,

5 Goe and tell my servand David, Thus saith the Lord, ^b Shalt thou build me an house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and Tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I one word with any of the tribes of ^e Israel when I commanded the Judges to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say unto my servant David, Thus saith the Lord of hostes, ^{*} I tooke thee from the sheep-coat following the sheep, that thou mightest be ruler over my people, over Israel.

9 And I was with thee wheresoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a ^d great name, like unto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, & will plant it, that they may dwell in a place of their own, and move, ^e no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Judges over my people of Israel, and I will give thee rest from all thine enemies: also the Lord

A a relleth

^d Here we see what danger it is to follow good intentions, or to do any thing in Gods service without his expresse word. [†] Ebr. made a breach. [‡] Or, the division of Vzzah.

^e Who was a Levite, & had dwelt in Gittaim. 1 Chron. 15. 21.

^g 1 Chron. 15. 25.

^f Meaning, he caused the Levites to beare it according to the Law.

^g With a garment like to the Priests garment.

^h The worldlings are not able to comprehend the motions that move the children of God, to praise God by all manner of meanes.

ⁱ 1 Chron. 16. 2.

^j That is, to pray for his house, as he had done for the people.

[‡] Or, vaine man.

^k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

^l Which was a punishment, because she mocked the servant of God.

^{*} 1 Chron. 17. 2.

^a Within the Tabernacle covered with skins. Exod. 26. 7.

^b Meaning, he should not: yet Nathan speaking according to mans judgement, and not by the spirit of prophesie, permitted him.

^c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

^{*} 1 Sam. 16. 12. Psal. 78. 70.

^d I have made thee famous thorow all the world.

^e He promisseth them quietnesse, if they will walke in his feare and obedience.

* 1 King. 8. 20.

telleth thee, that he wil make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleep with thy fathers, and I will set up thy seed after thee, which shall proceed out of thy body, and will stablish his kingdome.

* 1 King. 5. 5. and 6. 12.
1 Chron. 22. 10.

13 * He shall build an house for my Name, and I will stablish the throne of his kingdome for ever.

* Heb. 1. 5.

* Psal. 89. 31. 32.

f That is, gently as fathers use to chastise their children.

14 * I will be his father, and he shall be my son: and * if he sinne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul, whom I have put away before thee.

16 And thine house shall be stablished and thy kingdome for ever before thee, even thy throne shall be stablished for ever.

g This was begun in Salomon, as a figure, but accomplished in Christ.

17 According to all these words, and according to all this vision, Nathan spake thus unto David.

18 ¶ Then king David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but † doeth this appertain to h man, O Lord God?

† Ebr. is this the law of man.
h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy words sake, and according to thine own heart hast thou done all these great things, to make them known unto thy servant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

* Deut. 4. 7.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for i you great things, and terrible for thy k land, O Lord, even for thy people, whom thou redeemedst to thee out of Egypt, from the i nations, and their gods?

i O Israel.

k And inheritance, which is Israel.
l From the Egyptians, and their idoles.
m He sheweth that Gods free election is the onely cause why the Israelites were chosen to be his people.

24 For thou hast m ordained to thy selfe thy people Israel to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name be magnified for ever by them that shall say, The Lord of hosts is the God over Israel: and let the n house of thy servant David be established before thee.

n This prayer is most effectually, when we chiefly seeke Gods glory, and the accomplishment of his promise.

27 For thou, O Lord of hostes, God of Israel, hast revealed unto thy servant, saying, I will build thee an house: therefore hath thy servant † been bold to pray this prayer unto thee.

† Ebr. found his heart disposed.

28 Therefore now, O Lord God (for thou art God, & thy words be true, & thou hast told this goodnesse unto thy servant)

29 Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast o spoken it: & let the house of thy servant be blessed for ever with thy blessing.

o Therefore i firmly beleve it shall come to passe.

CHAP. VIII.

i David overcometh the Philistines, & other strange nations, and maketh them tributaries to Israel.

A fter * this now, David smote the Philistines, and subdued them, and David took ‡ the bridle of bondage out of the a hand of the Philistines.

* 1 Chron. 18. 1. Psal. 60. 2.

2 And he smote Moab, and measured them with a coard, and cast them down to the ground: he measured them with b two cords to put them to death, and with one ful coard to keep them alive: so became the Moabites Davids servants, & brought gifts.

‡ Or, Moabites.
a So that they payed no more tribute.

3 ¶ David smote also Hadadezer the son of Rehob king of Zobah, as he went to † recover his border at the river Euphrates.

b He slew two parts, as it pleased him, and reserved the third.

4 And David tooke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and David ‡ destroyed all the charrets, but he reserved an hundred charrets of them.

† Or, enlarge.
‡ Ebr. Perah.

5 ¶ Then came the ‡ Aramites of ‡ Dammelek to succour Hadadezer king of Zobah, but David slew of the Aramites two & twentie thousand men.

‡ Or, heale the horses of the charrets.

6 And David put a garison in c Aram of Dammelek: and the Aramites became servants to David, d & brought gifts. And the Lord saved David wheresoever he went.

‡ Or, the Syrians.
‡ Or, of Damascus: that is, which dwelt near Damascus.

7 And David took the shields of gold that belonged to the servants of Hadadezer, and brought them to e Jerusalem.

c In the part of Syria, where Damascus was.

8 And out of Bethah, and Berothai (cities of Hadadezer) king David brought exceeding much brasse.

d They payed yearly tribute.

9 ¶ Then Toi, king of ‡ Hamath heard how David had smitten all the hoste of Hadadezer,

e For the use of the Temple.

10 Therefore Toi sent Joram his son unto King David, † to salute him, and to † rejoice with him because he had fought against Hadadezer, & beaten him (For Hadadezer had warre with Toi) who brought † with him vessels of silver, and vessels of gold, and vessels of brasse,

‡ Or, Antiochia.

11 And King David did dedicate them unto the Lord with the silver and gold that he had dedicated of all the nations, which he had subdued:

† Ebr. to give peace.
† Ebr. bless him.
† For seeing David victorious, he was glad to in treat of peace.

† Ebr. in his hand.

12 Of [†] Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Haderer the son of Rehob king of Zobah.

13 So David gat a name after that hee returned, and had slain of the Aramites, in the [†] valley of salt, eighteen thousand men.

14 And he put a garison in Edom: thoroughout all Edom put he souldiers, and all they of Edom became Dauids servants: and the Lord kept David [†] whithersoever he went.

15 Thus David reigned over all Israel, and executed [†] judgement and justice unto all his people.

16 And Joab the son of Zerviah was over the hoste, and Joshaphat the son of Ahilud was [†] recorder.

17 And Zadok the son of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Serajah the Scribe.

18 And Benajah the son of Jehojada, [†] and the ^h Cherethites, and the Pelethites, and Dauids sons were chiefe rulers.

CHAP. IX.

9 David restoreth all the lands of Saul to Mephibosheth the son of Jonathan. 10 He appointeth Ziba to see to the profit of his lands.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercy for [†] Jonathan's sake?

2 And there was of the houshold of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, I thy servant *am* he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the ^h mercy of God? Ziba then answered the king, Jonathan hath yet a son ^{*} lame of his feet.

4 Then the King said unto him, Where is he? And Ziba said unto the King, Behold, he is in the house of Machir the son of Ammiel of Lo-debar.

5 ¶ Then king David sent, and tooke him out of the house of Machir the son of Ammiel of Lo-debar.

6 Now when Mephibosheth the son of Jonathan, the son of Saul was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth? And he answered, Behold thy servant.

7 Then David said unto him, Feare not: for I will surely shew thee kindnesse for Jonathan thy fathers sake, and will restore thee all the [†] fields of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke upon such ^a a dead dog as I am?

9 Then the king called Ziba Sauls ser-

vant, and said unto him, I have given unto thy masters [†] son all that pertained to Saul and to all his house.

10 Thou therefore and thy ^{*} sons and thy servants shall till the land for him, and bring in that thy masters son may have food to eate. And Mephibosheth thy masters son shall eate bread alway at my table (now Ziba had fifteen sonnes, and twenty servants)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, [†] that Mephibosheth may eate at my table, as one of the kings sons.

12 Mephibosheth also had a young son named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eat continually at the kings table, and was lame on both his feet.

CHAP. X.

4 The messengers of David are villanously intrusted of the king of Ammon. 7 loab is sent against the Ammonites.

After this the ^{*} king of the children of Ammon dyed, and Hanun his sonne reigned in his stead.

2 Then said David, I will shew kindnesse unto Hanun the son of Nahab, as his father [†] shewed kindnesse unto me. And David sent his servants to comfort him for his father. So Dauids servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [†] Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, ^b to search the city, and to spie it out, and to overthrow it?

4 Wherefore Hanun took Dauids servants, and shaved off the half of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 ¶ When it was told unto David, he sent to meet them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, untill your beards be grown, then return.

6 ¶ And when the children of Ammon saw that they [†] stanke in the sight of David, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent joab, and all the host of the strongmen.

8 And the children of Ammon came out, and put their army in aray at the entring in of the gate: and the Aramites of ^a Zoba,

A a 2 and

† Or, Syria, or Galilee.

† Or, in Gomerah.

† Or, in all his enterprises.

† He gave judgement in controversies, and was mercifull towards the people.

† Or, writer of Chronicles.

† Or, was over the Cherethites. The Cherethites and Pelethites were as the kings guard, and had charge of his person.

a Because of mine oath and promise made to Jonathan, 1 Sam. 20. 15

b Such mercy as shalbe acceptable to God.

† Chap. 4. 4.

c Who was also called Eliam the father of Bathsheba Dauids wife.

† Or, lands.

d Meaning, a despised person.

† Or, Nephew.

e Be ye provident overseers and governors of his lands, that they may be profitable.

f That Mephibosheth may have all things at commandment as becometh a kings son.

† 1 Chron. 19. 2.

a The children of God are not unmindfull of a benefit received.

† Ebr, in time eyes doth David.

b Their arrogant malice would not suffer them to see the simplicity of Dauids heart: therefore their counsell turned to the destruction of their country.

c That they had deserved Dauids displeasure for the injury done to his ambassadors.

d These were divers parts of the country of Syria, whereby appeareth that the Syrians served where they might have entertainment as now the Switzers doe.

The Aramites overcome. I I. Samuel. David lieth with Bath-sheba

and of Rehob, and of Ilh-tob, and of Maacah were by themselves in the field.

9 When Joab saw that the front of the battell was against him before and behinde, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he delivered into the hand of Abisshai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt help me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Bee strong and let us bee valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab and the people that was with him, joyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abisshai, and entred into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And † Hadarezer sent, and brought out the Aaramites that were beyond the † River: and they came to Helam, and Shobach the Captaine of the hoste of Hadarezer went before them.

17 When it was shewed David, then he gathered † all Israel together, and passed over Jordan and came to Helam: and the Aramites set themselves in aray against David, and fought with him:

18 And the Aramites fled before Israel: and David destroyed 8 seven hundred charers of the Aramites, and fourty thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings that were servants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and served them, and the Amorites feared to help the children of Ammon any more.

CHAP. XI.

1 The city Rabbah is besieged. 4. David committeth adultery. 17 Uriah is slaine. 27 David marieth Bath-sheba.

And when the year was^a expired in the time when kings go forth to battel, David sent * Joab, and his servants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Jerusalem.

2 ¶ And when it was evening tide, David arose out of his^b bed, and walked upon the rooffe of the kings palace: and from the rooffe he saw a woman washing her self: and

the woman was very beautifull to looke upon.

3 And David sent and enquired: what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the * Hittite?

4 Then David sent messengers, and took her away: and she came unto him, and he lay with her: (now she was * purified from her uncleanness) and she returned unto her house.

5 And the woman conceived: therefore she sent and told David, and said, I am with childe.

6 ¶ Then David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah came unto him, David demanded him how Joab did, and how the people fared; and how the warre prospered.

8 Afterward David said to Uriah, * Goe down to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with al the servants of his lord, and went not down to his house.

10 Then they told David, saying, Uriah went not down to his house: and David said unto Uriah, Comcest thou not from thy journey? why didst thou not goe down to thine house?

11 Then Uriah answered David, † The Arke and Israel, and Judah dwell in tents: and my lord Joab and the servants of my lord abide in the open fields: shall I then go into mine house to eat and drinke, and lie with my wife? by thy life, and by the life of my soule, I will not doe this thing.

12 Then David said unto Uriah, Tarry yet this day, and to morrow I will send thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then David called him, and he did eat and drinke before him, and he made him^c drunke: and at even he went out to lie on his couch with the servants of his lord, but went not down to his house.

14 And on the morrow David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote † thus in the letter, Put ye Uriah in the forefront of the strength of the battell; and recule ye back from him, that he may be smitten, and die.

16 ¶ So when Joab besieged the city, he assigned Uriah unto a place, where he knew that strong men were.

17 And the men of the city came out, and fought with Joab: and there fell of the people of the servants of David, and Uriah the Hittite also died.

18 Then Joab sent and told David all the

^e Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

[†] Or, Hadarezer.

[†] Or, Euphrates.

^f Meaning the greatest part.

^g Which were the chiefest and most principall: for in all he destroyed 7000. as 1 Chron. 19. 18. or the fourdiets which were in 700. charrets.

^a The yeare following about the spring time.
[†] 1 Chron. 20. 1.

^b Whereupon he used to rest at afternoon. as was said of Ilh-tob. 4. 7.

^c Who was not an Israelite born, but converted to the true religion.

^{*} Levit. 15. 19. and 18. 19.

^d Fearing lest she should be stoned according to the law.

^e David thought that if Uriah lay with his wife, his fault might be cloaked.

^f Hereby God would touch Davids conscience, that seeing the fidelity and religion of his servant, he would declare himselfe so forgetfull of God and injurious to his servant.

^g He made him drinke more liberally then he was wont to do, thinking hereby he would have lied by his wife.

[†] Ebr. saying. Except God continually uphold us with his mighty spirit, the most perfect fall headlong into all vice and abominations.

the things concerning the warre.

19 ¶ And he charged the messenger, saying: When thou hast made an end of telling all the matters of the warre unto the king,

20 ¶ And if the kings anger arise, so that he say unto thee, Wherefore approached ye unto the city to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech son of Jerubesheth? did not a woman cast a piece of a milstone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy servant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came, & shewed David all that Joab had sent him for.

23 And the messenger said unto David, Certainly the men prevailed against us, & came out unto us into the field, but we pursued them unto the entering of the gate.

24 But the shooters shot from the wall against thy servants, and some of the kings servants be dead, and thy servant Vriah the Hittite is also dead.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing trouble thee: for the sword devoureth one as well as another: make thy battle more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, David sent and tooke her into his house, and shee became his wife, and bare him a son: but the thing that David had done, displeased the Lord.

CHAP. XII.

1 David reproveth by Nathan, confesseth his sinne. 18 The child conceived in adulterie dyeth. 24 Salomon is borne. 26 Bathsheba is taken. 31 The citizens are grievously punished.

1 Then the Lord sent Nathan unto David, who came to him, and said unto him, There were two men in one city, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none, all save one little sheepe which he had bought, and nourished up: and it grew up with him, and with his children also, & did eat of his own morsels, and drank of his own cup, and slept in his bosome, and was unto him as his daughter.

4 Now there came a stranger unto the rich man, who refused to take of his own sheepe, and of his own oxen to dress for the stranger that was come unto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then David was exceeding wroth with the man, and said to Nathan, As the Lord liveth, the man that hath done this thing, shall surely die.

6 And he shall restore the lambe fourfold, because he did this thing, and had no pitie thereof.

7 Then Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and delivered thee out of the hand of Saul,

8 And gave thee thy lords house, and thy lords wives into thy bosome, and gave thee the house of Israel, and of Judah, and would moreover (if that had bene to little) have given thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe evill in his sight? thou hast killed Vriah the Hittite with the sword: and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evill against thee out of thine own house, and will take thy wives before thine eyes, and give them unto thy neighbour, and hee shall lie with thy wives in the sight of this sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sun.

13 Then David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die.

14 How be it, because by this deed thou hast caused the enemies of the Lord to blaspheme, the child that is born unto thee, shall surely die.

15 ¶ So Nathan departed unto his house: and the Lord strooke the child that Vriahs wife bare unto David, and it was sick.

16 David therefore besought God for the childe, and fasted, and went in, and lay all night upon the earth.

17 Then the Elders of his house arose to come unto him, and to cause him to rise from the ground: but he would not, neither did he eat meat with them.

18 So on the seventh day the child died: and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was alive, we spake unto him, and he would not hearken unto our voice: how then shall we say unto him, The child is dead? to vex him more?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto

† Ebr. the anger of David was kindled.

† Ebr. is the child of death.

* Exod. 22. 1.

* 1 Sam. 16. 13.

b For David succeeded Saul in his kingdom.

c The Jewes understand this of Eglah and Michal, or of Rizpah and Michal.

d That is greater things then these: for Gods love and benefits increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly given him into the hands of Gods enemies.

* Deut. 22. 30. Chap. 16. 22.

f Meaning, openly, as at noone dayes.

g For the Lord seeth that the sinner would turn to him.

h In saying, that the Lord hath appointed a wicked man to reigne over his people.

i To wit, to his private chamber.

k Thinking by his instant prayer that God would have restored his child, but God had otherwise determined.

† Ebr. and he will doe himselfe evill.

his servants, Is the child dead? And they said, He his dead.

20 Then David ¹ arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eat.

21 Then said his ^m servants unto him, what thing is this, that thou hast done? thou diddest fast and weep for the child while it was alive, but when the childe was dead, thou didst rise up, and eat meat.

22 And he said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercie on me, that the childe may live?

23 But now being dead, wherefore should I now fast? ⁿ Can I bring him again any more? I shall go to him, but he shall not returne to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her, ^{*} and she bare a son, and ^o he called his name Salomon: also the Lord loved him.

25 For ^r the Lord had sent [†] by Nathan the Prophet: therefore ^{*} he called his name Jedidiah, because the Lord loved him.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and took the [†] city of the kingdome.

27 Therefore Joab sent messengers to David, saying, I have fought against Rabbah, and have taken the citie of ^r waters.

28 Now therefore gather the rest of the people together, and besiege the city, that thou mayest take it, lest [†] the victory be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 ^{*} And he took their kings crown from his head, (which weighed a ^r talent of gold, with precious stones) and it was [†] on Davids head: and he brought away the spoile of the city in exceeding great abundance.

31 And he caried away the people that was therein, and put them under ^r sawes, and under yron harrowes, and under axes of yron, and cast them into the tile-kilne: even thus did he with all the cities of the children of Ammon. Then David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 ^r Amnon Davids son defileth his sister Tamar. 2 ^r Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOW after this, so it was, that Absalom the son of David having a sister, whose name was ^{*} Tamar, Amnon the son of David loved her.

2 And Amnon was so forevexed, that he fell sick for his sister Tamar: for she was a ^b virgine, and it seemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the son of Shimeah Davids brother: and Jonadab was a very subtile man.

4 Who said unto him, Why ^c art thou the kings son so leane from day to day? wilt thou not tell me? Then Amnon answered him, I love Tamar my brother Absaloms sister.

5 And Jonadab said unto him, ^c Lie down on thy bed, and make thy selfe sick: and when thy father shall come to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and let her dresse meat in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay down, and made himselfe sick: and when the King came to see him, Amnon said unto the King, I pray thee, let Tamar my sister come, and make me a couple of ^d cakes in my sight, that I may receive meat at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meat.

8 ¶ So Tamar went to her brother Ammons house, & he lay down: and she tooke [†] floure, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she tooke a pan, and ^e powdered them out before him, but he would not eat. Then Amnon said, Cause ye every man to go out from ^f me: so every man went out from him.

10 Then Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eat, he tooke her, and said unto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, do not force me: for no such thing [†] ought to be done in Israel: commit not this folly.

13 And I, [†] whither shall I cause my shame to go? and thou shalt be as one of the [†] fooles in Israel: now therefore, I pray thee, speak to the king, for he will not deny me unto thee.

14 Howbeit he would not hearken unto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love, wherewith he had loved her: and Amnon said unto her, Up, get thee hence.

16 And

1 Shewing, that our lamentations ought not to be excessive, but Moderate: and that we must praise God in all his doings.

m As they which considered not that God granteth many things to the fobs & teares of the faithfull.

n By this consideration he appeased his sorrow

* Matth. 1.6. o To wit, the Lord, 1 Chron. 22.9.

† Ebr. by the hand of. p To call him Salomon. q Meaning, David.

* 1 Chron. 22. 9. † Or, the chiefest

r That is, the chiefest citie, and where all the condults are as good as taken. † Ebr. my name be called upon.

* 1 Chron. 22. 9.

f That is, three-score pound after the weight of the common talent.

† Signifying that as they were malicious enemies of God, so he put them to cruell death.

† Signifying that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Heere we see that there is no enterprise so wicked, that can lack counsell to further it.

d Meaning some delicate and dainty meat.

† Or, my

e That is, she served them on a dish.

f For the wicked are ashamed to do that before men which they are not afraid to commit in the sight of God.

† Or, how shall I put away my shame.

g As a lewd and wicked person.

7 And behold, the whole familie is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him for the ^d soul of his brother whom he slew, that we may destroy the heire also: so they shall quench my sparke which is left, and shall not leave to mine husband neither name nor posterity upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give a charge for thee.

9 Then the woman of Tekoah said unto the king, My lord, O king, this ^e trespass be on me, and on my fathers house, and the king and his throne be ^f guiltlesse.

10 And the king said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer many revengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liveth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the king. And he said, Say on.

13 Then the woman said, Wherefore then hast thou ^g thought such a thing against the people of God? or ^h why doth the king, as one which is faulty, speake this thing, that he will not bring again his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered up again: neither doeth God spare any person, yet doeth he appoint ⁱ meanes, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speak of this thing unto my Lord the king, ^j the answer that the people have made me a fraide, therefore thine handmaid said, Now will I speake unto the king: it may be that the king will perform the request of his handmaid.

16 For the king will heard, to deliver his handmaid out of the hand of the man that would destroy me, and also my son from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be ^k comfortable: for my lord the king is even as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not the hand

of Joab with thee in all this? Then the woman answered, and said, As thy soul liveth, my lord the king, I will not turn to the right hand, nor to the left, from ought that my lord the king hath spoken: for even thy servant Joab bad me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should ^m change the form of speech, thy servant Joab hath done this thing: but ⁿ my lord is wise, according to the wisdom of an Angel of God, to understand all things that are in the earth.

21 And the king said unto Joab, Behold now, I have ^o done this thing: go then, and bring the yong man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and ^p thanked the king. Then Joab said, This day thy servant knoweth, that I have found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his servant.

23 And Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him ^q turn to his own house, and not see my face. So Absalom turned to his own house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foot even to the top of his head there was no blemish in him.

26 And when he polled his head, (for at every yeares end he polled it, because it was too heavy for him, therefore he polled it) he weighed the haire of his head at two hundred shekels by the kings weight.

27 And Absalom had three sons, and one daughter named Tamar, which was a faire woman to look upon.

28 And so Absalom dwelt the space of two yeares in Jerusalem, and saw not the kings face.

29 Therefore Absalom sent for Joab to send him to the king, but he he would not come to him: and when he sent again, he would not come.

30 Therefore he said unto his servants, Behold, Joab hath a field by my place, and hath barley therein: go, & set it ^r on fire: and Absaloms servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants burnt my field with fire?

32 And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king, for to say, Wherefore am I come from Geshur? It had been better for me to have been there still: now therefore let me see the kings face: and if there be any trespass in me, let him kill me.

33 Then

d Because he hath slain his brother, he ought to be slain, according to the Law, Gen. 9.6. Exod. 21.12.

e As touching the breach of the law which punisheth blood, let me beare the blame. f Or, innocent.

f Swear that they shall not revenge the blood, which are many in number.

g Why dost thou give contrary sentence in thy sonne Absalom?

h Or, accept.

i God hath provided wayes (as Sanctuaries) to save them off-scourges, whom men judge worthy death.

j For I thought they would kill this mine heire.

k Is of great wisdom, done, so discern right from wrong.

l Ebr. rest.

m Is of great wisdom, done, so discern right from wrong.

n I had not thou done this, by the counsel of Joab?

m By speaking in a parable, then plainly. n Or, some can be taught from the king.

o I have granted thy request.

p Ebr. blessed.

q Covering here, by his affection, and shewing some part of justice to please the people.

r Which weighed six pound and four ounces, after half an ounce the shekel.

s Or, possession. t The wicked are impatient in their affections, & have no unlawful means to compass them.

u If I have offended by revenging my fathers dishonour, then I will keep justice, & myself in their own will.

33 Then Joab came to the king, and told him: and he called for Absalom, who came to the king, and bowed himself to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

The practises of Absalom to aspire to the kingdom. 14 David and his flee. 31 Davids prayer. 34 Hushai is sent to Absalom to discover his counsell.

After this, Absalom prepared him charrets, and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for judgement, him did Absalom call unto him, and said, Of what city art thou? And he answered, Thy servant is of one of the tribes of Israel.

3 Then Absalom said unto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any matter of controversy, might come to me, that I might do him justice.

5 And when any man came neer to him, and did him obeysance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for judgement: so Absalom stole the hearts of the men of Israel.

7 ¶ And after forty years, Absalom said unto the king, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord.

8 For thy servant vowed a vow when I remained at Geshur in Aram, saying, If the Lord shall bring me again indeed to Jerusalem, I will serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundred men out of Jerusalem, that were called: and they went in their simplicity knowing nothing.

12 And Absalom sent for Ahithophel the Gilonite Davids counsellor, from his city Giloth, while he offered sacrifices: and the treason was great: for the people increased still with Absalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Absalom.

14 Then David said unto all his servants that were with him at Jerusalem, Up, and let us flee: for we shall not escape from

Absalom: make speed to depart, lest he come suddenly and take us, and bring evil upon us; and smite the city with the edge of the sword.

15 And the kings servants said unto him, Behold, thy servants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed and all his household after him, and the king left ten concubines to keep the house.

17 And the king went forth and all the people after him; and tarried in a place farre off.

18 And all his servants went about him, and all the Cherethites, and all the Pelethites, and all the Gittites, even six hundred men which were come after him from Gath, went before the king.

19 Then said the king to Ittai the Gittite, Wherefore comest thou also with us? Return and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with us? I will go whither I can: therefore return thou, and cary again thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely will thy servant be.

22 Then David said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voice, and all the people went forward, but the king passed over the brook Kidron: and all the people went over toward the way of the wilderness.

24 And lo, Zadok also was there, and all the Levites with him, bearing the Arke of the covenant of God: and they set down the Arke of God, and Abiathar went up untill the people were all come out of the city.

25 Then the king said unto Zadok, Cary the Ark of God again into the city: If I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good in his eyes.

27 The king said again unto Zadok the Priest, Art not thou a Seer? Return into the city in peace, and your two sonnes with you: to wit, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 Behold, I will tarry in the fields of the wilderness.

^h Whose heart he saw that Satan had so possessed, that he would leave no mischief untempted.

[†] Ebr. choise.

[†] Ebr. at his feet.

[†] Or, house.

[†] To wit, from Jerusalem.

^k These were as the kings gard, or as some write, his counsellors.

^l Who, as some write, was the kings son of Gath.

^m Meaning, then of his family. n God requite thy friendship and fidelity.

^o To wit, the six hundred men.

^p Which was the charge of the Kohathites. Num. 4. 4. q To stand by the Ark.

[†] Or, his tabernacle.

^r The faithful in all their afflictions shew themselves obedient to Gods will.

* 1 Sam. 9. 9.

wildernesse, untill there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the Ark of God againe to Jerusalem, and they tarried there.

^f With ashes and dust in signe of sorrow.

30 And David went upon the mount of Olives and wept as he went up, and had his head covered, and went barefooted: and all the people that was with him, and every man his head covered, and as they went up, they wept.

31 Then one told David, saying, Ahithophel is one of them that have conspired with Absalom: and David said, O Lord, I pray thee, turn the counsell of Ahithophel into foolishnesse.

^r The counsell of the crafty worldlings doth more harm, then the open force of the enemy.

32 ¶ Then David came to the top of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coat torn, and having earth upon his head.

33 Unto whom David said, If thou go with me, thou shalt be a burthen unto me.

^v Though Hushai dissembled here at the kings request, yet may we not use this example to excuse our dissimulation.

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king, (as I have been in time past thy fathers servant, so will I now be thy servant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee, Zadok and Abiathar the Priests? therefore whatsoever thou shalt hear out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sons: Ahimaaz Zadoks son, and Jonathan Abiathars son: by them also shall ye send me every thing that ye can heare.

37 So Hushai Davids friend went into the city: and Absalom came into Jerusalem.

CHAP. XVI.

¹ The infidelity of Ziba. ⁵ Shimei curseth David. ¹⁶ Hushai cometh to Absalom. ²¹ The counsell of Ahithophel for the concubines.

^a Which was the hill of Olives, Chap. 15. 30.

When David was a little past the top of the hill, Behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figs, and a bottle of wine.

[†] Or, fig-cakes.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, and bread and dried figs for the young men to eat, and wine, that the faint may drinke in the wildernesse.

^b Commonly there are no villanous then they; when under pretence of friendship accuse others.

3 And the king said, But where is thy masters son? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold,

thine are all that pertained unto Mephibosheth. And Ziba said, I beseech thee, let me find grace in thy sight my lord, O king.

[†] Ebr. I worship.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the son of Gera: and he came out, and cursed,

^c Which was a city in the tribe of Benjamin.

6 And he cast stones at David: and at all the servants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

^d This is round about him.

7 And thus said Shimei when he cursed, Come forth, come forth thou murderer, and wicked man.

[†] Ebr. man of blood.

[†] Ebr. man of blood.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdom into the hand of Abolom thy son: & behold, thou art taken in thy wickednes, because thou art a murderer.

^e Reproaching him as though by his means Ish-bosheth and Abner were slain.

9 Then said Abishai the son of Zerviah unto the king, Why doth this dead dog curse my lord the king? let me go, I pray thee, and take away his head.

^{* 1 Sam. 24. 17. and chap. 3. 1.}

10 ¶ But the king said, What have I to do with you, ye sons of Zerviah? for he curseth, even because the Lord hath bidden him curse David: who dare then say, Wherefore hast thou done so?

^f David felt that this was the judgment of God for his sin, and therefore humbled himself to his rod.

11 And David said to Abishai, and to all his servants, Behold, my son which came out of mine own bowels, seeketh my life: then how much more now may this son of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and do me good for his cursing this day.

^g For my tears. ^h Meaning, that the Lord will send comfort to him, when they are oppressed.

13 And as David and his men went by the way, Shimei went by the side of the mountain over against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

^h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite, Davids friend was come unto Absalom, Hushai said unto Absalom, God save the king, God save the king.

[†] Ebr. Let the king live.

17 Then Absalom said to Hushai, is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

ⁱ Meaning David.

18 Hushai then answered unto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreover, unto whom shall I doe service? not to his sonne? as I served before

[†] Ebr. the second times.

before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Give counsell what we shall do.

k Suspecting the change of the kingdom, and so his own overthrow, he giveth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

21 And^k Ahithophel said unto Absalom, Go into thy fathers concubines, which he hath left to keep the house: and when all Israel shall heare, that thou art abhorred of thy father: the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

l It was so esteemed for the success thereof.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked^l counsell at the oracle of God: so^m was all the counsell of Ahithophel both with David and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is overthrown by Hushai. 14 The Lord had so ordained. 19 The Priests sons are hid in the well. 22 David goeth over Jordan. 23 Ahithophel hangeth himself. 27 They bring victuals to David.

a The wicked are so greedy to execute their malice, that they leave none occasion that may further the same.

Moreover Ahithophel said to Absalom, Let me chuse out now twelve thousand men, and I will up and follow after David this night.

2 And I will come upon him: for he is wearie, and weake handed: so I will feare him, and all the people that are with him shall flee, and I will smite the king onely.

b Meaning David.

3 And I will bring again all the people unto thee, and when all shall return, (b the man whom thou seekest being slain) all the people shall be in peace.

c The man right in the eye of Absalom.

4 And the saying^c pleased Absalom well, and all the Elders of Israel.

d Ebr. What is in his mouth.

5 Then said Absalom, Call now Hushai the Archite also, and let us heare likewise^d what he saith.

e Or, given such counsell.

6 So when Hushai came to Absalom, Absalom spake unto him, saying, Ahithophel hath^e spoken thus: shall we do after his saying, or no? tell thou.

f Hushai sheweth himself faithfull to David, in that he reproveth this wicked counsell and purpose.

7 Hushai then answered unto Absalom, The counsell that Ahithophel hath given, is not^f good at his time.

g Or carry all night.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the field: also thy father is a valiant warriour, and will not^g lodge with the people.

h Ebr. have a breach, or ruin.

9 Behold, he is hid now in some cave, or in some place: and though some of them be overthrown at the first, yet the people shall heare, and say, The people that follow Absalom, have^h been overthrown.

i Ebr. melt.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shallⁱ shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Is-

rael be gathered unto thee, from Dan even to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine own person.

12 So shall we come upon him in some place, where we shall find him; and^j we will light upon him as the dew falleth on the ground: and of all the men that are with him, we will not leave him one.

j Or, we will camp against him.

13 Moreover if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the river, untill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lord had^k determined to destroy the^l good counsell of Ahithophel, that the Lord might^m bring evill upon Absalom.

k Or, commanded. d That counsell which seemed good at the first to Absalom, verily. e For by the counsell of Hushai he went to the battel where he was destroyed.

15 Then said Hushai unto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus have I counselled.

16 Now therefore send quickly, and shew David, saying, Tarry not this night in the fields of the wilderness, but rather get theeⁿ over, lest the king be devoured and all the people that are with him.

f That is, over Jordan.

17 ¶ Now Jonathan and Ahimaaz abode by^o Enrogel: (for they might not be seen to come into the city) and a maid went, and told^p them, and they went and shewed king David.

g Or the well of Enrogel.

h Meaning, the message from their fathers.

18 Nevertheless, a yong man saw them, and told it to Absalom, therefore they both departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went down.

19 And the^h wife took and spread a covering over the wells mouth, and spread ground corn thereon, that the thing should not be known.

i Thus God sendeth succour to his, in their greatest dangers.

20 And when Absaloms servants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone over the^j brook of water. And when they had sought them, and could not find them, they returned to Jerusalem.

j The Chaldeans readeth, Now they have passed the Jordan.

21 And as soon as they were departed, the other came out of the well, and went and told king David, and said unto him, Up and get you quickly over the water: for^k such counsell hath Ahithophel given against you.

k To wit, to pursue thee with all haste

22 Then David arose, and all the people that were with him, and they went over Jordan^l untill the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

l They travelled all night, and by morning had all their company passed over.

23 ¶ Now

m Gods just vengeance, even in this life, is powred on them which are enemies, traitours, & persecutors of his Church.

n Who was also called Ithai, Davids father.

o God sheweth himself most liberal to his, when they seem to be utterly destitute.

a For certain of the Reubenites, Gadites, and of half the tribe, could not beare the infolence of the son against the father, and therefore joyned with David.

b Signifying, that a good governour ought to be so deare unto his people, that they will rather loose their lives, then that ought should come unto him.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he sadled his asse, and arose, and he went home unto his city, and put his household in order, and hanged himself, and died, and was buried in his fathers grave.

24 ¶ Then David came to Mahanaim. And Abfalom passed over Jorden, he, and all the men of Israel with him.

25 And Abfalom made Amasa captain of the host in the stead of Joab: which Amasa was a mans son named Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zerviah, Joabs mother.

26 So Israel and Abfalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the son of Nahash out of Rabbah of the children of Ammon, and Machir the son of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel,

28 ^o Brought beds, and basins, & earthen vessels, and wheate, and barley, and floure, and parched corn, and beanes, and lentiles, and parched corn.

29 And they brought honey, and butter, and sheep, and cheefe of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirsty in the wildernesse.

CHAP. XVIII.

2 David divideth his army into three parts. 9 Abfalom is hanged, slain, and cast into a pit. 33 David lamenteth the death of Abfalom.

Then David ^a numbred the people that were with him, and set over them captains of thousands, and captains of hundreds.

2 And David sent forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai Joabs brother the son of Zerviah: and the other third part under the hand of Ittai the Gittite. And the king said unto the people, I will go with you my self also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard us, neither will they passe for us, though half of us were slain: but thou art now worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 Then the king said unto them, What seemeth you best, that I will do. So the king stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Entreate the young man Abfalom gently for my sake. And all the people heard when the king gave all the captains charge concerning Abfalom.

6 So the people went out into the field to meet Israel, and the battell was in the

wood of Ephraim:

7 Where the people of Israel were slain before the servants of David: so there was a great slaughter that day, even of twenty thousand.

8 ¶ For the battell was scattered over all the countrey: & the wood devoured much more people that day, then did the sword.

9 ¶ Now Abfalom met the servants of David, and Abfalom rode upon a mule, and the mule came under a great thicke oke: and his head caught hold of the oke, and he was taken up [†] between the heaven and the earth: and the mule that was under him went away.

10 And one that saw it, told Joab, saying, Behold, I saw Abfalom hanged in an oke.

11 Then Joab said unto the man that told him. And hast thou indeed seen? why then didst not thou there smite him to the ground, and I would have given thee ten ^{*} shekels of silver, and a girdle?

12 Then the man said unto Joab, Though I should [†] receive a thousand shekels of silver in mine hand, yet would I not lay mine hand upon the kings sonne: for in our bearing the king charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the yong man Abfalom.

13 If I had done it, it had been [†] the danger of my life: for nothing can be hid from the king: yea thou thy self wouldest have been against me.

14 Then said Joab, I will not thus tarry with thee. And he took three darts in his hand, and thrust them [†] thorow Abfalom, while he was yet alive in the mids of the oke.

15 And ten servants that bare Joabs armour, compassed about and smote Abfalom, and slew him.

16 Then Joab ^d blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Abfalom, and cast him into a great ^e pit in the wood, and laid a mighty great heape of stones upon him: and all Israel fled every one to his tent.

18 Now Abfalom in his life time had taken and reared him up a pillar, which is in the ^{*} kings dale: for he said, I have no ^f son to keep my name in remembrance, and he called the pillar after his own name, and it is called unto this day, Abfaloms place.

19 ¶ Then said Ahimaz the son of Zadok, I pray thee, let me run, and beare the king tidings that the Lord hath [†] delivered him out of the hand of his enemies.

20 And Joab said unto him, Thou ^g shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings son is dead.

21 Then

e So called, because the Ephraimites (as some say) fed their cattell beyond Jorden in this wood.

† This is a terrible example of Gods vengeance against them that are rebels, or disobedient to their parents.

* Gen. 13. 15.

† Ebr. weigh upon mine hand.

† Ebr. as is against my soul.

† Ebr. in the heart of Abfalom.

d For he had pity of the people, which was seduced by Abfaloms flattery.

e Thus God rewarded his vain-glory to shame.

* Gen. 14. 17. f It seemeth that God had punished him in taking away his children. Chap. 14. 27.

† Ebr. judged.

g For Joab bare a good affection to Ahimaz, & doubted how David would take the report of Abfaloms death.

21 Then said Joab to Cush, Goe, tell the King, what thou hast seene. And Cush bowed himselfe unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok againe to Joab, What, I pray thee, if I also run after Cush? and Joab said, Wherefore now wilt thou run, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said unto him, Run. So Ahimaaz ran by the way of the plaine, and overwent Cush.

24 Now David sate between the two gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes, and saw, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, he bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, behold, another man runneth alone. And the King said, He also bringeth tidings.

27 And the watchman said, I thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. Then the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, peace be with thee: and he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, who hath shut up the men that lift up their hands against my Lord the king.

29 And the king said, is the young man Absalom safe? And Ahimaaz answered, When Joab sent the kings servant, and me thy servant, I saw a great multitude, but I knew not what.

30 And the king said unto him, Turne aside, and stand here. So he turned aside, and stood still.

31 And behold, Cush came, and Cush said, Tidings, my Lord the king: for the Lord hath delivered thee this day out of the hands of all those that rose against thee.

32 Then the king said unto Cush, Is the yong man Absalom safe? And Cush answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was mooved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my sonne Absalom, my son, my son Absalom: would God I had died for thee, O Absalom my sonne, my sonne.

CHAP. XIX.

7 Joab encourageth the king. 8 David is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzilai departeth. 41 Israel striveth with Judah.

And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

3 And the people went that day into the citie secretly, as people confounded hide themselves when they flee in battell.

4 So the king hid his face, and the king cried with a loud voice, My son Absalom, Absalom my sonne, my sonne.

5 ¶ Then Joab came into the house to the King, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sonnes, and thy daughters, and the lives of thy wives, and the lives of thy concubines,

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy Princes nor servants: therefore this day I perceive, that if Absalom had lived, and we all had died this day, that then it would have pleased thee well.

7 Now therefore up, come out, and speake comfortably unto thy servants: for I sweare by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worse unto thee, then all the evill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they told unto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

9 ¶ Then all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King David sent to Zadok and to Abiathar the Priest, saying, Speake unto the Elders of Judah, and say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come unto the king, even to his house.)

12 Ye are my brethren: my bones, and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the hoste to me for ever in the roome of Joab.

14 So he bowed the hearts of all the men of Judah, as of one man: therefore they

B b sent

h He sate in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I sit the running.

† He had had experience of his fidelity, Chap. 17. 21.

† Or delivered up.

k To wit, Cush, who was an Ethiopian.

† Ebr. tidings are brought.

l Because he considered both the judgment of God against his sin, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. salvation, or deliverance.

† Or by stealth.

a As they doe that mourne.

b At Mahanaim.

* Or, captaine.

† Ebr. been right in mine eyes.

† Ebr. in the hearts of thy servants.

c Where the most resort of the people haunted.

d Every one blamed another, and strove who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie, David thought that by winning of the captaine, he should have the hearts of all the people.

sent to the king, saying, Returne thou with all thy servants.

15 ¶ So the king returned, and came to Jorden. And Judah came to Gilgal, for to goe to meet the king, and to conduct him over Jorden.

^g Who had before reviled him, Chap. 16. 13.

16 ¶ And ^h Shimei the sonne of Gera, the sonne of Gemini, which was of Bahurim, hasted and came, downie, with the men of Judah to meet king David,

^{*} Chap. 16. 3.

17 And a thousand men of Benjamin with him, and ⁱ Ziba the servant of the house of Saul, and his fiftene sonnes and twenty servants with him: and they went over Jorden before the king.

18 And there went over a boate to carrie over the kings household, and to doe him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come over Jorden,

^{*} Chap. 16. 15.

19 And said unto the king, Let not my Lord impute ^k wickednes unto me, nor remember the thing that thy servant did ^l wickedly when my lord the king departed out of Jerusalem, that the king should take it to his heart.

^h For in his adversity he was his most cruel enemy, and now in his prosperity seeketh by flattery to creepe into favour.

ⁱ By Joseph he meant Ephraim, Manasseh, & Benjamin (whereof he was) because these three were under one standard. Num. 2. 18.

20 For thy servant doth know, that I have done amisse: therefore behold, I am the first this day of all the house of ^j Joseph, that am come to go downe to meet my lord the king.

21 But Abisha the son of Zerviah answered, and said, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And David said, What have I to do with you, ye sons of Zerviah, that this day ye should be adversaries unto me? shall there any man die this day in Israel? for do not I know that I am this day king over Israel?

^k By my hands, or during my life, as read 1 King. 2. 8. 9.

23 Therefore the king said unto Shimei, thou shalt not ^k die, and the king sware unto him.

24 And Mephibosheth the son of Saul came downe to meet the king, and had neither washed his feet, nor dressed his beard, nor washed his clothes from the time the king departed, untill he returned in peace.

^l When Mephibosheth being at Jerusalem had met the king.

25 And when ^l he was come to Jerusalem, and met the king, the king said unto him, wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my servant deceived me: for thy servant said, I would have mine asse saddled to ride thereon, for to go with the king, because thy servant is lame.

^{*} Chap. 16. 3.

27 And he hath ^m accused thy servant unto my lord the king: but my lord the king is as an ⁿ Angel of God: doe therefore thy pleasure.

^m Able for his wisdom to judge in all matters.
ⁿ Worthy to die for Sauls cruelty toward thee.

28 For all my fathers house were ^a but dead men before my lord the king, yet didst thou set thy servant among them that did

eat at thine own table: what right therefore have I yet to crie any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

^o David did evil in taking his lands from him before he knew the cause, but much worse, that knowing the truth he did not restore them.

30 And Mephibosheth said unto the King: yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went over Jorden with the king, to conduct him over Jorden.

32 Now Barzillai was a very aged man, even fourescore yeare old, and he had provided the king of sustenance, while he lay at Mahanaim: for he was a man of a very great substance.

33 And the king said unto Barzillai, Come over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [†] How long have I to live, that I should go up with the king to Jerusalem?

[†] Ebr. how many dayes are the years of my life?

35 I am this day fourescore yeares old: and can I discern between good or evil? Hath thy servant any tast in that I eat, or in that I drink? Can I heare any more the voice of singing men and women? wherefore then should thy servant be any more a ^p burthen unto my lord the king?

^p He thought it not meet to receive benefits of him, to whom he was not able to doe service againe.

36 Thy servant will go a little way over Jorden with the king, and why will the king recompence it me with such a reward?

37 I pray thee, let thy servant turne back againe, that I may die in mine own citie, and be buried in the grave of my father, and of my mother: but behold thy servant ^q Chimham, let him go with my lord the king, and doe to him what shall please thee.

^q My sonne.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoever thou shalt [†] require of me, that will I [†] doe for thee.

[†] Or shalt.

39 So all the people went over Jorden: and the king passed over: and the king kissed Barzillai, and [†] blessed him, and he returned unto his owne place.

[†] Or, had his farewell.

40 ¶ Then the king went to ^r Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also halfe the people of ^r Israel.

^r Where the tribe of Judah tarried to receive him.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stollen thee away, & have brought the king and his household, and all Davids men with him over ^r Jorden.

^r Which had taken part with the king.

42 And all the men of Judah answered the men of Israel, Because the king is neere of kin to us: and wherefore now be ye angry for this matter? have we eaten of the kings ^s cost, or have we taken any bribes?

^s Toward Jerusalem.

43 And

43 And the men of Israel answered the men of Judah, and said, we have ten parts in the king, and have also more *right* to David then ye: why then did ye despise us, *†* that our advice should not be first had in restoring our king? And the words of the men of Judah were fiercer then the words of the men of Israel.

C H A P. XX.

1 Sheba rayseth Israel against David. 20 Joab killeth Amasa traiterously. 22 The head of Sheba is delivered to Joab. 23 Davids chiefe officers.

Then there was come^a thither a wicked man (named Sheba the son of Bichri, a man of Jemini) and he blew the trumpet, and said, We have no part in ^b David, neither have we inheritance in the son^c of Ithai: every man to his tents, O Israel.

2 So every man of Israel went from David, & followed Sheba the son of Bichri: but the men of Judah clave fast unto their king, from ^d Iorden even to Ierusalem.

3 When David then came to his house to Ierusalem, the king tooke the tenne women *his* ^e concubines, that he had left behind him to keep the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed unto the day of their death, living in widowhood.

4 ¶ Then said the king to ^e Amasa, Assemble me the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but he taried longer then the time which he had appointed him.

6 Then David said to Abishai, Now shall Sheba the son of Bichri doe us more harme then *did* Absalom: take thou therefore thy lords servants & follow after him, lest he get him walled cities, and escape us.

7 And there went out after him Joabs men, & the ^f Cherethites, and Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them, and Joabs ^g garment that he had put on, was girded unto him, and upon it was a sword girded, which hanged on his loines in the sheath, and as he went, it used to fall out.

9 And Joab said to Amasa, Art thou in [†] health, my brother? and Joab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Joabs hand: for there-with he smote him in the fift *rib*, and shed out his bowels to the ground, and [†] smote him not the second time: so he died. Then

Joab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Joabs men ^h stood by him and said, He that favoureth Joab, and he that is of Davids part, *let him goe* after Joab.

12 And Amasa wallowed in blood in the mids of the way: & when the man saw that all the people stood still, he removed Amasa out of the way into the field, and cast a cloath upon him, because he saw that every one that came by him stood still.

13 ¶ When he was removed out of the way, every man went after Joab, to follow after Sheba the son of Bichri.

14 And he went thorow all the tribes of Israel unto Abel, and ⁱ Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, *neere* to Bethmaachah: and they cast up a mount against the city, and the people thereof stood on the rampart, and all the people that was with Joab, ^k destroyed and cast downe the wall.

16 Then cried a wise woman out of the city. Heare, heare, I pray you, say unto Joab, Come thou hither; that I may speake with thee.

17 And when he came neere unto her, the woman said, Art thou Joab? And he answered, Yea, And she said to him, Heare the words of thy handmaid. And he answered, I doe heare.

18 Then she spake thus, ^l They spake in the old time, saying, They should aske of Abel, and so have they continued.

19 I am ^m one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou devour the inheritance of the Lord?

20 And Joab answered, and said, God forbid, God forbid it me, that I should devour, or destroy it.

21 The ⁿ matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift up his hand against the King, *even* against David: deliver us him onely, and I will depart from the citie. And the woman said unto Joab, behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the son of Bichri, and cast it to Joab: then he blew the trumpet, and [†] they retired from the citie, every man to his tent: and Joab returned to Ierusalem unto the King.

23 ¶ [†] Then Joab was over all the hoste of Israel, and Benajah the sonne of Jehoadah over the Cherethites, and over the Pelethites.

24 And Adoram over the tribute: and

B b x

Io-

Or have not we first spoken to bring him the king? verse 11.

a Where the tenne tribes contended against Judah.

b As they of Judah say. c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Judah would have lesse esteemed him. d From Gilgal, which was neere Iorden. e Chap. 16. 22.

e Who was his chiefe captaine in Joabs roome. Chap. 19. 13.

f Either them which had been under Joab, or Davids men.

g Chap. 8. 18.

g Which was his coat that he used to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his bowels.

h He stood by Amasa at Joabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to overthrow it.

l She sheweth that the old custome was not to destroy a citie before peace was offered, Deut. 20. 10. 11. m She speaketh in the name of the citie.

n Hearing his fault told him, he gave place to reason, & required onely him that was author of the treason.

† Ebr. they were scattered.

** Chap. 8. 16.*

Jothaphat the son of Ahilud the recorder:

25 And Sheja was Scribe, and Zadoc and Abiathar the Priests:

^o Either in dignitie, or familiaritie.

26 And also Ira the Jarite was ^ochiefe about David.

CHAP. XXI.

¹ Three dear years. ⁹ The vengeance of the sins of Saul lighteth on his seven sonnes, which are hanged. ¹⁵ Four great battels, which David had against the Philistims.

[†] Ebr. year after year.
[†] Ebr. fought the face of the Lord.

^a Thinking to gratifie the people, because these were not of the seed of Abraham.
^{* 1 Isai. 9. 3. 16. 17}

Then there was a famine in the dayes of David, three yeares[†] together: and David [†] asked counsell of the Lord, and the Lord answered, *it is* for Saul, and for his bloody house, because he slew the ^aGibeonites.

2 Then the king called the Gibeonites, and said unto them, (Now the Gibeonites were not of the children of Israel, but ^a a remnant of the Amorites, unto whom the children of Israel had sworn: but Saul sought to slay them for his zeal toward the children of Israel and Judah.)

^b Where with may your wrath be appeased, that you may pray to God to remove this plague from his people?

3 And David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 the Gibeonites then answered him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel, And he said, What ye shall say, that will I do for you.

^c Save onely of Sauls stock.

5 Then they answered the King, The man that consumed us, and that imagined evil against us, *so that* we are destroyed from remaining in any coast of Israel,

^d Of Sauls kindred.
^e To pacifie the Lord.

6 Let seven men of his ^d sons be delivered unto us, and we will hang them up ^e unto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will give them.

7 But the king had compassion on Mephibosheth the son of Jonathan the son of Saul: because of the ^{*} Lords oath, that was between them, *even* between David and Jonathan the son of Saul.

^{* 1 Sam. 18. 3. and 20. 8. 42.}

8 But the king took the two sonnes of Rizpah the daughter of Ajah, whom shee bare unto Saul, *even* Armoni and Mephibosheth, and the five sonnes of Michal, the daughter of Saul, whom shee bare to Adriel the son of Barzillai the Meholahite.

^f Here Michal is named for Merab Adriels wife, as appeareth. 1 Sam. 18. 19. for Michal was ^g wife of Paltiel, 1 Sam. 25. 44. and never had child. 2 Sam 6. 23

9 And he delivered them unto the hands of the Gibeonites, which hanged them in the mountain before the Lord: *so* they [†] died *all* seven together, and they were slain in the time of harvest, in the ³ first dayes, in the beginning of barley harvest.

[†] Ebr. fl.
^g Which was in the moneth of Abib, or Nisan, which containeth part of March and part of April.

10 Then Rizpah the daughter of Ajah took ^h sackcloth and hanged it up for her upon the rock, from the beginning of harvest, untill ⁱ water dropped upon them from the heaven, and suffered neither the birds of the ayre to light on them by day, nor beast of the field by night.

^h To make her a tent, wherein she prayed to God to turn away his wrath.
ⁱ Because drought was the cause of this famine, God by sending of rain shewed that he was pacified.
[†] Or, rest.

11 ¶ And it was told David, what Rizpah the daughter of Ajah the concubine of Saul had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his son, from the citizens of Jabesh-Gilead, which had stollen them from the street of Bethshan, where the Philistims ^{*} had hanged them, when the Philistims had slain Saul in Gilboa.

^{* 1 Sam. 31. 10.}

13 So he brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the grave of Kish his father: and when they had performed all that the king had commanded, God was then appeased ^k with the land.

^k For where the Magistrate suffereth faults unpunished, there the plague of God lieth upon the land.

15 ¶ Again the Philistims had war with Israel: and David went down, and his servants with him, and they fought against the Philistims, and David fainted.

16 Then Ishi-benob which was of the sons of ^l Haraphah (*the head* of whose spear weighed three hundred ^m shekels of brasse) *even* he being girded with a new sword, thought to have slain David.

^l That is, of the race of Gians. ^m Which amount to nine pound three quarters.

17 But Abishai the son of Zerviah succoured him, and smote the Philistim, and killed him. Then Davids men sware unto him, saying, Thou shalt go no more out with us to battel, lest thou quench the ⁿ light of Israel.

ⁿ For the glory and wealth of the countrey standeth in the preservation of the godly magistrate.
^o Called Gennar, and Saph is called Sippai. 1 Chron. 20. 4.

18 ¶ And after this also there was a battell with the Philistims at ^p Gob, then Sibbechai the Hushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battel in Gob with the Philistims, where Elhanah the son of Jaare-oregim, a Berhlehemite, slew ^p Goliath the Gittite: the staffe of whose spear *was* like a weavers beame.

^p That is, Lahmi the brother of Goliath, whom David slew. 1 Chron. 20. 5.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on every hand six fingers, and on every foot six toes, four and twenty in number: who was also the sonne of Haraphah.

21 And when he reviled Israel, Jonathan the son of ^{*} Shima the brother of David slew him.

^{* 1 Sam. 18. 3}

22 These four were born to Haraphah in Gath, and died by the hand of David, and by the hands of his servants.

CHAP. XXII.

² David after his victories praiseth God. ³ The anger of God toward the wicked. ⁴ He propheseth of the rejection of the Jews, and vocation of the Gentiles.

And David spake the words of this song unto the Lord, what time the Lord

^a In token of the wonderful benefits that he received of God.

Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my rock and my fortress, and he that delivereth me:

3 God is my strength, in him will I trust: my shield, and the horn of my salvation, my high tower, and my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the pangs of death have compassed me: the floods of ungodliness have made me afraid.

6 The sorrows of the grave compassed me about: the snares of death overtook me.

7 But in my tribulation did I call upon the Lord, and cry to my God, and he did heare my voice out of his temple, and my cry did enter into his ears.

8 Then the earth trembled and quaked; the foundations of the heavens moved and shook, because he was angry.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coales were kindled thereat.

10 He bowed the heavens also, and came down, and darkness was under his feet.

11 And he rode upon a Cherub and did fly, and he was seen upon the wings of the wind.

12 And he made darkness a Tabernacle round about him, even the gatherings of waters, and the clouds of the ayre.

13 At the brightness of his presence the coales of fire were kindled.

14 The Lord thundred from heaven, and the most high gave his voice.

15 He shot arrows also, and scattered them: lightning, and destroyed them.

16 The channels also of the Sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from above, and took me: he drew me out of many waters.

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity, but the Lord was my stay.

20 And brought me forth into a large place: he delivered me, because he favoured me.

21 The Lord rewarded me according to my righteousness: according to the pureness of mine hands he recompensed me.

22 For I kept the waies of the Lord, and did not wickedly against my God.

23 For all his laws were before me, and his statutes I did not depart therefrom.

24 I was upright also toward him, and have kept me from my wickedness.

25 Therefore the Lord did reward me

according to my righteousness, according to my pureness before his eyes.

26 With the godly thou wilt shew thyself godly: with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward.

28 Thus thou wilt save the poor people: but thine eyes are upon the haughty, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkness.

30 For by thee have I broken through an host, and by my God have I leaped over a wall.

31 The way of God is uncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, save our God?

33 God is my strength in battell, and maketh my way upright.

34 He maketh my feet like hinds feet, and hath set me upon mine high places.

35 He teacheth mine hands to fight, so that a bow of brass is broken with mine armes.

36 Thou hast also given me the shield of thy salvation, and thy loving kindness hath caused me to increase.

37 Thou hast enlarged my steps under me, and mine heels have not slid.

38 I have pursued mine enemies and destroyed them, and have not turned again untill I had consumed them.

39 Yea, I have consumed them and thrust them through, and they shall not arise, but shall fall under my feet.

40 For thou hast girded me with power to battell, and thou that arose against me, hast thou subdued under me.

41 And thou hast given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to save them, even unto the Lord, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also delivered me from the contentions of my people: thou hast preserved me to be the head over nations: the people which I knew not do serve me.

45 Strangers shall be in subjection to me: as soon as they hear, they shall obey me.

46 Strangers shall shrink away, and fear in their privie chambers.

47 Let the Lord live, and blessed be my strength: and God, even the force of my salvation be exalted.

48 It is God that giveth me power to revenge

* Psal. 18. 2.
b By the diversity of these comfortable names, he sheweth how his faith was strengthened in all temptations.
† Or, rock.

c As David (who was the figure of Christ) was by Gods power delivered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny and death.

d This is clouds and vapours.
e Lightning and thundering.

f So it seemeth when the ayre is dark.

g To lie in a moment throw the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all means seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandment.

n Their wickedness is cause, that thou seemest to forget thy wonted mercy.

o The manner that God useth to punish his, never faileth.

p He useth extraordinary means to make me win most strong holds.

† Or, steel.

q He acknowledgeth that God was the author of his victories who gave him strength.

r The wicked in their necessity are compelled to flee to God, but it is too late.

s Meaning, of the Jews, who conspired against me.

t Not willingly obeying me, but dissemblingly.

v Let him shew his power, that he is the governour of all the world.

revenge me, & subdue the people under me,

49 And rescue me from mine enemies: (thou also hast lift me up from them that rose against me, thou hast delivered me from the cruel man.)

50 Therefore I will praise thee O Lord among the nations, and will sing unto thy Name.

51 *But* the tower of salvation for his King, and sheweth mercy to his anointed, even to David, and to his seed forever.

CHAP. XXIII.

The last words of David. 6 The wicked shall be plucked up as chervil. 8 The names and facts of his mighty men. 15 He desired water, and would not drink it.

a Which he spake after that he had made the psalmes.

THESE also be the last words of David, David the son of Ithai faith, even the man who was set up on high, the anointed of the God of Jaakob, and the sweet singer of Israel faith,

1 The spirit of the Lord spake by me, and his word was in my tongue.

b Meaning, he spake nothing but by the motion of Gods spirit.

2 The God of Israel spake to me, the strength of Israel said, thou shalt beare rule over men, being just, and ruling in the feare of God.

3 Even as the morning light when the sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the grasle of the earth is by the bright raine.

c Which groweth quickly, and fadeth soone.

4 For so shall not mine house be with God: For he hath made with me an everlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it grow so.

d But that my kingdome may continue for ever, according to his promise.

5 But the wicked shall be every one as thornes thrust away, because they cannot be taken with hands.

6 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

7 These be the names of the mighty men, whom David had. He that sat in the seate of wisdom, being cheife of the princes, was Adino of Ezni, he slew eight hundred at one time.

e As one of the kings counsell.

8 And after him was Eleazar the son of Dodo, the son of Ahohi, one of the three worthies with David, when they defied the Philistims gathered there to battell, when the men of Israel were gone up.

* 1 Chron. 14. 12.

f Or assailed with danger of their lives

g Meaning, fled from the battell.

9 He arose and smote the Philistims, untill his hand was wearie, and his hand clave unto the sword: and the Lord gave great victorie the same day, and the people returned after him onely to spoile.

h By a cramp which came of wearinesse and straining.

10 After him was Shammah the son of Age, the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistims.

* 1 Chron. 11. 27.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gave a great victory.

i Who both neither respect to many nor few, when he will shew his power.

13 Afterward three of the thirty captains went downe, and came to David in the harvest time unto the cave of Adullam, and the host of the Philistims pitched in the valley of Rephaim.

† Or giants.

14 And David was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And David longed, and said, Oh, that one would give me to drink of the water of the well of Beth-lehem, which is by the gate.

j Being overcome with wearinesse and thirst.

16 Then the three mighty brak into the host of the Philistims, and drew water out of the well of Beth-lehem, that was by the gate, and took and brought it to David, who would not drink thereof, but powred it for an offering unto the Lord,

k Bridling his affection, and so desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these threemighty men.

18 And Abishai the brother of Joab, the son of Zerviah, was cheife among the three, and he lifted up his spear against three hundred, and slew them, and he had the name among the three.

* 1 Chron. 11. 34.

† Elv. Jaiz.

19 For he was most excellent of the three, and was their captain, but he attained not unto the first three.

20 And Benajah the sonne of Ichojada the sonne of a valiant man, which had done many acts, and was of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lion in the mids of a pit in time of snow.

† Or, Ichojada.

21 And he slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

† Or, enemy man. 1 Which was as big, as a weavers beame. 1 Chron. 11. 23.

22 These things did Benajah the son of Ichojada, and had the name among the three worthies.

23 He was honourable among thirty, but he attained not to the first three, and David made him of his counsell.

m He was most valiant then the 30. that follow, and not so valiant as the six before.

24 Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Beth-lehem:

* Chap. 2. 18.

25 Shammah the Harodite: Elikah the Harodite:

26 Helez the Paltite: Ira the sonne of Ikkiah the Tekoite:

* 1 Chron. 11. 35. † Or, Tekoite.

27 Abiezer the Anethothite: Mebunnai the Hushathite:

n Divers of these had two names, as appeareth, 1 Chron. 11. and also many more are there mentioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Hekb

29 Heleb the son of Baanah a Netophathite: Ittai the son of Ribai of Gibeah of the children of Benjamin:

30 Benajah the Pirathonite: Hiddai of the river of Gaash:

31 Abi-albon the Arbathite: Azmaveth the Barhumite:

32 Elihaba the Shaalbonite: of the sons of Jathen, Jonathan:

33 Shammah the Hararite: Ahiam the son of Sharar the Hararite:

34 Eliphelet the son of Ahasbai the son of Maachathi: Eliam the son of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the son of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Joab the son of Zerviah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Urijah the Hittite, ° thirtie and seven in all.

CHAP. XXIV.

1 David causeth the people to be numbred, 10 He repenteth, and chuseth to fall into Gods hands. 15 Seventie thousand perish with the pestilence.

And the wrath of the Lord was^a again kindled against Israel, and^b he moved David against them, in that he said, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go speedily now through all the tribes of Israel, from Dan even to Beer-sheba, and number, ye the people, that I may know the^c number of the people.

3 And Joab said unto the King, The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my Lord the king may see it: but why doeth my lord the King desire this thing?

4 Notwithstanding the kings word prevailed against Joab, and against the captains of the host: therefore Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Iorden, and pitched in Aroer, at the right side of the city that is in the mids of the[†] valley of Gad, and toward Jazer.

6 Then they came to Gilead, and to[†] Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortresse of[†] Tyrus, and to all the cities of the Hivites, and of the Canaanites, and went toward the South of Judah, even to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the

end of nine moneths and twenty dayes.

9 ¶ And Joab delivered the number and sum of the people unto the king: and there were in Israel^d eight hundred thousand strong men that drew swords, and the men of Judah were^e five hundred thousand men.

10 Then Davids heart smote him, after that he had numbred the people: and David said unto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy servant: for I have done very foolishly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the Prophet Gad, Davids^f Seer, saying,

12 Go, and say unto David, thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to David, and shewed him, and said unto him, wilt thou that^g seven years famine come upon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now advise thee, and see, what answer I shall give to him that sent me.

14 ¶ And David said unto Gad, I am in a wonderfull strait: let us fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, even to the time appointed: and there died of the people from^h Dan even to Beer-sheba, seventie thousand men.

16 And when the Angel stretched out his hand upon Jerusalem to destroy it, the Lordⁱ repented of the evill, and said to the Angel that destroyed the people, It is sufficient; hold now thy hand, And the Angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And David spake unto the Lord (when he saw the Angel that smote the people) and said, Behold, I have sinned, yea, I have done wickedly: but these sheep, what have they^k done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.

19 And David (according to the saying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, and saw the King and his servants coming toward him, and Araunah went out, and bowed himself before the king on his face to the ground,

^d According to Joabs count: for in all, there were eleven hundred thousand.

^e Concluding under them the Benjamites: for else they had but four hundred and seventy thousand.

^f Whom God had appointed for David, and his time.

^g For 3 years of famine were past, for the Gibeonites matter: this was the fourth year, to the which should have been added other three years more.

^h From the one side of the count: unto the other.

ⁱ 1 Sam. 15. 24.

^j The Lord spared this place, because he had chosen it to build his Temple there.

^k David saw not the just cause why God plagued the people. & therefore he offered himself to Gods correction, as the onely cause of this evil.

^a These came to David and helped to restore him to his kingdom.

^b Before they were plagued with famine, Chap. 21. 1. ^c The Lord permitted Senn, as 1 Chron. 21. 1.

^c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people. Exod. 30. 12. Numb. 1. 2.

[†] Or, River.

[†] Or, in the Nation-land newly inhabited.

[†] Or, Zor.

1 Called also Ornan, 1 Chron. 21. 20.

21 And¹ Araunah said, Wherefore is my Lord the king come to his servant? Then David answered, To buy the threshing floor of thee for to build an altar unto the Lord, that the plague may cease from the people.

22 Then Araunah said unto David, Let my Lord the king take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah^m as a king give unto the king: and Araunah

said unto the king, The Lord thy God be favourable unto thee.)

24 Then the king said unto Araunah, Not so; but I will buy it of thee at a price, and will not offer burnt offering unto the Lord my God of that which doeth cost me nothing. So David bought the threshing floor & the oxen for fiftie shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

n Some write that every tribe gave 50. which make 600. or that afterward he bought as much as came to 350 shekels. 1 Chron. 21. 25.

m That is, abundantly: for as some write, he was king of Jerusalem before David won the tower.



THE FIRST BOOK OF THE KINGS.

THE ARGUMENT.

BECAUSE the children of God should look for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this book the varietie and change of things, which came to the people of Israel from the death of David, Salomon, and the rest of the Kings, unto the death of Ahab, declaring how that flourishing kingdoms, except they be preserved by Gods protection, (who then favoureth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdom under Roboam, and Jeroboam, which before were but all one people, and now by the just punishment of God were made two, whereof Judah and Benjamin cleave to Roboam, and this was called the kingdom of Judah: and the other tribes held with Jeroboam, and this was called the kingdom of Israel. The king of Judah had his throne in Jerusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stock of David, the genealogie of the kings of Judah is here described, from Salomon to Joram the son of Josaphat, who reigned over Judah in Jerusalem, as Ahab did over Israel in Samaria.

CHAP. I.

3 Abishag keepeth David in his extreme age. 5 Adonijah usurpeth the Kingdom. 30 Salomon is anointed King. 50 Adonijah fleeth to the Altar.



a He was about 70 year old. 2 Sam. 5. 4.

b For his naturall heat was worn away with travels.

c Or, served him.

e Which cite was in the tribe of Issachar, as Josh. 19. 18.

Now when King David was^a old, & stricken in years, they covered him with clothes, but no^b heat came unto him,

2 Wherefore his servants said unto him, Let there be sought for my lord the king a yong Virgin, and let her^c stand before the king, and cherish him: and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair young maid, throughour all the coasts of Israel, and found one Abishag^e a Shunamite, and brought her to the king.

4 And the maid was exceeding fair, and

cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king. And he gave him charrets and horsemen; and fiftie men to run before him.

6 And his father would not displease him from his^d childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Absalom.

7 And he^e tooke counsell of Joab the son of Zerviah, and of Abiathar the Priest: and they^f helped forward Adonijah.

8 But Zadok the Priest, and Benajah the son of Jehojada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheep, and oxen, and fat cattell by the stone of Zoheleth, which is by^g En-rogel, and called all his brethren the kings sonnes, and all the

d Read 2 Sam. 15. 1.

e Elr. begot.

f Elr. his words were with Joab.

g They took his part and followed him.

h Or, the fountain.

the men of Judah the kings servants.

f As the Cherethites and Pelethites
10 But Nathan the Prophet, and Benajah, and the mightie men, and Salomon his brother he called not.

¶ 2 Sam 3.4.
11 Wherefore Nathan spake unto Bath-sheba the Mother of Salomon, saying, Hast thou not heard, that Adonijah the son of Haggith doth reigne, and David our Lord knoweth it not?

¶ For Adonijah will destroy thee and thy son, if he reigne.
12 Now therefore come, & I will now give thee counsell, how to save thine own life, and the life of thy son Salomon.

13 Go, and get thee in unto king David, and say unto him, Diddest not thou my lord, O king, sweare unto thine handmaid, saying, Assuredly Salomon thy son shall reigne after me, and hee shall sit upon my throne? why is then Adonijah king?

h By declaring such things as may further the same.
14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ So Bath-sheba went in unto the King into the chamber, and the king was very old, and Abishag the Shunamite ministered unto the king.

16 And Bath-sheba bowed and made obeysance unto the king. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Salomon thy son shall reigne after me, and he shall sit upon my throne.

18 And behold, now is Adonijah king; and now, my Lord, O king, thou knowest it not.

i The king being worne with age, could not attend to the affairs of the realm, and also Adonijah had many flatterers which kept him from the king.
19 And he hath offered many oxen, and fat cattel, and sheep, and hath called all the sons of the king, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy servant hath he not bidden.

20 And thou, my Lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my Lord the king after him.

k And so put to death as wicked transgressors.
† Ebr. sinners.
21 For else when my Lord the king shall sleep with his fathers, I and my son Salomon shall be reputed vile.

22 And loe, while shee yet talked with the king, Nathan also the Prophet came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in to the king, he made obeysance before the king upon his face to the ground.

l Acknowledging him to be true and worthy king appointed of God, as the figure of Christ.
24 And Nathan said, My Lord, O king, hast thou said, Adonijah shall reigne after me, and he shall sit upon my throne?

25 For he is gone downe this day, and hath slain many oxen and fat cattel, and sheep, and hath called all the kings sons, and the captains of the host, and Abiathar the priest: and behold, they eat and drink before him,

and say, God save king Adonijah

† Ebr. Let the king Adonijah live.
26 But me thy servant, and Zadoc the Priest and Benajah the son of Jehoadah, and thy servant Salomon hath he not called.

27 Is this thing done by my Lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my Lord the king after him?

m Meaning, that he ought in such affaires, enterprise nothing except he had consulted with the Lord.
28 ¶ Then king David answered, and said, Call me Bath-sheba. And she came in to the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liveth, who hath redeemed my soul out of all adversitie.

n Moved by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.
30 That as I sware unto thee by the Lord God of Israel, saying, Assuredly Salomon thy son shall reigne after me, and he shall sit upon my throne in my place, so will I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, and did reverence unto the king, and said, God save my Lord king David for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the Prophet, and Benajah the son of Jehoadah. And they came before the king.

o Meaning, the kings servants, and such as were of his guard.
33 Then the king said unto them, take with you the servants of your Lord, and cause Salomon my son to ride upon mine own mule, and carie him downe to Gihon.

34 And let Zadok the Priest, and Nathan the Prophet anoint him there king over Israel, and blow ye the trumpet, and say, God save king Salomon.

35 Then come up after him, that he may come and sit upon my throne: and he shall be king in my stead: for I have appointed him to be Prince over Israel and over Judah.

† Ebr. commanded.
36 Then Benajah the sonne of Jehoadah answered the king, and said, So be it, and the Lord God of my lord the king ratifie it.

† Ebr. say so.
37 As the Lord hath been with my lord the king, so be he with Salomon, and exalt his throne above the throne of my lord king David.

38 So Zadok the Priest, and Nathan the Prophet, & Benajah the son of Jehoadah, and the Cherethites, and the Pelethites, went down and caused Salomon to ride upon king Davids mule, and brought him to Gihon.

p Wherewith they accustomed, to anoint priests, and the holy instruments. Exod. 30.23.
39 And Zadok the Priest took an horne of oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God save king Salomon.

† Ebr. brake.
40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.

41 ¶ And Adonijah and all the guests that were with him, heard it: (and they had made an end of eating) & when Joab heard the sound of the trumpet, he said, What meaneth this noise & uproare in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a

† Ebr. a man of power.
He praised Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and so did beat downe his pride.

† worthy man, and bringest good tidings. 43 And Jonathan answered, and said to Adonijah, Verily our lord king David hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, And Benajah the son of Jehojada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet have anointed him King in Gihon: and they are gone up from thence with joy, and the citie is moved: this is the noise that ye have heard.

46 And Salomon also sitteth on the throne of the kingdom.

† To salute him, and to pray, and prayse God for him.

47 And moreover the Kings servants came to blesse our lord king David, saying, God make the name of Salomon more famous then thy name, and exalt his throne above thy throne: therefore the king worshipped upon the bed.

† He gave God thanks for y good successe.

48 And thus said the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, even in my sight.

49 Then all the guests that were with Adonijah, were afraid, and rose up, and went every man his way.

† Which David his father had built in the floor of Araunah. as 2 Sam. 24. 25.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and took hold on the hornes of the altar.

51 And one told Salomon, saying, Behold, Adonijah doth fear king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon swear unto me this day, that he will not slay his servant with the sword.

52 Then Salomon said, if he will shew himself a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came & did obeysance unto king Salomon. And Salomon said unto him, Go to thy house.

C H A P. II.

1 David exhorteth Salomon, and giveth charge concerning Joab, Barzillai, and Shimei. 2 The death of David. 3 Adonijah asketh Abishag to wife. 4 He is slain. 5 Zadok was placed in Abiathars room.

Then the dayes of David drew neer that he should die, and he charged Salomon his son, saying,

† I am ready to die, as all men must.

2 I go the way of all the earth: be

strong therefore, and shew thy self a man.

3 And take heed to the charge of the Lord thy God to walk in his wayes, and keep his statutes, and his commandements and his judgments, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in every thing whereunto thou turnest thee,

b He sheweth how hard a thing it is to governe, that none can doe it well except he obey God.

* Dent. 29. 9. 10. 1. 7.

† Or, doe my d.

4 That the Lord may confirme his word which he spake unto me, saying, If thy sons take heed to their way, that they walke before me in truth, with all their hearts, and with all their souls: † thou shalt not (said he) want one of thy posteritie upon the throne of Israel.

c And without hypocricie.

* 2 Sam. 7. 12.

† Ebr. a man shall not be cut off to shew from off the throne.

5 Thou knowest also what Ioab the son of Zerviah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the sonne of Jether: whom he slew, and shed blood of battel in peace, and put the blood of warre upon his girdle that was about his loynes, and in his shooes that were on his feet.

d He shed his blood in time of peace, as if there had been war, e He put bloody sword into his sheath.

6 Doe therefore according to thy wisdom, and let thou not his hoar head go downe to the grave in peace.

7 But shew kindnesse unto the sons of Barzillai the Gileadite, and let them be among them that eat at thy table, for so they came to me when I fled from Absalom thy brother.

* 2 Sam. 19. 31.

† This is, they dealt mercifully with me.

8 ¶ And behold, with thee is Shimei the son of Gera, the son of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meet mee at Iorden, and I sware to him by the Lord, saying, I will not slay thee with the sword.

* 2 Sam. 1. 5

* 2 Sam. 19. 23

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to do unto him: therefore thou shalt cause his hoary head to go down to the grave with blood.

g Let him be punished with death look ver. 46.

* Ad. 2. 25. and 13. 36.

* 2 Sam. 1. 4.

1 Chron. 29. 26. 27.

10 So David slept with his fathers, and was buried in the city of David.

11 And the dayes which David reigned upon Israel, were fortie yeares: seven years reigned he in Hebron, and thirtie and three years reigned he in Ierusalem.

12 ¶ Then sate Salomon upon the throne of David his father, and his Kingdom was established mightily.

* 1 Chron. 29. 23.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, commest thou peaceably? and he said, yea.

h For the sword left he would worke treason against the king.

14 He said moreover, I have a sute unto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should reigne: how

i In signe of their favour & consent.

howbeit the kingdom is turned away, and is my brother's: for it came to him by the Lord.

16 Now therefore I aske thee one request, † refuse me not. And she said unto him, Say on.

17 And he said, speake, I pray thee, unto Salomon the King, (for he wil not say thee nay) that he give me Abislag the Shunamite to wife.

18 And Bath-sheba said, well, I will speake for thee unto the king.

19 ¶ Bath-Sheba therefore went unto king Salomon, to speake unto him for Adonijah: and the king rose to meet her, and bowed himselfe unto her, and fate down on his throne: and he caused a seat to be set for the kings mother, and she fate at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the king said unto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abislag the Shunamite be given to Adonijah thy brother to wife.

22 But king Salomon answered and said unto his mother, and why doest thou aske Abislag the Shunamite for Adonijah? aske for him the ¹kingdome also: for he is mine elder brother, and hath for him both Abiathar the priest, and Ioab the son of Zerviah.

23 Then king Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his own life.

24 Now therefore as the Lord liveth, who hath established me, and set me on the throne of David my father, who also hath made me an house, as he ^{*}promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benajah the sonne of Jehojada, and he † smote him that he died.

26 ¶ Then the king said unto Abiathar the Priest, Go to Anathoth unto thine own † fields: for thou art † worthy of death: but I will not this day kill thee, because thou ⁱⁿ barest the arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath been afflicted.

27 So Salomon cast out Abiathar from being Priest unto the Lord, that he might ^{*}fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab had ^a turned after Adonijah but he turned not after Absalom) and Joab fled unto the tabernacle of the Lord, & caught hold on the hornes of the altar.

29 And it was told king Salomon, that

Joab was fled unto the tabernacle of the Lord, and behold, ^{he} by the ^oaltar. Then Salomon sent Benajah the son of Jehojada, saying, Go, fall upon him.

30 And Benajah came to the Tabernacle of the Lord, and said unto him, Thus saith the king, Come out, And he said, Nay, but I will die here. Then Benajah brought the king word again, saying, Thus said Ioab, and thus he answered me.

31 And the king said unto him, Doe as he hath said, and ^p smite him, and burie him that thou mayest take away the blood, which Joab shed causelesse, from me, and from the house of my father.

32 And the Lord shall bring his blood, upon his own head: for he smote two men more righteous, and better then he, and slew them with the sword, and my father David knew not: ^{to wit,} Abner the sonne of Ner, captaine of the host of Israel, and ^{*} Amasa the son of Jether, captain of the hoste of Judah.

33 Their blood shall therefore returne upon the ^q head of Joab, and on the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace for ever from the Lord.

34 So Benajah the son of Jehojada went up, and smote him, and slew him, and he was buried in his own house in the wilderness.

35 And the king put Benajah the son of Jehojada in his room over the hoste: and the king set Zadok the ^{*}Priest in the room of Abiathar.

36 ¶ Afterward the king sent and called Shimei, and said unto him, build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be upon thine owne head.

38 And Shimei said unto the king, The thing is good: as my Lord the king hath said, so will thy servant do. So Shimei dwelt in Jerusalem many dayes.

39 And after three years two of the ^rservants of Shimei fled away unto Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said unto him, Did I not make thee to

^o Thinking to be saved by the holynesse of the place.

^p For it was lawfull to take ^y willfull murderers from the altar. Exod. 21-14.

^{*} 2 Sam. 3. 37.

^{*} 2 Sam. 20, 10.

^q Joab shall be justly punished for the blood that he hath cruelly shed.

^r And so took the office of the high Priest from the house of Eli, and restored it to the house of Phinehas.

^s Thus God appointeth ^f waies & meanes to bring his just judgement upon the wicked.

^t His covetous mind moved him rather to venture his life, then to lose his worldly profits, which he had by his servants.

swear

[†] Ebr. aske not my face to turn away.

^k In token of reverence, and that others by his example might have her in greater honour.

^l Meaning, that if he should have granted Abislag, which was so dear to his father, he would afterward have aspired to the kingdom.

^{*} 2 Sam. 7. 12, 13.

[†] Or fall upon him.

[†] Or, refection
[†] Ebr. a man of death.
^m When he fled before Absalom,
² Sam. 15. 24.

^{*} 1 Sam. 2. 31, 35.

^a He took Adonijah's part when he would have returned the kingdom.
Chap. 1. 7.

swear by the Lord, and protested unto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? and thou saidst unto me, the thing is good, that I have heard.

43 Why then hast thou not kept the oath of the Lord, & the commandment wherewith I charged thee?

u For though thou wouldst deny, yet thine own conscience would accuse thee, for reviling & doing wrong to my father, 2 Sam. 16. 5.

44 The king said also to Shimei, Thou knowest all the wickednesse whereunto thine heart is privie, that thou didst to David my father: the Lord therefore shall bring thy wickednesse upon thine owne head.

45 And let king Salomon be blessed, and the throne of David be established before the Lord for ever.

* 2 Chron. 1. 1. x Because all his enemies were destroyed.

46 So the king commanded Benajah the son of Jehojada: who went out and smote him that he died. And the * kingdome was established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

* Chap. 7. 8.

a Which was Beth-lehem.

Salomon* then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the * city of David, untill he had made an end of building his owne house, and the house of the Lord, and the wall of Jerusalem round about.

b Where altars were appointed before the temple was built to offer unto the Lord.

2 Onely the people sacrificed in ^b the high places, because there was no house built unto the name of the Lord, untill those dayes.

c For, his father had commanded him to obey the Lord, and walke in his wayes. Chap. 2. 3.

3 And Salomon loved the Lord, walking in the ordinances of David his ^c father: onely he sacrificed and offered incense in the high places.

d For there the Tabernacle was. 2 Chron. 1. 3.

4 And the king went to ^d Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer upon that altar.

5 In Gibeon the Lord appeared to Salomon in a dream by night: and God said, Aske what I shall give thee.

* Or, as he walked.

6 And Salomon said, Thou hast shewed unto thy servant David my father great mercy, & when he walked before thee in truth, and in righteousness, and in uprightness of heart with thee: and thou hast kept for him this great mercie, and hast given him a sonne to sit on his throne, as appeareth this day.

e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy servant King in stead of David my father: and I am but a yong child, and know not how to go out and in.

f That is, to have my selfe in executing this charge of ruling.

8 And thy servant is in the mids of thy people, which thou hast chosen, even a great people which cannot be told nor numbred for multitude.

* 2 Chron. 1. 10

9 * Give therefore unto thy servant an

& understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy & mighty people?

* Or, obedient.

g Which are many in number.

10 And this pleased the Lord wel, that Salomon had desired this thing.

11 And God said unto him, because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe understanding to hear judgment,

h That is, y^e thine enemies should die.

12 Behold, I have done according to thy words: loe, I have given thee a wife and an understanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like unto thee.

* Mat. 6. 33.

13 And I have also * given thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like unto thee all thy dayes.

* Or, shall be more.

14 And if thou wilt walk in my wayes, to keep my ordinances and my commandments, * as thy father David did walk, I will prolong thy dayes.

* Chap. 15. 5.

15 And when Salomon awoke, behold, it was ⁱ a dream, and he came to Jerusalem, and stood before the arke of the Covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his servants.

i He knew that God had appeared unto him in a dream.

16 ¶ Then came two & harlots unto the king and * stood before him.

* Or, visitation.

17 And the one woman said, Oh my lord, I and this woman dwel in one house, and I was delivered of a child with her in the house.

k By this example it appeareth, that God kept promise with Salomon in granting him wisdom.

18 And the third day after that I was delivered, this woman was delivered also: and we were in the house together: no stranger was with us in the house, save we twain.

19 And this womans sonne died in the night, for she overlaid him.

20 And she arose at midnight, and ^l took my son from my side, while thine handmaid slept, and laid him in her bosom, and laid her dead son in my bosom.

l She stole the quick child away, because she might both avoid the shame and punishment.

21 And when I arose in the morning to give my son suck, behold, he was dead: and when I had wel considered him in the morning, behold, it was not my sonne whom I had borne.

22 Then the other woman said, Nay, but my son liveth, and thy sonne is dead: again she said, No, but thy sonne is dead, and mine alive, thus they spake before the King.

23 Then said the King, She saith, This that liveth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy son, and the living is my son.

m Except God give judges understanding, the impudence of the trespasser shall overthrow the justice of the innocent.

24 Then the King said, ⁿ bring me a sword:

a sword : and they brought out a sword before the king.

25 And the King said, Divide ye the living child in twain, and give the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the living childe was, unto the King, for her compassion was kindled toward her son, and shee said, Oh my lord, give her the living child, and slay him not: but the other said, Let it be neither mine nor thine, but divide it.

27 Then the King answered, and said, Give her the living child, and slay him not: this is his mother.

28 And all Israel heard the judgement which the King had judged, and they feared the King: for they saw that the wisdom of God was in him to doe justice.

CHAP. IV.

2 The princes and rulers under Salomon. 22 The purveyance for his victualles. 28 The number of his horses. 32 His bookes and writings.

And King Salomon was King over all Israel.

2 And these were^a his princes,^b Azariah the son of Zadok the Priest,

3 Elihoreph and Ahiah the sons of Shisha, scribes: Jehoshaphat the son of Ahilud, the recorder,

4 And Benajah the son of Jehojada was over the hoste, and Zadok and^c Abiathar Priests.

5 And Azariah the son of Nathan was over the officers, and Zabud the son of Nathan, Priest, was the Kings friend,

6 And Ahishar was over the household: and^d Adoniram the son of Abda was over the tribute.

7 ¶ And Salomon had twelve officers over all Israel, which provided victuals for the King and his household: each man had a moneth in the year to provide victuals:

8 And these are their names: the son of Hur in mount Ephraim:

9 The son of Dekar in Makaz, and in Shalbim and Beth-she mesh, and^e Elon and Beth-hanan:

10 The son of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Hopher.

11 The son of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the son of Ahilud in Taanach, and Megiddo, and in all Beth-shean which is by Zartanah beneath Izreel, from Beth-shean to Abel-meholah, even till beyond over against Jokmeam:

13 The son of Geber in Ramoth Gilead, and his were the towns of^f Jair, the son of Manasseh, which are in Gilead, and under him was the region of Argob, which is in

Bashan: threescore great cities with walls and barres of brasse.

14 ¶ Ahinadab the son of Iddo had to Mahanaïm:

15 Ahimaaz in Naphtali, and he took Basmath the daughter of Salomon to wife:

16 Baanah the son of Hushai in Asher and in Aloth:

17 Jehoshaphat the son of Paruah in^g Issachar:

18 Shimei the son of Elah in Benjamin:

19 Geber the son of Uri in the country of Gilead, the land of Sihon king of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the Sea in number,^h eating, drinking, and making merry.

21 ¶ And Salomon reigned over all kingdoms, from theⁱ River unto the land of the Philistims, and unto the border of Egypt, and they brought presents, and served Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirty^j measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twenty oxen of the pastures, & an hundred sheep, beside harts, and bucks, and bugles, and fat fowle.

24 For he ruled in all the Region on the other side of the River, from Tiphshah even unto^k Azzah, over all the^l kings on the other side the River: and he had peace round about him on every side.

25 And Judah and Israel dwelt without feare, every man under his vine, and under his fig-tree, from^m Dan, even to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon hadⁿ forty thousand stables of horses for his charets, and twelve thousand horsemen.

27 And these officers provided victuals for King Salomon, and for all that came to King Salomons table, every man his moneth, and they suffered to lack nothing.

28 Barley also and straw for the horses and mules brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Salomon wisdom and understanding exceeding much, and^o a large heart, even as the sand that is on the sea shore,

30 And Salomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sons of Mahol: and he was famous thoroughout all nations round about.

32 And Salomon spake three thousand

^e Salomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

^f They lived in all peace and security.

^g Which is Euphrates.

^h Ebr. Corim.

ⁱ Or, Gana. ^j For they were all tributaries unto him.

^k Throughout all Israel.

^l 2 Chron. 9. 25.

^m Meaning, great understanding, and able to comprehend all things.

ⁿ To wit, the Philosophers and Astronomers, which were judged most wise.

^a Her motherly affection herein appeareth, that she had rather endure the rigor of the law, then see her childe cruelly slain.

^b That is, his chiefe officers. ^c He was the son of Achimais, and Zadoks nephew.

^d Not Abiathar whom Salomon had put from his office, Chap. 2. 27. but another of that name.

^e Chap. 3. 14.

^f Or, Elan in Beth-shean.

^g Or, in the plain.

^h Which townes bore Jairs name, because he took them of the Canaanites, Num. 32. 41.

^m Which for the most part are thought to have perished in the captivity of Babylon. From the highest to the lowest.

^m proverbes : and his songs were a thousand and five.

33 And he spake of trees, from the Cedar tree that is in Lebanon, even unto the hyssope that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all Kings of the earth, which had heard of his wisdom.

CHAP. V.

¹ Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. ⁶ He prepareth stuffe for the building.

¹¹ The number of the workmen.

[†] Or, Zor.

And Hiram King of [†] Tyrus sent his servants unto Salomon, (for he had heard, that they had anointed him King in the roome of his father) because Hiram had ever loved David.

^{* 2 Chron. 2.3.}

² Also Salomon sent to Hiram, saying,

³ Thou knowest that David my father could not build an house unto the Name of the Lord his God, for the warres which were about him on every side, untill the Lord had put [†] them under the soles of his feet.

[†] Or, his enemies.

⁴ But now the Lord my God hath given me ^a rest on every side, so that there is neither adversary, nor evill to resist.

^a He declareth that he was bound to see forth Gods glory, forasmuch as the Lord had sent him rest and peace.
^{* 2 Sam. 7.13.}
^{1 Chron. 22.10.}

⁵ And behold, I purpose to build an house unto the Name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne for thee, he shall build an house unto my Name.

⁶ Now therefore command, that they hew me Cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the ^b hire for thy servants, according to all that thou shalt appoint: for thou knowest that there are none among us, that can hew timber like unto the Sidonians.

^b This was his equity, that he would not receive a benefit, without some recompence.
^c In Hiram is prefigurate the vocation of the Gentiles, who should help to build the Spiritual Temple.

⁷ ¶ And when ^c Hiram heard the words of Salomon, he rejoyced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this mighty people.

⁸ And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest unto me, and will accomplish all thy desire, concerning the Cedar trees and firre trees.

⁹ My servants shall bring them downe from Lebanon to the sea: and I will convey them by sea [†] in rafts unto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe me a pleasure to minister food for ^d my family.

[†] Or, floats.
^d While my servants are occupied about thy business.

¹⁰ So Hiram gave Salomon Cedar trees and firre trees, even his full desire.

¹¹ And Salomon gave Hiram twenty thousand [†] measures of wheat for food to his household, and twenty measures of [†] beaten oyle. Thus much gave Salomon to Hiram year by year.

[†] Ebr. Corim.

[†] Or, wine.

¹² ¶ And the Lord gave Salomon wisdom as he ^{*} promised him. And there was peace between Hiram and Salomon, and they ^{*} two made a covenant.

^{* Chap. 3.12.}

¹³ ¶ And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

^e As touching the furniture of wood and victuals.

¹⁴ Whom he sent to Lebanon, ten thousand a month by course: they were a month in Lebanon, and two moneths at home. And ^{*} Adoniram was over the summe.

^{* Chap. 4.6.}

¹⁵ And Salomon had seventy thousand that bare burdens, and fourescore thousand masons in the mountain,

¹⁶ Besides the [†] princes, whom Salomon appointed over the work, even three thousand and three hundred, which ruled the people that wrought in the work.

[†] Or, masters of the work.

¹⁷ And the King commanded them, and they brought great stones, and costly stones to make the foundation of the house, even hewed stones.

¹⁸ And Salomons workemen, and the workmen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

^f The Hebrew word is, Giblin, which some say were excellent masons.

CHAP. VI.

¹ The building of the Temple, and the forme thereof. ¹² The promise of the Lord to Salomon.

And ^{*} in the foure hundred and fourescore year (after the children of Israel were come out of the land of Egypt) and in the fourth year of the reigne of Salomon over Israel, in the moneth ^a Ziph, (which is the second moneth) he built the ^b house of the Lord.

^{* 2 Chron. 3.14.}

² And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

^a Which moneth containeth part of April and part of May.
^b Whereby is meant the Temple and the oracle.

³ And the ^c porch before the Temple of the house was twenty cubits long according to the breadth of the house, and tenne cubits broad before the house.

^c Or, the court where the people prayed, which was before the place where the altar of burnt offerings stood.

⁴ And in the house he made windows, [†] broad without, and narrow within.

[†] Or, to open and to shut.

⁵ And by the wall of the house he made [†] galleries round about, even by the wall of the house round about the Temple, and ^d the oracle: & made chambers round about.

[†] Or, lists.

⁶ The nethermost gallerie was five cubits broad, and the middlemost six cubites broad, and the third seven cubites broad: for he made ^{*} rests round about without the house, that the beames should not be fastened in the wall of the house.

^d Whence God spake between the Cherubims called also the most holy place.

^e Which were certain stones coming out of the wall, as staves for the beams to rest upon.

7 And

7 And when the house was built, it was built of stone perfit, *before* it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The door of the middle [†]chamber was in the right side of the house, and men went up with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the [†]house and finished it, and fied the house being vaulted, with fieding of Cedar trees.

10 And he built the galleries upon all the wall of the house of five cubites high, and they were joyned to the house with beams of Cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walk in mine ordinances, and execute my judgments, and keep all my commandements, to walk in them, then will I performe unto thee my promise, * which I promised to David thy father.

13 And I will [†]dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pavement of the house unto ^hthe walls of the fieding, and within he covered them with wood, and covered the floore of the house with planks of firre.

16 And he built twenty cubits in the sides of the house with boards of Cedar, from the floor to the wals, and he prepared a place within it for the oracle, *even* the most holy place.

17 But the [†]house, that is, the Temple before it, was forty cubits long.

18 And the Cedar of the house within was carved with [†]knops, and graven with flowres: all was Cedar, *so that* no stone was seen.

19 ¶ Also he prepared the place of the oracle in the mids of the ^hhouse within, to set the Ark of the Covenant of the Lord there.

20 And the place of the oracle within was twenty cubits long, and twenty cubits broad, and twenty cubits high: and he covered it with pure gold, and covered the Altar with Cedar.

21 So Salomon covered the house within with pure gold: and he [†]shut the place of the oracle with chains of gold, and covered it with gold.

22 And he overlaid all the house with gold, untill all the house was made perfect: also hee covered the [†]whole Altar, that

was before the oracle, with gold.

23 And within the oracle he made two Cherubims of [†]Olive tree, ten cubits high.

24 The wing also of the one Cherub was five cubits, and the wing of the other Cherub was five cubites: from the uttermost part of *one* of his wings unto the uttermost part of the *other* of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one size.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And he put the Cherubims within the inner house, [†]and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the middes of the house.

28 And he ^m overlaid the Cherubims with gold.

29 And he carved all the walles of the house round about with graven figures of Cherubims, and of Palm trees, and graven flowres within and without.

30 And the floore of the house he covered with gold within and without.

31 And in the entring of the oracle he made *two* doores of Olive tree: and the upper poste and side postes were five square.

32 The two doores also were of Olive tree, and he graved them with graving of Cherubims and Palme trees, and graven flowres, and covered them with gold, and laid ⁿthin gold upon the Cherubims, and upon the Palm trees.

33 And so made he for the door of the Temple, posts of Olive trees foure square.

34 But the two doors were of Firre tree, the two sides of the one door were [†]round, and the two sides of the other doore were round.

35 And he graved Cherubims, and Palm trees, and carved flowres, and covered the carved work with gold, finely wrought.

36 ¶ And he built the ^oCourt within with three rows of hewed stone, and one row of beams of Cedar.

37 In the fourth year was the foundation of the house of the Lord laid in the month of Zif:

38 And in the eleventh yeare in the month of [†]Bul, (which is the eight month) he finished the house with all the furniture thereof, and in every point: so was he seven yeare in building it.

CHAP. VII.

[†] The building of the house of Salomon. 13. The excellent workmanship of Hiram in the pieces which he made for the Temple.

Cc 2

But

† Or, gallery.

† In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the Oracle the most holy place.

* Sam. 7. 13.

† According as he promised unto Moises, Exod. 25. 22.

h Meaning unto the rooffe, which was also fied.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

† Or, wide chambers.

k That is, in the most inward place of the house.

† Ebr. he drew throu chains of gold before.

† Meaning, the Altar of incense Exod. 30. 1.

† Or, pine tree.

* Exod. 25. 20.

m For the other which Moises made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great sins.

n So that the fashion of the carved work might still appear.

† Or, folding.

a Where the Priests were, and was thus called in respect of the great court, which is called, Acts 3. 11. the porch of Salomon, where the people used to pray. p Which contained part of October, and part of November.

* Chap. 9. 10.
a After he had
built the Temple.

b For the beauty
of the place and
great abundance
of Cedar trees
that went to the
building thereof.
it was compared
to mount Leba-
non in Syria: this
house he used in
Summer for plea-
sure and recrea-
tion.

c There were as
many, and like
proportion on the
one side as on the
other, and at eve-
ry end, even three
in a row one above
another.

d Before the pillars
of the house.

e For his house,
which was at Je-
rusalem.

* Chap. 3. 1.

† Or, precious.

f Which were
rafts and stayes for
the beams to lie
upon.
† Or, spans.

g From the foun-
dation upward.

h As the Lords
house was built,
so was this:
onely the great
court of Salomons
house was unco-
vered.

† Or, Zor.

i Thus when God
will have his glo-
ry set forth, he
raiseth up men,
and giveth them
excellent gifts for
the accomplish-
ment of the same,
Exod. 31. 2. 3.

† Ebr. the second.

† Or, pommels.

BUt Salomon was building his own house *thirteen years, and * finished all his house.

2 Hee built also an house ^b called the forest of Lebanon, an hundred cubites long, and fifty cubites broad, and thirty cubites high, upon foure rows of Cedar pillars, and Cedar beames were ^c laid upon the pillars.

3 And it was covered above with Cedar upon the beames, that lay on the fourty and five pillars, fifteen in a row.

4 And the windows were in three rows, and window was ^c against window in three ranks.

5 And all the doores, and the side posts with the windows were foure square, and window was over against window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirty cubits broad, and the porch was before ^d them, even before them were thirty pillars.

7 ¶ Then hee made a porch ^e for the throne, where he judged, ^e even a porch of judgement, and it was sieled with Cedar from pavement to pavement.

8 And in his house where he dwelt, was another hall more inward then the porch which was of the same work. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like unto this porch.

9 All these were ^f of costly stones, hewed by measure, and sawed with saws within and without, from the foundation unto ^f the stones of an ^f hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubits.

11 ^g Above also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: ^h so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ⁱ Tyus.

14 He was a widows son of the tribe of Naphtali, his father being a man of Tyus, and wrought in brasse: ⁱ he was full of wisdom, and understanding, and knowledge to work all manner of work in brasse: who came to King Salomon, and wrought all his work.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eighteen cubites, and a third of twelve cubits did compass ⁱ either of the pillars.

16 And he made two ⁱ chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five

cubits, and the height of the other chapter was five cubits.

17 He made grates like networke, and ⁱ wrethen work like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So he made the pillars and two rows of pomegranates round about in the one grate to cover the chapters that were upon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after ^k lilly worke in the porch, foure cubits.

20 And the chapters upon the two pillars had also above, ^k over against the belly ^k within the networke pomegranates: for two hundred pomegranats were in the two ranks about upon ^k either of the chapters.

21 And he set up the pillars in the ^l porch of the Temple. And when he had set up the right pillar, he called the name thereof ^m Jachin: and when he had set up the left pillar, he called the name thereof ⁿ Boaz.

22 And upon the top of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten ^o Sea ten cubites wide from brim to brim, round in compass, and five cubits high, and a line of thirty cubites did compass it about.

24 And under the brim of it were knops like wilde cucumers compassing it round about, ten in one cubite, compassing the Sea ^o round about: and the two rows of knops were cast, when it was molten.

25 It stood on twelve bulls, three looking toward the North, & three toward the West, and three toward the South, and three toward the East: and the Sea stood above upon them, and all their hinder parts were inward.

26 It was ^p an hand breadth thick, and the brim thereof was like the worke of the brim of a cup with floures of Lillies: it contained two thousand ^p Baths.

27 ¶ And he made ten bases of brasse, one base was foure cubits long, and foure cubites broad, and three cubites high.

28 ¶ And the work of the bases was on this manner, They had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges, were lions, bulles and Cherubims: & upon the ledges there was a base above: and beneath the lions & buls, were additions made of thin work.

30 And every base had foure brassen wheeles, and plates of brasse: and the foure corners had ^q underfettters: under the caldron were underfettters molten at the side of every addition:

† Or, cord-like
chaines.

† As was seen
commonly
wrought in costly
porches.

† Or, round about
the middle.
† Or, beyond.

† Ebr. the second.
† Which was in
the inner court
between the
Temple and the
Oracle.
† That is, he
will establish, re-
wit, his promise
toward this house.
† That is, in
strength: mean-
ing, the power
thereof shall con-
tinue.
† So called, for
the hugeness of
the vessel.

* 2 Chron. 4. 3.

† Or, a span.

† Bath and Ephah
seeme to be both
one measure,
Ezek. 45. 11. every
Bath contained
about ten potters

† Ebr. shoulders.

q The mouth of the great base or frame entered into the chapter or pillar that bare up the caldron.

31 And the mouth of it *was* within the chapter and above *to measure* by the cubite: for the mouth thereof *was* round, made like a base, and it was a cubite and half a cubite: and also upon the mouth thereof *were* graven works, whose borders *were* four square, and not round.

32 And under the borders *were* four wheels, and the axeltrees of the wheels *joynd* to the base: and the height of a wheele *was* a cubite and halfe a cubite.

33 And the fashion of the wheels was like the fashion of a charer wheele, their axeltrees, and their naves, and their \ddagger fellows, and their spokes *were* all molten.

34 And foure underletters *were* upon the foure corners of one base: and the underletters thereof *were* of the base *it self*.

35 And in the top of the base was a round \ddagger compasse of halfe a cubite high round about: and upon the tope of the base, the ledges thereof and the borders thereof *were* of the same.

36 And upon the tables of the ledges thereof, and on the borders thereof he did grave Cherubims, lions, and palme trees, on the side of every one, and additions round about.

37 Thus made he the ten bases, *They* had all one casting, one measure, and one size.

38 ¶ Then made he \dagger ten caldrons of brasse, one caldron contained forty Baths: and every caldron *was* foure cubits, one caldron *was* upon one base throughout the ten bases.

39 And he set the bases, five on the right side of the house, and five on the left side of the house, And he set the Sea on the right side of the \dagger house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basons, and Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapters that were on the top of of two pillars, and two grates to cover the two bowles of the chapters which were upon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, even two rowes of pomegranates for every grate to cover the two bowls of the chapters, that were upon the pillars.

43 And the ten bases, and ten caldrons upon the bases.

44 And the Sea, and twelve Bulls under the Sea,

45 And pots, and besomes, and basons: and all these vessels, which \dagger Hiram made to king Salomon for the house of the Lord, were of shining brasse.

46 In the plain of Jordan did the King

cast them in the \ddagger clay between Succoth and Zarthan.

47 And Salomon left *to weigh* the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained unto the house of the Lord, the \times golden altar, and the golden table, whereon the shewbread was.

49 And the candlesticks, five at the right side, and five at the left, before the oracle of pure gold, and the floures, and the lampes, and the snuffers of gold,

50 And the bowles, γ and the hookes, and the basons, and the spoones, and the alhpannes of pure gold, and the hindges of gold for the doores of the house within, even for the most holy place, and for the doores of the house, *to wit*, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which \ast David his father had dedicated: the silver and the gold, and the vessels, and laid them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesteth the people.

¶ Then \ast king Salomon assembled the Elders of Israel, even all the heads of the tribes, the chiefe fathers of the children of Israel unto \dagger him in Jerusalem, for to \ast bring up the Arke of the Covenant of the Lord from the city of David, which is Zion.

2 And all the men of Israel assembled unto King Salomon at the feast in the moneth of \dagger Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the Priests took the Arke.

4 They bare the Ark of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring up.

5 And king Salomon and all the Congregation of Israel, that were assembled unto him, *were* with him before the Arke, offering sheep, and beeves, which could not be told, nor numbred for multitude.

6 So the \dagger Priests brought the Arke of the covenant of the Lord, unto his place, into the oracle of the house, into the most holy place, even under the wings of the Cherubims.

7 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the barres thereof above.

8 And they \dagger drew out the barres, that

C c 3

\ddagger Or, thick earth.

\times This was done according to the forme that the Lord prescribed unto Moses in Exodus.

γ Some take this for some instrument of musick.

\ast 2 Chron. 5. 1.

\ast 2 Chron. 5. 2.

\dagger Ebr. Salomon brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2 Sam. 6. 17.

\dagger Containing part of September, and part of October, in the which month they held three solemn feasts, Num. 29. 1

\dagger That is, the Kohathites, Numb. 4. 5.

\dagger They drew them onely out so farre as they might be seen, for they might not pull them altogether out, Exod. 25. 15.

r which was called the pillar, chapter, or final base, wherein the caldron stood.

\dagger To keep waters for the use of the sacrifices.

\dagger To wit, of the Temple or Sanctuary.

γ By this name also, Hiram the king of Tyros was called.

the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not ſeen without: and there they are unto this day.

^e For it is like that the enemies, when they had the ark in their hands took away the rod of Aaron and the pot with Man.

9 Nothing ^{was} in the Ark ^e ſave the two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a covenant with the children of Iſrael, when he brought them out of the land of Egypt.

* Exod. 40.34.

10 And when the prieſts were come out of the Sanctuary, the ^{*} cloud filled the houſe of the Lord,

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

* 2 Chron. 6.1.

12 Then ſpake Salomon, the Lord ^{*} ſaid, that he would dwell in the dark cloud.

13 I have built thee an houſe to dwell in, an habitation for thee to abide in for ^e ever.

^f He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

14 ¶ And the king turned his face, & bleſſed all the congregation of Iſrael: for all the congregation of Iſrael ſtood *there*.

15 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no city of all the tribes of Iſrael, to build an houſe that my Name might be there: but I have choſen ^{*} David to be over my people Iſrael.

* 2 Sam. 7.8.

17 And it was in the heart of David my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid unto David my father, whereas it was in thine heart to build an houſe unto my Name, thou diſdeſt well, that thou waſt ſo minded:

19 Nevertheſſe, thou ſhalt not build the houſe, but thy ſon that ſhall come out of thy loynes, he ſhall build the houſe unto my Name.

† Ebr. confirmed.

20 And the Lord hath [†] made good his word that he ſpake: and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the Name of the Lord God of Iſrael.

21 And I have prepared therein a place for the Ark, wherein is the ^e covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

^g The two tables wherein the articles of the covenant were written.

* 2 Chron. 6.13.

22 ¶ Then Salomon ſtood before ^{*} the altar of the Lord in the ſight of all the congregation of Iſrael, and ſtretched out his hands toward heaven,

23 And ſaid, O Lord God of Iſrael, there is no God like thee in heaven above, or in the earth beneath, thou that keepeſt covenant and mercy with thy ſervants that walk

before thee with ^h all their heart,

^h Unfainedly and without all hypocriſie.

24 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou haſt promiſed him; ſaying, ^{*} Thou ſhalt not want a man in my ſight to ſit upon the throne of Iſrael: ſo that thy children take heed to their way, that they walk before me, as thou haſt walked in my ſight.

* Chap. 2.4.

26 And now, O God of Iſrael, I pray thee, let thy word be verified, which thou ſpakeſt unto thy ſervant David my father.

27 ⁱ Is it true indeed that God will dwell on the earth? behold, the heavens, and the heavens of heavens are not able to containe thee: how much more *unable* is this houſe that I have built?

ⁱ He is raviſhed with the admiration of Gods mercies, who being incomprehenſible and Lord over all, will become familiar with men.

28 But have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to heare the cry and prayer which thy ſervant prayeth before thee this day:

29 That thine eies may be open toward this houſe, night and day, *even* toward the place whereof thou haſt ſaid, ^{*} my Name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant prayeth in this place.

* Deut. 12.11.

30 Heare thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which pray in this place, and heare thou [†] in the place of thine habitation, *even* in heaven, and when thou heareſt, have mercy.

† Or, from.

31 ¶ When a man ſhal treſpaſſe againſt his neighbour, and ^k he lay upon him an oath to cauſe him to ſwear, and [†] the ſwearer ſhal come before thine altar in this houſe,

^k To wit, ſ Judge, or neighbour. [†] Ebr. the ſworn.

32 Then hear thou in heaven, and ^l doe and judge thy ſervants, that thou condemne the wicked to bring his way upon his head, and juſtifie the righteous, to give him according to his righteouſneſſe.

^l That is, make known.

33 ¶ When thy people Iſrael ſhall be overthrown before the enemy, becauſe they have ſinned againſt thee, and turne againe to thee, and ^m confeſſe thy Name, and pray and make ſupplication unto thee in this houſe,

^m Acknowledge thy juſt judgement, and praife thee.

34 Then hear thou in heaven, and be mercifull unto the ſin of thy people Iſrael, and bring them againe unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven ſhall be ſhut up, and there ſhall be no rain, becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and turn from their ſinne, when thou doeſt afflict them,

ⁿ So that there be a drought to deſtroy the fruit of the land.

36 Then hear thou in heaven, and pardon

So that there be a drought to deſtroy the fruit of the land.

don the sin of thy servants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and give rain upon the land that thou hast given thy people to inherit.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness,

38 Then what prayer, and supplication forever shall be made of any man, or of all thy people Israel, when every one shall know the plague in his own heart, and stretch forth his hands in this house,

39 Hear thou then in heaven, in thy dwelling place, and be merciful, and do, and give every man according to all his ways, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they live in the land, which thou gavest unto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre countrey for thy names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arm) and shall come and pray in this house,

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth for unto thee: that all the people of the earth may know thy name, and feare thee as doe thy people Israel: and that they may know, that thy Name is called upon this house which I have built.

44 ¶ When thy people shall go out to battell against their enemy by the way that thou shalt send them, and shall pray unto the Lord [¶] toward the way of the city which thou hast chosen, and [¶] toward the house that I have built for thy Name,

45 Hear thou then in heaven their prayer and their supplication, and [¶] judge their cause.

46 If they sin against thee, (*for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, so that they carry them away prisoners unto the land of the enemies, either farre or near,

47 Yet [¶] if they turn againe unto their heart in the land (to the which they be carried away captives) and return and pray unto thee in the land of them that carried them away captives, saying, We have sinned, we have transgressed, and done wickedly,

48 If they turn again unto thee with all

their heart, and with all their soul in the land of their enemies, which led them away captives, and pray unto thee [¶] toward the way of their land, which thou gavest unto their fathers, and [¶] toward the city which thou hast chosen, and the house, which I have built for thy Name,

49 Then heare thou their prayer and their supplication in heaven thy dwelling place, and [¶] judge their cause,

50 And be merciful unto thy people that have sinned against thee, and unto all their iniquities (wherein they have transgressed against thee) and cause that they, which led them away captives, may have pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt, from the mids of the iron furnace.

52 Let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the Altar of the Lord, from kneeling on his knees, and stretching of his hands to heaven,

55 And stood and blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant.

57 The Lord our God be with us, as he was with our fathers, that he forsake us not, neither leave us,

58 That he may bow our hearts unto him, that we may walk in all his waies, and keep his commandments, and his Statutes, and his laws, which he commanded our fathers.

59 And these my words, which I have prayed before the Lord, be neer unto the Lord our God day and night, that he defend the cause of his servant, and the cause of his people Israel [¶] alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfect with the Lord our God to walk in his Statutes, and to keep his commandments, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of

Cc 4

peace

¶ As Daniel did, Dan. 6. 10.

¶ Or, avenge their wrong.

¶ Hee understood by faith, that God of enemies would make friends unto them that did convert unto him.

* Exod. 19. 6.

¶ Salomon is a figure of Christ, who continually is the Mediator between God and his Church.

¶ Hee concluded that man of himself is enemy unto God, and that all obedience to his Law proceedeth of his meeke mercy.

¶ Ebr. the thing of a day in his day.

* 2 Chron. 7. 4.

¶ Ebr. in the land of their gates.

¶ For such are most meet to receive Gods mercies.

¶ He meaneth such as should be turned from their idolatry, to serve the true God.

¶ That this is the true religion, wherein thou wilt be worshipped.

* Dan. 6. 10.

¶ Or, maintain their right.

* 2 Chron. 6. 36, 1 John 1. 8. 10.

¶ Or, if they repent.

¶ Though the Temple was the chiefe place of prayer, yet hee excluded not them, that being let with necessity, call upon him in other places.

peace offerings which he offered unto the Lord, *to wit*, two and twenty thousand beeves, and an hundred and twenty thousand sheep: so the king and all the children of Israel dedicated the house of the Lord.

64 The same day did the king hallow the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat-offerings, and the fat of the peace-offerings, because the ^{*}brazen Altar that was before the Lord, was too little to receive the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great congregation, even from the entering in of ²Hamath, unto the River of Egypt, before the Lord our God, ^{*}seven dayes, and seven dayes, *even* fourteen dayes.

66 And the eight day he sent the people away: and they [†]thanked the king, and went unto their tents joyous, and with glad heart, because of all the goodnesse that the Lord had done for David his servant, and for Israel his people.

CHAP. IX.

² The Lord appeareth the second time to Salomon. ¹⁷ Salomon giveth cities to Hiram. ²⁰ The Canaanites become tributaries. ²⁸ He sendeth forth a Navie for gold.

When ^{*}Salomon had finished the building of the house of the Lord, and the kings palace, and all that Salomon desired and minded to do,

2 Then the Lord appeared unto Salomon the second time, as he ^{*}appeared unto to him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house (which thou hast built) to ^{*}put my Name there for ever, and mine eyes, and mine heart shall be there perpetually.

4 And ^{*}if thou wilt walk before me, (as David thy father walked in purenesse of heart, and in righteousnesse) to do according to all that I have commanded thee, and keep my statutes, and my judgements;

5 Then will I stablish the Throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, ^{*}Thou shalt not want a man upon the Throne of Israel.

6 But if ye and your children turn away from me, and will ^bnot keep my commandments, and my Statutes (which I have set before you) but go and serve other gods, and worship them,

7 Then will I cut off Israel from the land which I have given them, and the house which I have hallowed ^{*}for my Name, will I cast out of my sight, and Israel shall be

a ^{*} proverb, and a common talke among all people.

8 Even this high House shall be ^{so}: every one that passeth by it, shall be astonished, and shall hisse, and they shall say, ^{*}Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them, therefore hath the Lord brought upon them all this evill.

10 ^{*}And at the end of twenty yeares, when Salomon had builded the two houses, the house of the Lord, and the kings palace,

11 (For the which Hiram the king of [†]Tyrus had brought to Salomon timber of Cedar, and firre-trees, and gold, and whatsoever he desired) then king Salomon gave to Hiram twenty cities in the land of [†]Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had given him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast given me, my brother? And he called them the land of [†]Cabul, unto this day.

14 And Hiram had sent the king ^dsixscore ^{*}talents of gold.

15 ¶ And this is the cause of the tribute, why king Salomon raised tribute, *to wit*, to build the house of the Lord, and his own house, and ^fMillo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the city, and gave it for a present unto his daughter Salomons wife.

17 (Therefore Salomon built Gezer, and Beth-horon the nether,

18 And Balaath and Tamor in the wilderness of the land,

19 And all the cities ^gof store, that Salomon had, even cities for charrets, and cities for horsemen, and *all* that Salomon desired and would build in Jerusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were ^hleft of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 *To wit*, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon, make tributaries unto this day.

22 But of the children of Israel did Salomon ^{*}make no bondmen: but they were men of warre, and his servants, and his Princes,

^y Before the oracle where the Ark was.

^{*2} Chron. 7. 7.

² That is, from North to South: meaning, all the country. ^a Seven dayes for the dedication, and seven for the feast. [†] Ebr. *Wesfed*.

^{*2} Chron. 7. 11.

^{*Chap.} 3. 5.

^{*Chap.} 8. 29. ^{Deut.} 12. 11.

^a If thou walk in my fear, and with-draw thy self from the common manner of men which follow their sensuality.

^{*2} Sam. 7. 12. ¹ Chron. 22. 10.

^b God declareth that disobedience against him, is the cause of his displeasure, and so of all misery.

^{*Jer.} 7. 14.

^c The world shall make of you a mocking-stock, for the vile contempt and abusing of Gods most liberal benefita. ^{*Deut.} 29. 24. ¹ Jer. 22. 8.

^{*2} Chron. 8. 11.

[†] Or. *Zor*.

[†] Or. *Gallil*.

[†] Or. *dirty*, ⁱⁿ *Zor* ^{ten}.

^d For this tribute toward the building. ^e The common talent was about three score pound weight.

^f Millo was as the Town-house, or place of assembly, which was open above.

^g Cities for his munitions of war.

^h These were bondmen, and what was required, either labour or money.

^{*Levit.} 25. 44.

ces, and his captaines, and rulers of his char-
rets, and his horsemen.

23 These were the princes of the offi-
cers, that were over Salomons work: *even*
five hundred and fifty, and they ruled the
people that wrought in the work.

24 ¶ And Pharaohs daughter came up
from the city of David, unto the house
which Salomon had built for her: then did
he build Millo.

25 And thrise a year did Salomon of-
fer burnt-offerings & peace-offerings up-
on the Altar which he built unto the Lord:
and he burnt incense upon the Altar, that
was before the Lord, when he had finished
the house.

26 ¶ Also king Salomon made a Navy
of ships in Ezeon-geber, which is beside E-
loth, at the brink of the Red-sea, in the land
of Edom.

27 And Hiram sent with the Navy his
servants that were Mariners, and had
knowledge of the Sea, with the servants of
Salomon.

28 And they came to Ophir, and fet
from thence ^kfour hundred and twenty
talents of gold, and brought it to king Sa-
lomon.

CHAP. X.

1 The queen of Sheba cometh to heare the wisdom of Salomon.
18 His royall throne. 23 His power and magnificencie.

And the ^aQueen of ^aSheba hearing the
fame of Salomon (concerning the
Name of the Lord) came to prove him
with hard questions.

2 And she came to Jerusalem with a ve-
ry great train; and camels that bare sweet
odours, and gold exceeding much, and pre-
cious stones: and she came to Salomon,
and communed with him of all that was in
her heart.

3 And Salomon declared unto her all
her questions: nothing was hid from the
king, which he expounded not unto her.

4 When the Queen of Sheba saw all Sa-
lomons wisdom, and the house that he had
built,

5 And the ^bmeat of his table, and the sit-
ting of his servants, and the order of his mi-
nisters, and their apparell, and his drinking
vessels, and his burnt-offerings, that he of-
fered in the house of the Lord, [†]she
was greatly astoned.

6 And she said unto the king, It was a
true word that I heard in mine own land of
thy sayings, and of thy wisdom.

7 Howbeit I beleevd not this report till
I came, and had seen it with mine eyes: but
lo, the one half was not told me: for thou
hast more wisdom and prosperity, then I
have heard by report.

8 Happy are thy men, happy are these

thy servants, which stand ever before thee,
and hear thy ^cwisome.

9 Blessed be the Lord thy God, which
^dloved thee, to set thee on the Throne of
Israel, because the Lord loved Israel for e-
ver, and made thee king to do ^eequity and
righteousnesse.

10 And she gave the king sixscore ta-
lents of Gold, and of sweet odours exceed-
ing much, and precious stones. There
came no more such abundance of sweet o-
dours, as the Queen of Sheba gave to king
Salomon.

11 The Navy also of Hiram (that caried
gold from Ophir) brought likewise great
plenty of ^{*}Almuggim trees from Ophir,
and precious stones.

12 And the king made of the Almuggim
trees, pillars for the house of the Lord, and
for the kings palace, and made harps and
psalteries for fingers. There came no more
such Almuggim trees, nor were any more
seen unto this day.

13 And king Salomon gave unto the
Queen of Sheba whatsoever she would ask,
besides that, which Salomon gave her [†]of
his kingly liberality: so she returned and
went to her own countrey, ^{both} she, and her
servants.

14 ¶ Also the weight of gold, that came
to Salomon in one year, was six hundred
threescore and six ^{*}talents of gold,

15 Besides that ^{he} had of merchant men,
and of the merchandises of them that sold
spices, and of all the kings of Arabia, and of
the princes of the ^fcountrey.

16 And king Salomon made two hun-
dred targets of beaten gold, six hundred
Shekels of gold went to a target:

17 And three hundred shields of beaten
gold, three pound of gold went to one
shield: and the king put them in the ^{*}house
of the wood of Lebanon.

18 ¶ Then the king made a great throne
of Ivory, and covered it with the best gold.

19 And the throne had six steps, and the
top of the throne ^{was} round behinde, and
there were ^gstais on either side on the place
of the throne, and two Lions standing by the
stais.

20 And there stood twelve Lions on the
six steps on either side: there was not the
like made in any kingdome.

21 And all king Salomons drinking ves-
sels ^{were} of gold, and all the vessels of the
house of the wood of Lebanon ^{were} of pure
gold, none ^{were} of silver: for it was nothing
esteemed in the dayes of Salomon.

22 For the king had on the sea the navy
of Tharshish with the navy of Hiram; once
in three year came the navy of ^hTharshish,
and brought gold and silver, Ivory, and
Apes, and Peacocks.

^c But much more
happy are they
which hear the
wisdom of God
revealed in his
word.
^d It is a chief sign
of Gods favour,
when godly and
wise rulers sit in
the Throne of Ju-
stice.
^e This is the cause
why kings are ap-
pointed.

^{*} 2 Chron. 9. 10.

[†] Ebr. by the hand
of the King.

^{*} Exod. 25. 39.

^f To wit of Ara-
bia, which for the
great abundance
of all things, was
called happy.

^{*} Chap. 7. 2.

^g As the chaire
bows, or places to
lean upon.

^h By Tharshish
is meant Cilicia,
which was abun-
dant in variety of
precious things.

ⁱ The overseers of
Salomons works
were divided into
three parts: The
first contained
3300, the second
300, and the third
350, which were
Israelites: so here
are contained the
two last parts,
which make 550.
Look more
² Chron. 8. 10.

^k In these Chron.
8. 18. is made men-
tion of thirty
more, which seem
to have been em-
ployed for their
charges.

^{*} 2 Chron. 9. 1.
Math. 12. 42.
Luke 11. 31.
^a Josephus faith,
that she was queen
of Ethiopia, and
that Sheba was the
name of the chief
city of Meroe,
which is an Island
of Nilus.

^b That is, the
whole order, and
made of his house.

[†] Ebr. there was no
more spirit in her.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to hear his wisdom, which God had put in his heart,

25 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses, and mules, from year to year.

26 Then Salomon gathered together * chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, & with the king at Jerusalem.

* 2 Chron. 1. 14.

27 And the king † gave silver in Jerusalem as stones, and gave cedars as the wilde figtrees that grow abundantly in the plain.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‡ the kings merchants received the linnen for a price.

29 There came up and went out of Egypt some chariot, worth six hundred shekels of silver: that is, one horse, an hundred and fifty. And thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their † means.

† Ebr. hands.

CHAP. XI.

* Salomon hath a thousand wives and concubines, which bring him to idolatry. 14. His God raiseth up adversaries against him. 43 He dieth.

* Dent. 17. 17. a Which were idolaters.

But King Salomon loved * many a outlandish women: both the daughter of Pharaoh, & the women of Moab, Ammon, Edom, Zidon, and Heth,

* Exod. 34. 16.

2 Of the nations whereof the Lord had said unto the children of Israel, * Go not ye in to them, nor let them come in to you: for surely they will turn your hearts after their gods: to them, I say, did Salomon joyn in love.

† Or, Queens. b To whom appertained no dowry.

3 And he had seven hundred wives, that were ‡ princesses, and three hundred concubines, and his wives turned away his heart.

c He served not God with a pure heart.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not c perfect with the Lord his God, as was the heart of David his father.

* Iudg. 2. 13.

5 For Salomon followed * Ashtarothe god of the Zidonians, and d Milcom the abomination of the Ammonites.

d Who was also called Molech, ver. 7. read 2 Kings 23. 10.

6 So Salomon wrought wickedness in the sight of the Lord, but continued not to follow the Lord, as did David his father.

e Thus the Scripture termeth whatsoever man doth reverence and serve as God.

7 Then did Salomon build an high place for Chemosh, the abomination of Moab, in the mountain that is over against Jerusalem, and unto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish

wives, which burnt incense and offered unto their gods.

9 Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared unto him twice,

* Cap. 3. 5. and 9. 3.

10 And had given him a * charge concerning this thing, that he should not follow other gods: but he kept not that, which the Lord had commanded him.

* Chap. 6. 12.

11 Wherefore the Lord said unto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) * I will surely rent the kingdom from thee, and will give it to thy servant.

f That thou hast forsaken me, and worshipped idols. * Chap. 12. 15.

12 Notwithstanding in thy dayes I will not do it, because of David thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, but will give one tribe to thy sonne, because of David my servant, and because of Jerusalem which I have chosen.

g Because the tribe of Judah and Benjamin had their possessions mixed they are here taken as one tribe.

14 ¶ Then the Lord stirred up an adversary unto Salomon, even Hadad the Edomite, of the kings h seed, which was in Edom

h Of the king of Edoms stock. * 2 Sam. 8. 14.

15 * For when David was in Edom, and Joab the captain of the host had smitten all the males in Edom, and was gone up to bury the i slain,

i Of the Edomites

16 (For six moneths did Joab remain there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad k fled, and certain other Edomites of his fathers servants with him, to go into Egypt, Hadad being yet a little childe.

k Thus God reserved this idolater to be a scourge to punish his peoples finnes.

18 And they arose out of Midian, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an house, & appointed him victuals, and gave him land.

19 So Hadad l found great favour in the sight of Pharaoh, and he gave him to wife the sister of his own wife, even the sister of Tahpenes the queen.

l God brought him to honour, that his power might be made able to compile his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weined in Pharaohs house: and Genubath was in Pharaohs house among the sons of Pharaoh.

21 And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 But Pharaoh said unto him, What hast thou lacked with me, that thou wouldest thus go to thine own country? And he answered, Nothing, but in any wise let me go.

23 ¶ * And God stirred him up another adver-

* 2 Sam. 8. 3.

^m When David had discomfited Hadadezer and his army.

adversary, Rezon the sonne of Eliada, which ^m fled from his lord Hadadezer king of Zobah.

ⁿ To wit, the men whom he had gathered unto him.

24 And he gathered men unto him, and had been captain over the company, when David slew them. And they went to Damascus, and dwelt there, ⁿ and they made him king in Damascus.

25 Therefore was he an adversary to Israel all the dayes of Salomon: besides the evill that Hadad *did*, he also abhorred Israel, and reigned over Aram.

^{* 1 Chron. 13. 6.}

26 ¶ ^{*} And Jeroboam the son of Nebat an Ephrathite of Zereda Salomons servant (whose mother was called Zervah a widow) lift up his hand against the king.

27 And this was the cause that he lift up his hand against the king, *When* Salomon built Millo, he repaired the broken places of the city of David his father.

^o He was overseer of Salomons works for the tribe of Ephraim and Manassah.

28 And this man Jeroboam was a man of strength and courage, and Salomon seeing that the young man was meet for the work, he made him ^o overseer of all the labour of the house of Joseph.

29 And at that time when Jeroboam went out to Jerusalem, the Prophet Ahijah the Shilonite found him in the way, having a new garment on him, and they two were alone in the field.

^p By these visible signes the Prophets would more deeply print their message into their heart, to whom they were sent.

30 And Ahijah caught the new garment that was on him, and ^p rent it in twelve pieces,

31 And said to Jeroboam, Take unto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will give ten tribes to thee.

32 But he shall have one tribe for my servant Davids sake, and for Jerusalem the city which I have chosen out of all the tribes of Israel:

33 Because they have forsaken me, and have worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and have not walked in my wayes (^q to do right in mine eyes, and my statutes, and my laws) as *did* David his father.

^q Or so do that, that please me.

34 But I will not take the whole kingdome out of his hand: for I will make him prince al his life long for David my servants sake, whom I have chosen, *and* who kept my commandments and my statutes.

^{* Chap. 12. 15.}

35 ^{*} But I will take the kingdome out of his sons hand, and will give it unto thee, *even* the ten tribes.

36 And unto his sonne will I give one tribe, that David my servant may have a sight alway before me in Jerusalem, the city, which I have chosen me, to put my name there.

^q He hath respect unto the Messiah, which should be the Bright star that should shine through all the world.

37 And I will take thee, and thou shalt

reigne, [†] even as thine heart desireth, and shalt be king over Israel.

[†] Ebr. in all thine heart.

38 And if thou hearken unto all that I command thee, and wilt walk in my wayes, & do right in my sight, to keep my statutes and my commandments, as David my servant did, then will I be with thee, and build thee a sure house, as I built unto David, and will give Israel unto thee.

39 And I will for [†] this afflict the seed of David, [†] but not for ever.

[†] For this idolatry that Salomon had committed. [†] For the whole spiritual kingdome was restored in Messiah.

40 ¶ Salomon fought therefore to kill Jeroboam, and Jeroboam arose, and fled into Egypt unto Shishak king of Egypt, and was in Egypt untill the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, and his wisdom, are they not written in the [†] book of the acts of Salomon?

[†] which book, as is thought, was lost in their captivity.

42 The time that Salomon reigned in Jerusalem over all Israel, was ^{*} forty year.

^{* 2 Chron. 9. 30.}

43 And Salomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

¹ Rehoboam succeedeth Salomon. ² He refuseth the counsell of the Ancient. ²⁰ Jeroboam reigneth over Israel. ²¹ God commandeth Rehoboam not to fight. ²³ Jeroboam maketh golden calves.

And ^{*} Rehoboam went to Shechem: ^{*} for all Israel were come to Shechem, to make him king. ^{* 2 Chron. 10. 1.}

2 And when Jeroboam the son of Nebat heard of it (who was yet in Egypt, ^{*} whither Jeroboam had fled from king Salomon, and [†] dwelt in Egypt)

^{* Chap. 11. 40.}

[†] Or, returned from Egypt.

3 Then they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our ^{*} yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke which he put upon us, ^{*} lighter, and we will serve thee.

^{* Chap. 4. 7.}

5 And he said unto them, Depart ye for three dayes, then come againe to me. And the people departed.

^a Oppresse us not with too great charges which we are not able to sustain.

6 And king Rehoboam took counsell with the old men that [†] had stood before Salomon his father, while he yet lived, and said, What counsell give yee, that I may make an answer to this people?

[†] Or, had been of his ancient counsellors.

7 And they spake unto him, saying, If thou be a ^b servant unto this people this day, and serve them, and answer them, and speak kind words to them, they will be thy servants for ever.

^b They shewed him that there was no way to win the peoples hearts, but to grant them their just petitions.

8 But he forsook the counsell that the old men had given him, and asked counsell of the young men that had been brought up with him, and waited on him.

9 And

^c There is nothing harder for them, that are in authority, then to bridle their affections, & follow good counsell.

9 And he said unto them, ^c What counsell give ye, that we may answer this people, which have spoken to me, saying, Make the yoke, which thy father did put upon us, lighter?

10 Then the young men that were brought up with him, spake unto him, saying, Thus shalt thou say unto this people, that have spoken unto thee, and said, Thy father hath made our yoke heavy, but make thou it lighter unto us: *even* thus shalt thou say unto them, My [†] least part shall be ^d bigger then my fathers loines.

[†] Or, little finger. ^d I am much more able to keep you in subjection then my father was.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heavier: my father hath chastised you with rods, but I will correct you with [†] scourges.

[†] Or, Scorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had ^e appointed, saying, Come to me again the third day.

^e The people declare their obedience in this, that they would attempt nothing before the king had given them just occasion.

13 And the king answered the people sharply, and left the old mens counsell that they gave him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods; but I will correct you with scourges.

[†] Or, the Lord was the cause.

15 And the king hearkened not unto the people: for [†] it was the ordinance of the Lord, that he might perform his saying, which the Lord had spoken by ^{*} Ahijah the Shilonite unto Jeroboam the sonne of Nebat.

^{*} Chap. 11. 11.

16 So when all Israel saw that the king regarded them not, the people answered the king, saying, What portion have we in ^f David? We have none inheritance in the sonne of Ithai. To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

^f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare

17 Howbeit over the children of Israel, which dwelt in the cities of Judah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then king Rehoboam [†] made speed to get him up to his charet, to flee to Jerusalem.

[†] Ebr. strengthened himself.

19 And Israel rebelled against the house of David unto this day.

^g By the just judgment of God, for Salomons finnes.

20 ¶ And when all Israel had heard that Jeroboam was come againe, they sent and called him unto the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah ^{*} onely.

^{*} Chap. 11. 13.

21 And when Rehoboam was come to Jerusalem, he ^h gathered all the house of

^h For as yet he perceived not that the Lord had so appointed it.

Judah, with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome again to Rehoboam the sonne of Salomon.

22 ^{*} But the word of God came unto Shemajah the ⁱ man of God, saying,

^{*} 2 Chron. 11. 14. ⁱ That is, the Prophet.

23 Speak unto Rehoboam the sonne of Salomon king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying,

24 Thus saith the ^k Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

^k Who of his judgement will punish the trespasses, and of his mercy spare the innocent people.

25 ¶ Then Jeroboam built Shechem, in mount Ephraim, and dwelt therein, and went from thence, and built Peniel.

26 And Jeroboam thought in his heart, Now shall the kingdome return to the house of David.

27 If this people go up and do sacrifice in the house of the Lord ^l at Jerusalem, then shall the heart of this people return again unto their lord, *even* to Rehoboam king of Judah: so shall they kill me, and go again to Rehoboam King of Judah.

^l He feared lest his people should have by this means been enticed to rebel against him.

28 Whereupon the king took counsell, and made two calves of gold, and said unto them, ^m It is too much for you to go up to Jerusalem: behold, O Israel, thy gods, which brought thee up out of the land of Egypt.

^m So crafty are the carnall persuasions of Princes, when they will make a religion to serve to their appetites.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sin: for the people went (because of the one) *even* to Dan.

31 Also he made an ⁿ house of high places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

ⁿ That is, a temple, where altars were built for idolatry.

32 And Jeroboam made a feast the ^o fifteenth day of the eighth moneth, like unto the feast that is in Judah, and offered on the altar. So did he in Beth-el, and offered unto the calves that he had made: and he placed in Beth-el the priests of the high places, which he had made.

^o Because he would the more binde the peoples devotion to his idolatry, he made new holy day, besides those that the Lord had appointed in the Law.

33 And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eighth moneth, (*even* in the moneth which he had forged of his own heart) and made a solemn feast unto the children of Israel: and he went up to the altar to burn incense.

CHAP. XIII.

¹ Jeroboam is reprehended of the Prophet. ⁴ His hand drieth up. ¹⁵ The Prophet is seduced, ²⁴ and is killed of a Lion. ³³ The obstinacy of Jeroboam.

And

^a That is, a Prophet.

^b Northward, that was called Luz in Benjamin, but another of that name.

^{* 2 King. 23. 17.}

^c By this signe ye shall know that the Lord hath sent me. [†] Or, he poured out.

^d The wicked rage against the Prophets of God, when they declare them Gods judgments.

[†] Ebr, mouth.

^e Though the wicked humble themselves for a time, when they feel Gods judgments, yet after they returne to their old malice, and declare that they are but vile hypocrites.

[†] Or, take sustenance.

[†] Or, hee charged me; [†] or, an Angel. ^f Seeing hee had the expresse word of God, hee ought not to have declined therefrom, neither for the perswasion of man nor Angel.

[†] Ebr, looked.

And behold, there came ^a a man of God out of Judah (by the commandment of the Lord) unto ^b Beth-el, and Jeroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandment of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne unto the house of David, ^{*} Josiah by name, and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and they shall burn mens bones upon thee.

3 And he gave a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are upon it, shall [†] fall out.

4 And when the king had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, ^d Lay hold on him: but his hand which he put forth against him, dried up, and he could not pull it in again to him.

5 The altar also clave asunder, and the ashes fell out from the altar, according to the signe, which the man of God had given by the [†] commandment of the Lord.

6 Then the king answered and said unto the man of God, I ^e beseech thee, pray unto the Lord thy God, and make intercession for mee, that mine hand may be restored unto mee. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the king said unto the man of God, Come home with me, that thou mayest [†] dine, and I will give thee a reward.

8 But the man of God said unto the king, If thou wouldest give mee half thine house, I would not go in with thee, neither would I eat bread, nor drink water in this place.

9 Forso [†] was it charged mee by the word of the Lord, saying, ^f Eat no bread, nor drink water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that hee came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken unto the king, told they their father.

12 And their father said unto them, What way went he? and his sons [†] shewed him what way the man of God went, which came from Judah.

13 And he said unto his sonnes, Saddle mee the asse, Who saddled him the asse, and be rode thereon,

14 And went after the man of God, and found him sitting under an oake: and he said unto him, Art thou the man of God that camest from Judah? And hee said, [†] Yea.

15 Then he said unto him, ^g Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in with thee, neither will I eat bread, nor drinke water with thee in this place.

17 For it was charged mee by the word of the Lord, saying, Thou shalt eat no bread, nor drink water there, nor turne againe to goe by the way that thou wentest.

18 And he said unto him, I am a Prophet also as thou art, and an ^h Angel spake unto me by the word of the Lord, saying, Bring him again with thee into thine house, that he may eat bread, and drink water: [†] but he lied unto him.

19 So he went again with him, and did eat bread in his house, and drank water.

20 And as they sat at the table, the word of the Lord came unto the Prophet, that brought him again.

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, ⁱ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest back again, and hast eaten bread, and drunk water in the place (where of he did say unto thee, Thou shalt eat no bread nor drinke any water) thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread and drunke, hee saddled him the asse, to wit, to the Prophet whom hee had brought again.

24 And when hee was gone, ^k a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps: and they came and told it in the town where the old Prophet dwelt.

26 And when the Prophet that brought him back again from the way, heard thereof, hee said, It is the man of God, who hath beene disobedient unto the commandment of the Lord: therefore the Lord hath delivered him unto the Lyon, which hath rent him, and slain him, according to the word of the Lord, which he spake unto him.

[†] Ebr, I am.

^g This hee did of a simple mind, thinking it his duty to declare friendship to a Prophet.

^h His fault is here double: first, in that that he suffereth not the Prophet to obey Gods expresse commandment and next, that hee fainteth to have a revelation to the contrary.

ⁱ God would reprove his folly by him, who was the occasion to bring him into error.

^k By this fearful example, God setteth forth how dangerous a thing it is for men to be have themselves coldly, or deceitfully in their charge, whereunto God hath called them.

27 ¶ And he spake to his sons, saying, Saddle me the asse. And they saddled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had^l not eaten the bodie, nor torne the asse.

^l To declare that this was only the judgement of God: for if the Lyon had done it for hunger, hee would also have devoured the body.

29 And the Prophet took up the body of the man of God, and laid it upon the asse, and brought it again: and the old Prophet came to the citie, to lament and bury him.

^m Which hee had prepared for himselfe.

30 And he laid his body in his^m owne grave, and they lamented over him, saying, Alas, my brother.

31 And when hee had buried him, hee spake to his sons, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lord against the Altar that is in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to passe.

ⁿ So the wicked profit not by Gods threatenings, but goe backward, and become worse & worse, 2. Tim. 3. 13

33 *Howbeit* after this, Jeroboam^a converted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the high places: Who would, might † consecrate himself, and be of the Priests of the high places.

† Ebr. fill his hand

34 And this thing turned to sin unto the house of Jeroboam, even to root it out, and destroy it from the face of the earth.

CHAP. XIV.

² Jeroboam sendeth his wife disguised to Ahijah the Prophet, who declareth unto him the destruction of his house. ²² Iudah is punished by Shishak.

AT that time Ahijah the son of Jeroboam fell sick.

^a His owne conscience bare him witness, that the Prophet of God would not satisfie his affections, which was a wicked man.

* Chap. 11. 31.

† Ebr. in thine hand
b According to the custom, when they went to aske counsel of Prophets, 1. Sam. 9. 7.
‡ Or, wafers.

2 And Jeroboam said unto his wife, Up, I pray thee,^a and disguise thy self, that they know not that thou art the wife of Jeroboam, and go to Shiloh: for there is Ahijah the Prophet, which told me * that I should bee king over this people,

3 And take † with^b thee ten loaves and ‡ cracknels, and a bottel of honie, and go to him: hee shall tell thee what shall become of the young man.

4 And Jeroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

† Ebr. eyes stood,

5 Then the Lord said unto Ahijah, Behold, the wife of Jeroboam commeth to aske a thing of thee for her son, for hee is sick: thus and thus shalt thou say unto her: for when she commeth in, she shall faine her self to be^c another.

^c Then the wife of Jeroboam.

9 Therefore when Ahijah heard the sound of her feet as she came in at the door, he said, Come in, thou^d wife of Jeroboam: why fainest thou thus thy selfe to bee another? I am sent to thee with heavy tidings.

^d For God often times discloseth unto his the craft and subtiltie of the wicked.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I have exalted^e thee from among the people, and have made thee Prince over my people Israel,

^e which was but a servant.

8 And have rent the kingdome away from the house of David, and have given it thee, and thou hast not been as my servant David, which kept my commandments, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done evill above all that were before thee (for thou hast gone and made thee other gods, and^f molten images, to provoke me, and hast cast me behinde thy back)

^f To wit, two calves.

10 Therefore behold, I wil bring evill upon the house of Jeroboam, and will cut off from Jeroboam him that^{*} pisseth against the wall, as well him that^h is shut up, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung, till it be all gone.

* Chap. 21. 21. &
2. King. 9. 8.
g Every male even to the dogs, 1. Sam. 25. 21.
h As well him that is in the strong hold, as him that is abroad.

11 The dogs shall eat him of Jeroboams^{stock} that dieth in the city, & the fowls of the ayre shall eat him that dieth in the field: for the Lord hath said it.

ⁱ They shall lack the honour of buriall in token of Gods malediction.

12 Up therefore and get thee to thine house: for when thy feet enter into the citie, the childe shall die.

13 And all Israel shall mourn for him, and burie him: for hee onely of Jeroboam shall come to the grave, because in him there is found^k some goodnes toward the Lord God of Israel in the house of Jeroboam.

^k In the midst of the wicked, God hath some, on whom hee doeth bestow his mercies.

14 Moreover, the Lord shall stirre him up a king over Israel, which shall destroy the house of Jeroboam in that day: what? yea, even now.

^l The Lord wil begin to destroy it out of hand.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and he shall weed Israel out of this good land, which hee gave to their fathers, and shall scatter them beyond the^m river, because they have made them groves, provoking the Lord to anger.

^m Meaning, Euphrates.

16 And he shall give Israel up, because of the finnes of Jeroboam, who did sin, andⁿ made Israel to sin.

ⁿ The people that not bee excused when they do evil at the commandment of their governors.

17 ¶ And Jeroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the Prophet.

19 And the rest of Jeroboams acts, how hee warred, and how hee reigned, behold, they are written in the book of the Chronicles of the Kings of Israel.

20 And the dayes which Jeroboam reigned

⁴ The Lord smote him that hee died. ¹ Chro. 13. 20.

reigned, were two and twenty yeares: and hee slept with his fathers, and Nadab his son reigned in his stead.

⁶ And died before Jeroboam about four yeares.

21 ¶ Allo Rehoboam the son of Salomon reigned in Judah. Rehoboam was one and fourty yeare old, when hee began to reigne, and reigned seventeen year in Jerusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

⁸ Or, hee did all that their fathers had done by their finnes.

22 And Judah wrought wickednesse in the sight of the Lord: and they provoked him more with their sins, which they had committed, then all that which their fathers had done.

23 ¶ For they also made them high places, and images, and groves on every high hill, and under every greentree.

⁹ Where idolatrie reigneth, all horrible vices are committed, till at length Gods just judgement destroy them utterly.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift year of King Rehoboam, Shilhak King of Egypt came up against Jerusalem,

¹⁰ Chap. 10. 16.

26 And took the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them unto the hands of the chief of the guard, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the guard bare them, and brought them again into the guard chamber.

¹¹ Which books were called the books of Shemajah and Iddo the Prophets.

¹² Chron. 12. 15. ¹³ That is, all the dayes of Rehoboams life.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was warre between Rehoboam and Jeroboam continually.

31 And Rehoboam slept with his fathers, & was buried with his fathers in the citie of David: his mothers name was Naamah an Ammonite. And Abijam his son reigned in his stead.

¹⁴ Whose idolatry Rehoboam her son followed.

C H A P. XV.

¹ Abijam reigneth over Iudah. ² Afa succeedeth in his room. ³ The battell between Afa and Baasha. ⁴ Isephaphat succeedeth Afa. ⁵ Nadab succeedeth Jeroboam. ⁶ Baasha killeth Nadab.

⁷ 2. Chron. 11. 22.

And in the eighteenth yeare of King Jeroboam the son of Nebat, reigned Abijam over Judah.

2 Three yeare reigned hee in Jerusalem, and his mothers name was Maachah the daughter of Abisalom.

⁸ Some think that this was Abisalom, Salomons son.

3 And he walked in all the finnes of his father, which he had done before him: and his heart was not perfit with the Lord his

God, as the heart of David his father.

4 But for Davids sake did the Lord his God give him a light in Jerusalem; and set up his sonne after him, and established Jerusalem:

⁵ Meaning, a son to reigne over Iudah.

5 Because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, save only in the matter of Uriah the Hittite.

⁶ 2. Sam. 11. 4. and 12. 9.

6 And there was warre between Rehoboam and Jeroboam, as long as hee lived.

7 The rest also of the actes of Abijam, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? there was also warre betweene Abijam, and Jeroboam.

⁸ 1. Chron. 13. 3

8 And Abijam slept with his fathers, & they buried him in the citie of David: and Afa his son reigned in his stead.

9 ¶ And in the twentieth yeare of Jeroboam King of Israel, reigned Afa over Judah.

¹⁰ 2. Chron. 14. 1.

10 Here reigned in Jerusalem one and forty yeare, and his mothers name was Maachah the daughter of Abisalom.

¹¹ That is, his grand mother, as David is oft time, called father of them, whose grandfather hee was.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he took away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maachah his mother also from her estate, because she had made an idole in a grove: and Afa destroyed her idoles, and burnt them by the brook Kidron.

¹⁴ Neither kinred nor authoritie ought to bee regarded, when they blaspheme God, and become idolaters, but must be punished. ¹⁵ 2. Chron. 15. 16.

14 But they put not down the high places. Nevertheless Afas heart was upright with the Lord all his dayes.

¹⁶ For in that, that hee suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated unto the house of the Lord, silver and gold, and vessels.

16 ¶ And there was war between Afa and Baasha King of Israel all their dayes.

17 Then Baasha King of Israel went up against Judah, and built Ramah, so that he would let none go out or in to Afa King of Judah.

¹⁸ Of the same purpose that Jeroboam did, because the people should not go up to Jerusalem, lest they should follow Afa.

18 Then Afa took all the silver and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and delivered them into the hands of his servants, and King Afa sent them to Ben-hadad, the son of Tabrimon, the sonne of Hezion king of Syria, that dwelt at Damascus, saying,

¹⁹ 2. Chron. 16. 2. ²⁰ Or, Syria.

19 There is a covenant between me and thee, and between my father & thy father: behold, I have sent unto thee a present of silver, and gold: come, break thy covenant with Baasha king of Israel; that hee may depart from mee.

²¹ Add verbum no longer.

C H A P. X V I.

*1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Abah
marriah Jezebel. 34 Jericho is built again.*

THen the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 ^a Forasmuch as I exalted thee out of the dust, and made thee captain over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me with their finnes,

^a Thus spake Jehu to Baasha in the Name of the Lord.

3 Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make ^b thine house like the ^c house of Jeroboam the son of Nebat.

^b Meaning, the house of Baasha.
^c Chap. 15. 29.
^d Chap. 14. 11.

4 ^{*} He that dieth of Baashas stock in the citie, him shall the dogs eat: and that man of him which dieth in the fields, shall the fowles of the aire eat.

5 And the rest of the acts of Baasha, and what he did, and his [†] power, are they not written in the book of the ^{*} Chronicles of the kings of Israel?

[†] Or, valiantly.
^{*} 2 Chron. 16. 1.

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And ^e also by the hand of Jehu the son of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should bee like the house of Jeroboam, even for all the wickednes that hee did in the sight of the Lord, in provoking him with the work of his hands, and because he killed ^d him.

^e That is, the Prophet did his message.

8 ¶ In the six and twentie year of Afa king of Judah, began Elah the son of Baasha to reigne over Israel in Tirzah, and reigned two years.

^d Meaning, Nadab Jeroboams sonne.

9 And his servant Zimri, captain of half his charrets, conspired against him, as he was in Tirzah ^e drinking, till he was drunken in the house of Arza, steward of his house in Tirzah.

^e The Chaldei hath thus, Drink, ing till hee was drunken, in the temple of Arza the idole, by his house in Tirzah.

10 And Zimri came and smote him, and killed him, in the seven and twentie year of Afa king of Judah, and reigned in his stead.

11 ¶ And when hee was king, and sat on his throne, he slew all the house of Baasha, not leaving thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy al the house of Baasha, according to the word of the Lord which he spake against Baasha, by the hand of Jehu the ^f Prophet,

^f Both Hanani his father, and hee were Prophets.

13 For al the sins of Baasha, and the sins of Elah his son, which they sinned, and made Israel to sin, and provoked the Lord God of Israel with their vanities.

14 And the rest of the Acts of Elah, and al that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In

20 So Benhadad hearkened unto king Afa, and sent the captains of the hostes, which hee had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard therof, he left building of Ramah, & dwelt in Tirzah.

[†] Or, made a proclamation.
[†] Ebr. pure innocent.

22 Then King Afa [†] assembled all Judah, [†] none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and al his might, and al that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Iudah? but in his old age hee was diseased in his ^h feet.

^h Hee had the gout, and put his trust rather in Physicians then in the Lord, 2. Chron. 16. 12.
ⁱ His great grandfather.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of David his father. And Jehoshaphat his son reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne over Israel the second year of Afa king of Judah, and reigned over Israel two year:

26 And hee did evil in the sight of the Lord, walking in the way of his father, & in his sin wherewith he made Israel to sin.

27 And Baasha the son of Ahijah of the house of Issachar conspired against him, & Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and al Israel laid siege to Gibbethon.

28 Even in the third year of Afa king of Judah did Baasha slay him, and reigned in his stead.

^k So God stirred up one tyrant to punish the wickednesse of another.

^{*} Chap. 14. 10.

29 And when he was King, hee ^{*} smote al the house of Jeroboam, he left none alive to Jeroboam, untill he had destroyed him, according to the ^{*} word of the Lord, which he spake by his servant Ahijah the Shilonite,

30 Because of the finnes of Jeroboam which he committed, and wherewith hee made Israel to sinne, by his ^l provocation, wherewith he provoked the Lord God of Israel.

^l By causing the people to commit idolatry with his calves, and so provoking God to anger.

31 And the residue of the Actes of Nadab, and al that he did, are they not written in the book of the Chronicles of the kings of Israel?

32 And there was warre between Afa and Baasha king of Israel, all their dayes.

33 In the third year of Afa king of Judah, began Baasha the sonne of Ahijah to reigne over al Israel in Tirzah, and reigned foure and twenty years.

^m Which was the place where the kings of Israel remained.

34 And he did evil in the sight of the Lord, walking in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

15 ¶ In the seven and twentieth year of Aſa king of Judah, did Zimri reigne ſeven dayes in Tirzah, and the people was then in campe againſt Gibbethon, which belonged to the Philiftims.

^g The ſiege had continued from the time of Nadab, Ieroboams ſon.

16 And the people of the hoſte heard ſay, Zimri hath conſpired, & hath alſo ſlain the king: Wherefore all Iſrael made Omri the captain of the hoſte, king over Iſrael that ſame day, even in the hoſte.

17 Then Omri went up from Gibbethon, and all Iſrael with him, and they beſieged ^h Tirzah.

^h Whereby Zimri kept himſelf in hold.

18 And when Zimri ſaw, that the citie was taken, hee went into the palace of the Kings houſe, and [†] burnt himſelfe, and the Kings houſe with fire, and ſo died;

19 For his finnes which he ſinned, in doing that which is evill in the ſight of the Lord, in walking in the way of Ieroboam, and in his fins which hee did, cauſing Iſrael to ſinne.

20 And the reſt of the acts of Zimri, and his treaſon that he wrought, are they not written in the Booke of the Chronicles of the Kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: for ⁱ halfe the people followed Tibni the ſonne of Ginath to make him king, and the other half followed Omri.

ⁱ That is, the people which were not at the ſiege of Gibbethon; for there they had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 In the one and thirtieth year of Aſa king of Judah began Omri to reigne over Iſrael, and reigned twelve year. Six year reigned he in Tirzah.

[†] Or, Shemer.

24 And he bought the mountain [‡] Samaria of one Shemer for two talents of ſilver, and built in the mountain, and called the name of the citie, which he built, after the name of Shemer, lord of the mountain, Samaria.

25 But Omri did evill in the eyes of the Lord, and did ^{*} worſe then al that were before him.

^{*} For ſuch is the nature of Idolatry, that the ſuperſtition thereof doeth dayly increaſe, and the elder it is, the more abominable it is before God and his Church.

26 For he walked in all the way of Ieroboam the ſon of Nebat, and in his finnes wherewith he made Iſrael to ſinne, in provoking the Lord God of Iſrael with their vanities.

27 And the reſt of the acts of Omri, that he did, and his ſtrength that he ſhewed, are they not written in the book of the Chronicles of the kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in ¹ Samaria: and Ahab his ſon reigned in his ſtead.

¹ Hee was the firſt King that was buried in Samaria, after that the Kings houſe was burnt in Tirzah.

29 Now Ahab the ſon of Omri began to reign over Iſrael, in the eight & thirtieth year of Aſa king of Judah: and Ahab the

ſon of Omri reigned over Iſrael in Samaria two and twentieth year.

30 And Ahab the ſonne of Omri did worſe in the ſight of the Lord, then all that were before him.

31 For was it a light thing for him to walk in the ſins of Ieroboam the ſonne of Nebat, except he tooke Jezebel alſo the daughter of Eth-baal king of the Zidonians to ^m wife, and went and ſerved Baal, and worſhipped him?

^m By whoſe means he fell to al wicked and ſtrange idolatry, and cruel perſecution.

32 Alſo he reared up an altar to Baal in the houſe of Baal, which hee had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Iſrael more then all the kings of Iſrael that were before him.

34 In his dayes did Hiel the Bethelite build ⁿ Jericho: hee layd the foundation thereof in Abiram his eldeſt ſon, and ſet up the gates thereof in his yongeſt ſon Segub, according to the word of the Lord which he ſpake [†] by Joſhua the ſon of Nun.

ⁿ Read Iſaiah 6. 26

[†] Ebr. by the hand of Joſhua.

CHAP. XVII.

¹ Elijah forewarneth of the famine to come. ⁴ He is fed of ravens. ⁹ He is ſent to Zarephath, where hee reſtoreth his hoſteſſe ſon to liſe.

And Elijah the Tiſhbite one of the inhabitants of Gilead ſaid unto Ahab, ^{*} As the Lord God of Iſrael liveth, before whom I ^a ſtand, there ſhall be neither dew nor rain theſe years, but ^b according to my word.

^{*} Iſaiah 5. 16. 17

^a That is, whom I ſerve.
^b But as I ſhall declare it by Gods revelation.

2 ¶ And the word of the Lord came unto him, ſaying,

3 Go hence, and turn thee Eaſtward, & hide thy ſelf in the [‡] river Cherith, that is [‡] over againſt Jordan.

4 And thou ſhalt drink of the river: and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over againſt Jordan.

6 And the ravens brought him bread & fleſh in the morning, and bread & fleſh in evening, and he drank of the river.

7 And after a while the river dried up, becauſe there fell no rain upon the earth.

8 ¶ And the ^d word of the Lord came unto him, ſaying,

^d As the troubles of the Saints of God are many, ſo his mercie is ever as hand to deliver them.

9 ^{*} Up, and get thee to Zarephath, which is in Zidon, and remain there: behold, I have commanded a widow there to ſuſtain thee.

10 So he aroſe and went to Zarephath: and when he came to the gate of the citie, behold, the widow was there ^e gathering ſticks: and he called her, and ſaid, Bring me I pray thee, a little water in a veſſell, that I may drink.

^e All this was to ſtrengthen the faith of Elijah, to the intent that hee ſhould looke upon nothing worldly, but only truſt on Gods providence.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering [†] a few sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and [‡] die.

13 And Elijah said unto her, Feare not, come, doe as thou hast said, but make mee thereof a litle cake first of all, and bring it unto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, [§] The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, unto the time that the Lord send raine upon the earth.

15 So she went, and did as Elijah said, and she did eate: so did hee, and her house ^h for a certaine time.

16 The barrel of meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which hee spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, [‡] that there was no breath left in him.

18 And she said unto Elijah, What have I to doe with thee, O thou man of God? art thou come unto me to call my sinne to remembrance, and to slay my sonne?

19 And he said unto her, Give mee thy son: and he took him out of her bosome, & carried him up into a chamber, where he abode, and laid him upon his owne bed.

20 Then he called unto the Lord, and said, O Lord my God, hast thou ^k punished also this widow, with whom I sojourn by killing her sonne?

21 And he stretched himself upon the child three times, and called unto the Lord, and said, O Lord my God, I pray thee, let this child's soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him again, and he revived.

23 And Elijah took the child, and brought him downe out of the chamber into the house, and delivered him unto his mother, and Elijah said, Behold, thy son liveth.

24 And the woman said unto Elijah, Now ^l I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

C H A P. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundredth Prophets. 40 Elijah killeth all Baals prophets. 45 He ob-

After many daies, the word of the Lord come to Elijah, in the ^a third year, saying, Goe, shew thy selfe unto Ahab, and I will send raine upon the earth.

2 And Elijah went to shew himselfe unto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the governor of his house: (and Obadiah ^b feared God greatly:

4 For when Jezebel destroyed the Prophets of the Lord, Obadiah took an hundred Prophets, and hid them by fiftie in a cave, and he fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto al the fountaines of water, & unto all the rivers, if so be that we may finde grasse to save the horses & the mules alive, lest we deprive *the land* of the beasts.

6 And so they divided the land between them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah ^c met him: and hee knew him, and fell on his face, and said, Art not thou my lord, Elijah?

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdome, whither my Lord hath not sent to seeke thee: and when they said, Hee is not here, hee tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tel thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot find thee, then will he kill me: But I thy servant ^d feare the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a cave, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah *is here*, that hee may slay me.

15 And Elijah said, As the Lord of hostes liveth, before whom I stand, I will surely shew ^e my selfe unto him this day.

16 ¶ So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And when Ahab saw Elijah, Ahab said unto him, Art thou hee that troubleth Israel?

18 And he answered, I have not troubled

^a After that he departed from the river Cherith.

^b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to profess his Name openly.

^c God pitieeth oft times the wicked for the godlies sake, and causeth Elijah to meet with Obadiah, that the benefit might be knowne to be granted for Gods childrens sake.

^d I am none of the wicked persecutors that thou shouldst procure unto mee such displeasure, but I feare God, and I pray for his children.

^e By my presence I will declare that thou hast told him the truth.

[†] Ebr. 1700.

^f For there is no hope of any more sustenance.

[§] God receiveth no benefit for the use of his, but he promiseth a most ample recompense for the same.

^h That is, till he had raine and food on the earth.

^k Or, that he died, God would try, whether shee had learned, by his mercifull providence, to make him her onely stay and comfort.

^k Hee was afraid, lest Gods name should have bene blasphemed, and his ministers condemned, except he should have continued his mercies, as hee had begun them, especially while hee remained there.

^l So hard a thing it is to depend on God, except we be confirmed by miracles.

18 Elijah is sent to Ahab. 13 Obadiah hideth an hundredth Prophets. 40 Elijah killeth all Baals prophets. 45 He ob-

bled Israel, but thou, and thy fathers house, in that yee have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fiftie, and the Prophets of the groves four hundred, which eat at Jezabels table.

20 ¶ So Ahab sent unto all the children of Israel, and gathered the Prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long shall ye be between two opinions? If the Lord be God, follow him: but if Baal be hee, then go after him. And the people answered him not a word.

22 Then said Elijah unto the people, I onely remaine a Prophet of the Lord: but Baals prophets are four hundred and fiftie men.

23 Let them therefore give us two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire under, and I will prepare the other bullock, and lay him on the wood, and will put no fire under.

24 Then call ye on the name of your god, and I will call on the Name of the Lord, and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said unto the Prophets of Baal, Chuse you a bullock, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire under.

29 So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning to noon, saying, O Baal, hear us: but there was no voice, nor any to answer: and they leapt upon the altar that was made.

27 And at noon Elijah mocked them, and said, Crie aloud: for he is a god, either he talketh or pursueth his enemies, or is in his journey, or it may be that he sleepeth, and must be awaked.

28 And they cryed loud, and cut themselves, as their manner was, with knives and lancers, till the blood gushed out upon them.

29 And when midday was passed, and they had prophesied untill the offering of the evening sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Elijah said unto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sonnes of Jaakob, (unto whom the word of the Lord came, saying, *Israel shall be thy name)

32 And with the stones he built an altar in the Name of the Lord: and hee made a ditch round about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and hewed the bullock in pieces, and layd him on the wood:

34 And said, Fill four batrels with water, and powre it on the burnt offering, and on the wood. Again he said, Do so again. And they did so the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: & he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy servant, and that I have done all these things at thy commandement.

37 Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and that thou hast turned their heart again at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said unto them, Take the prophets of Baal, let not a man of them escape. And they took them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of much raine.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel: and he crouched unto the earth, and put his face between his knees,

43 And said to his servant, Go up now and look toward the way of the sea. And he went up, and looked, and said, There is nothing. Again he said, Goe againe seven times.

44 And at the seventh time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Up, and say unto Ahab, Make ready thy chariot, and get thee downe that the rain stay thee not.

45 And in the mean while the heaven was black with clouds and wind, and there was a great rain. Then Ahab went up, and came to Izeel.

46 And the hand of the Lord was on Elijah, and he girded up his loines, and ran before Ahab till he came to Izeel.

† Ebr. Sals, which some think contain about three portals, and a third part a piece.

m Hereby hee declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they should have none occasion to doubt that he is the only God.

n Though God suffer his to runne in blindness and error for a time, yet at the length hee calleth them home to him by some notorious signs and works.

o He commanded them, that as they were truly persuaded to confesse the onely God: so they would serve him with all their power, and destroy the idolaters, his enemies.

p As Gods Spirit moved him to pray, so was hee strengthened by the same, that hee did not faint, but continued still, till he had obtained, to cause that storm of blood, and fire, to come downe upon the prophets of Baal, and upon the king of Tyre.

q Hee was so strengthened with Gods Spirit, that he ran faster than the chariot was able to run.

f The true ministers of God ought not only, not to suffer the truth to be unjustly slandered, but to reprove boldly the wicked slanderers, without respect of persons.

g Bee constant in religion, and make it not as a thing indifferent whether yee follow God or Baal, or whether yee serve God wholly, or in part, Zeph. 1. 5.

h By sending downe fire from heaven, to burne the sacrifice.

i As men ravished with some strange spirit.
k You esteem him as a god.

l Hee mocketh their beauly madnesse, which think, that by any instance or sute, the dead and vile idoles can help their worshippers in their necessities.

* Gen. 32. 28.
2. K. 17. 34.

CHAP. XIX.

*Elijah fleeing from Iezabel, is nourished by the Angel of God.
15 He is commanded to anoint Hazael, Iehu, and Elifha.*

NOW Ahab told Jezebel all that Elijah had done, and how he had slain all the

a To wit. of Baal.

^a Prophets with the sword.

b Though the wicked rage against Gods children, yet hee holdeth them back that they cannot execute their malice.

† Or, whether his mind led him,

² Then Jezebel sent a messenger unto Elijah, saying, ^b The gods do so to me, and more also, if I make not thy life like one of their lives by to morow this time.

³ ¶ When he saw that, hee arose, and went [†] for his life, and came to Beer-sheba, which is in Judah, and left his servant there.

c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not overcome the same.

⁴ But he went a dayes journey into the wilderness, and came & fate down under a Juniper tree, and desired that hee might die, and said, It is now enough: O Lord, take my soul, for I am no better then my fathers.

⁵ And as he lay and slept under the Juniper tree, behold now, an Angel touched him, and said unto him, Up, and eat.

⁶ And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drink, and returned and slept.

d He declareth that except God had nourished him miraculously, it had not been possible for him to have gone this journey.

⁷ And the Angel of the Lord came again the second time, and touched him, and said, Up, and eat: for ^d thou hast a great journey.

⁸ ¶ Then hee arose, and did eat and drink, and walked in the strength of that meat fortie dayes and fortie nights, unto Horeb the mount of God.

⁹ And there he entred into a cave, and lodged there: and behold, the Lord spake to him, and said unto him, What doest thou heer, Elijah?

e He complaineth that the more zealous that he shewed himselfe to maintain Gods glory, the more cruelly was he persecuted.

† Rom. 11. 3.

¹⁰ And he answered, I have ^e been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, broken down thine altars, and slain thy prophets with the sword, ^{*} and I onely am left, and they seek my life to take it away.

f For the nature of man is not able to come neer unto God, if hee should appear in his strength and full majesty, and therefore of his mercy hee submitte himselfe to our capacity.

¹¹ And he said, Come out, and stand upon the mount before the Lord. And behold, the Lord went by, & a mightie strong winde rent the mountaines, and brake the rocks before the Lord: ^{but} the Lord was [†] not in the wind: and after the wind came an Earthquake: ^{but} the Lord was not in the Earthquake:

¹² And after the Earthquake came fire: ^{but} the Lord was not in the fire: and after the fire came a still and soft voice.

¹³ And when Elijah heard it, he covered his face with his mantle, and went out, and stood in the entering in of the cave: & behold, ^{there came} a voice unto him, and said, What doest thou here, Elijah?

¹⁴ And he answered, I have bin ver y

jealous for the Lord God of hosts, ^g because the children of Israel have forsaken thy covenant, cast down thine altars, and slain thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

g Wee ought not to depend on the multitude imitating Gods glory, but because our duties require we ought to doe it

¹⁵ And the Lord said unto him, Go, return by the wilderness unto Damascus, and when thou comest ^{there}, anoint Hazael King over [†] Aram.

† Or, Syria.

¹⁶ And Jehu the sonne of Nimshi shalt thou anoint King over Israel: and Elifha the son of Shaphat of Abel Meholah shalt thou anoint to bee Prophet in thy room.

¹⁷ And ^{*} him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elifha slay.

** 2Kings. 9. 1, 3.*

¹⁸ Yet will ^{*} I leave seven thousand in Israel, ^{even} ^h al the knees that have not bowed unto Baal, and every mouth that hath not kissed him.

** Rom. 11. 4.*

h Hee declareth that wicked defemblers and idolaters are not his.

¹⁹ ¶ So he departed thence, and found Elifha the sonne of Shaphat, who was plowing with twelve yoke of oxen before him, and was with the twelfth: and Elijah went towards him, & cast his mantle upon him.

²⁰ And he left the oxen, and ranne after Elijah, and said, ⁱ Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, return: for what have I done to thee?

i Though this natural affection is not to be contemned, yet it ought not to move us when God calleth us to serve him.

²¹ And when he went back again from him, he tooke a couple of oxen, and slew them, and sod their flesh with the ^k instruments of the oxen, and gave unto the people, and they did eat: then he arose & went after Elijah, and ministred unto him.

k Hee would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reproved therefore by the Prophet.

THEN Ben-hadad the king of [†] Aram assembled all his armie, and two and thirtie ^a kings with him, with horses, and charrets, and went up and besieged [†] Samaria, and fought against it.

† Or, Syria.

² And he sent messengers to Ahab king of Israel, into the citie,

a That is, governors, and rulers of provinces.

† Or, Samaria.

³ And said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy faire children are mine.

⁴ And the king of Israel answered, and said, My lord king, according to thy saying, ^b I am thine, and all that I have.

b I am content to obey, and pay tribute.

⁵ And when the messengers came again, they said, Thus commandeth Ben-hadad, and saith, When I shall send unto thee, and command, thou shalt deliver me thy silver, and thy gold, and thy women, and thy children.

e He would not accept his answer, except he did out of hand deliver whatsoever he should aske, for hee fought an occasion, how to make warre against him.

6 Or els I wil send my servants unto thee by to morow this time: and they shall search thine house, and the house of thy servants: & whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how hee seeketh mischief: for hee sent unto mee for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken^d not unto him, nor consent.

d They thought it their duties rather to venture their lives, then to grant to that thing which was not lawfull, onely to satisfy the lust of a tyrant.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy servant at the first time, that I will doe, but this thing I may not doe. And the messengers departed and brought him an answer.

10 And Ben-hadad sent unto him, and said, The gods do so to me and more also, if the^e dust of Samaria be enough to all the people that follow mee, for every man an handful.

e Much lesse shall there be found any prey, this is worth any thing, when they shall see so many.

11 And the King of Israel answered, & said, Tell him, Let not him that girdeth his hairets, boast himself, as he that putteth it off.

f Boast not before the victory be gotten.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, hee said unto his servants, Bring forth your engines, and they set them against the citie.

g Or, put your selves in order.

13 ¶ And behold, there came a Prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, that thou mayest know that I am the Lord.

h Before God went about with signs and miracles to pull Ahab from his impiety, and now againe with wonderfull victories.

14 And Ahab said, By whom? And he said, Thus saith the Lord, By the servants of the princes of the provinces. Hee said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then he numbred the servants of the princes of the provinces, and they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, even seven thousand.

16 And they went out at noone: but Ben-hadad did drink, til he was drunken, in the tents, both he and the kings: for two and thirty kings helped him.

i That is, young men trained in the service of Princes.

17 So the^b servants of the princes of the provinces went out first: and Ben-hadad sent out, & they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive: or whe-

her they be come out to fight, take them yet alive.

19 So they came out of the city, to meet the servants of the princes of the provinces, and the host which followed them,

20 And they slew every one his enemy: and the[†] Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his[‡] horsemen.

† Ebr, man.

‡ Or, Syrians

i With them that were appointed for the preservation of his person.

21 And the King of Israel went out, & smote the horses and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said unto him, Go, be of good courage, and consider, and take heed what thou doest: for when the yeare is gone about, the King of Aram will come up against thee.)

23 ¶ Then the servants of the king of Aram said unto him, Their^k gods are gods of the mountaines, and therefore they overcame us: but let us fight against them in the plaine, and doubtlesse wee shall overcome them.

k Thus the wicked blaspheme God in their fury, whom notwithstanding hee suffereth not unpunished.

24 And this doe, Take the kings away, every one out of his place, and place captives for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses & such charrets, and we will fight against them in the plaine, and doubtlesse we shall overcome them: and hee hearkened unto their voyce, and did so.

26 And after the yeare was gone about, Ben-hadad numbred the Aramites, & went up to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all^l assembled and went against them, and the children of Israel pitched before them, like two little flocks of kids: but the Aramites filled the country.

l All they which were in the battell of the former yeare, verily.

28 And there came a man of God, and spake unto the King of Israel, saying, Thus saith the Lord, Because the Aramites have said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

m Who are of like power in the valley, as I am on the hills: and can as well destroy a multitude with few, as with many.

29 And they pitched one over against the other seven dayes, and in the seventh day the battell was joyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall upon leaven & twentie thousand men that were left: and Ben-hadad fled into the citie, & came into a secret chamber.

n Ebr, from thence, betwixt chamber.

31 ¶ And his servants said unto him, Be-

D d 5 hold,

hold now, we have heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let us put sackcloth about our^a loines, and ropes about our heads, & goe out to the King of Israel: it may bee that he will save thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live: and he said, Is he yet alive? he is my brother.

33 Now the men tooke diligent heed, if they could catch *any thing* of him, and made haste, and said, Thy brother^b Ben-hadad. And he said, Goe, Bring him. So Ben-hadad came out unto him, and hee caused him to come up unto the chariot.

34 And Ben-hadad said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in^c Damascus, as my father did in Samaria. Then said Ahab, I will let thee go with this covenant. So he made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the^d children of the Prophets said unto his neighbour by the Commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall^e slay thee. So when he was departed from him, a lyon found him and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes upon his face.

39 And when the King came by, hee cryed unto the King, and said, Thy servant went into the mids of the battell, and behold, there went away a man, whom *another* man brought unto me, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of silver.

40 And as thy servant had here, and there to doe, he was gone: And the king of Israel said unto him, So shall thy judgement be: thou hast given sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets.

42 And he said unto him, Thus saith the Lord, Because thou hast let goe out of *thine* hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the king of Israel went to his

house, heaue and in displeasure, and came to^f Samaria.

C H A P. XXI.

8. Izebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19. Elijah reproveth Ahab, and he repenteth.

After these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may make me a garden of herbs therof, because it is neere by mine house: and I will give thee for it a better vineyard then it: or if it please thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe mee from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his house heaue and in displeasure, because of the word which Naboth the Izreelite had spoken unto him: for hee had said, I will not give thee the inheritance of my fathers, and he lay^g upon his bed, and turned his face, and would eate no bread.

5 Then Izebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Izreelite, and said unto him, Give me thy vineyard for money, or if it please thee, I will give thee *another* vineyard for it: but he answered, I will not give thee my vineyard.

7 Then Izebel his wife said unto him, Doe thou now governe the kingdome of Israel^h: up, eate bread, andⁱ be of good cheere, I will give thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters unto the Elders, and to the Nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, proclaime a^j fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou diddest blaspheme God and the king: then carie him out, and stone him that he may die.

11 And the^k men of his citie, even the Elders and governours, which dwelt in his citie, did as Izebel had sent unto them: as it was written in the letters, which shee had sent unto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, & sat before him: & the wicked men witness-

^a In signe of submission, and that wee have deserved death, if hee will punish us with rigour.

^b Or, and caught it of him.

^c Hee is alive.

^d Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee.

^e Or, of the disciples

^f By this external signe hee would more lively touch the Kings heart.

^g Because thou hast transgressed the commandement of the Lord.

^h By this parable he maketh Ahab condemn himselfe who made a covenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

ⁱ Chap. 22. 38.

[†] Or, Samaria.

[†] Or, at this time.

^a Though Ahab's tyrannie bee condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

^b Thus the wicked consider not what is just and lawfull, but first inwardly, when they cannot have their inordinate appetites satisfied.

^c As though shee said, thou knowest not what it is to reigne, command and entreat not.

[†] Or, let thine heart be merry.

^d For then they used to enquire of mens faults: for none could fall truly that were notorious sinners.

^e Thus the worldlings contrary to Gods commandment, who willett not to consent to the shedding of innocent blood, obey rather the wicked commandments of princes then the just lawes of God.

fed against Naboth in the p[re]sence of the people, saying, Naboth did † blaspheme God and the king. Then they carried him away out of the citie, and stoned him with stones; that he dyed.

14 Then they sent to Iezabel, saying, Naboth is stoned, and is dead.

15 ¶ And when Jezebel heard that Naboth was stoned, and was dead, Iezabel said to Ahab, † Up, and take possession of the vineyard of Naboth the Izreelite, which he refused to give thee for money: for Naboth is not alive, but is dead.

f This example of monstrous cruelty the holy Ghost leaveth to us, to the intent that we should abhorre all tyranny, and specially in them, whom nature and kind should moue to be pitifull and inclined to mercy.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came unto Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19 Therefore shalt thou say unto him, Thus saith the Lord, * Hast thou killed and also gotten possession? And thou shalt speak unto him, saying, Thus saith the Lord, h In the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also.

g Doest thou think to have any advantage by murdering of an innocent? h This was fulfilled in Ioram his sonne. as 2. King. 9. 35, 36.

20 And Ahab said to Elijah, Hast thou found me, O mineemie? And he answered, I have found thee: for thou hast sold thy self to work wickednesse in the sight of the Lord.

21 * Behold, I will bring evill upon thee, and wil take away thy posteritie, and will cut off from Ahab him that * pissleth against the wall, as well him that is * shut up, as him that is left in Israel,

22 And I will make thine house like the house of * Jeroboam the son of Nebat, and like the house of * Baasha the son of Ahijah, for the provocation wherewith thou hast provoked, and made Israel to sinne.

23 And also of Jezebel spake the Lord, saying, * The dogs shall eat Jezebel ‡ by the wall of Izreel.

* Chap. 14. 10.

2. King. 9. 8.

* 1. Sam. 25. 22.

* Chap. 14. 10.

* Chap. 15. 29.

* Chap. 16. 3.

* 2. King. 9. 33, 36
‡ Or, forreffe. or
pisslesse.

24 The dogs shall eat him of Ahabs stock, that dyeth in the citie: and him that dyeth in the fields, shall the fowles of the ayre eat.

25 (But there was none like Ahab, who did † sell himselfe to worke wickednesse in the sight of the Lord: whom Jezebel his wife provoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his clothes, and put sackcloth upon † him and fasted, and lay in sackcloth and

went * softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himself before me, I will not bring that evill in his dayes, but in his ¹ sonnes dayes wil I bring evill upon his house.

k In token of mourning, or as some read, bare footed.

l Meaning, in Iorams time, 2 King. 9. 26.

CHAP. XXII.

2 Jehoshaphat and Ahab fight against the king of Syria. 15 Michaiiah sheweth the king what shalbe the successe of their enterprise. 24 Zidkijah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Jehoshaphat. 50 and Ioram his sonne.

And * they continued ^a three yeares without warre betweene Aram and Israel.

* 2. Chro. 18. 1. 2. a Ben-hadad, the King of Syria and Ahab made a peace, which endured three yeares.

2 And in the third yeare did Jehoshaphat the king of Judah ^b come downe to the king of Israel.

b To see and visite him.

3 (Then the king of Israel said unto his servants, Know yee not that ^c Ramoth Gilead was ours? and wee stay, and take it not out of the hand of the king of Aram?)

c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore hee thought not himselfe bound thereby to restore it.

4 And he said unto Jehoshaphat, Wilt thou go with me to battel against Ramoth Gilead? And Jehoshaphat said unto the king of Israel, ^d I am as thou art, my people as thy people, & mine horses as thine horses.

d I am ready to joyne and goe with thee, and all mine is at thy commandement.

5 Then Jehoshaphat said unto the king of Israel, ^e Aske counsell, I pray thee, of the Lord to day.

e He seemed that hee would not goe to the warre, except God approved it, yet when Michaiiah counselled the contrary, he would not obey f Meaning the false prophets, which were flatterers: and served for lucre, whom Iezabel had assembled and

6 Then the king of Israel gathered the prophets upon a foure hundreth men, and said unto them, Shall I goe against Ramoth Gilead to battel, or shall I let it alone? And they said, Goe up: for the Lord shall deliver it into the hands of the king.

7 And Jehoshaphat said, Is there here never a Prophet of the ^g Lord more, that we might inquire of him?

g Jehoshaphat did not acknowledge the false prophets to bee Gods ministers, but did contemne them.

8 And the King of Israel said unto Jehoshaphat, There is yet one man (Michaiiah the son of Imlah) by whom we may aske counsel of the Lord, but I ^h hate him: for he doeth not prophecie good unto me, but evill. And Jehoshaphat said, Let not the king say so.

h Wherby wee see that the wicked cannot abide to heare the truth, but hate the Prophets of God and molest them.

9 Then the king of Israel, called an ⁱ Eunuich, and said, Call quickly Michaiiah the sonne of Imlah.

i Reade Gen. 47. 36.

10 And the king of Israel, and Jehoshaphat the king of Judah sate either ^k of them on his throne, in their ^k apparel, in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

k In their Kingly apparel.

11 And Zidkijah the sonne of Chenaanah made him ^l hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites, untill thou hast consumed them.

l The true Prophets of God were accustomed to use signes for the confirmation of their doctrine. Isa. 20. 2. Jer. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophets prophecied so say-

i By the wicked counsell of his wife, hee became a vile idolater and cruell murderer, as one that gave himselfe wholly to serve sinne.

† 2. Chr. 10. 34.

saying, Go up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the kings hand.

13 ¶ And the messenger that was gone to call Michajah, spake unto him, saying, Behold now, the words of the prophets declare good unto the king with ^m one accord: let thy word therefore, I pray thee, be like the word of one of them, and speak thou good.

14 And Michajah said, As the Lord liveth, whatsoever the Lord saith unto mee, that will I speak.

15 ¶ So he came to the King, and the king said unto him, Michajah, shall wee goe against Ramoth Gilead to battell, or shall we leave off? And he answered him, ⁿ Go up, and prosper: and the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How oft shal I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered upon the mountains, as sheep that had no shepherd. And the Lord said, ^o These have no master, let every man returne unto his house in peace.

18 (And the king of Israel said unto Jehoshaphat, Did I not tel thee, that he would prophesie no good unto me, but evil?)

19 Again he said, Hear thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the ^p host of heaven stood about him, on his right hand and on his left hand.

20 And the Lord said, Who shall ^q entise Ahab that hee may goe and fall at Ramoth Gilead? And one said on this manner, and another said on that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said unto him, Wherewith?

22 And he said, I will goe out, and be a ^r false spirit in the mouth of all his prophets. Then he said, Thou shalt entise ^s him, and shalt also prevaile: go forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed evill against thee.

24 Then Zidkijah the son of Chenaanah came neere, and smote Michajah on the cheek, and said, ^t When went the Spirit of the Lord from me, to speak unto thee?

25 And Michajah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michajah, and carie him unto Amon the governour of the citie, and unto Joash the kings sonne,

27 And say, Thus saith the king, Put this man in the prison house, and feed him with bread of affliction, and with water of af-

28 And Michajah said, If thou return in peace, the Lord hath not spoken by mee. And he said, ^v Hearken all ye people.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparel, and will enter into the battell, but put thou on thine apparel. And the king of Israel changed himself, and went into the battell.

31 And the king of Aram commanded his two and thirtie captains over his charrets, saying, Fight neither with small nor great, save only against the king of Israel.

32 And when the captains of the charrets saw Jehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat ^x cried.

33 And when the captains of the charrets saw that he was not the King of Israel, they turned back from him.

34 Then a ^y certain man drew a bow mightily, and smote the king of Israel betwene the joynts ^z of his brigandine. Wherefore hee said unto his charretman, Turne thine hand and carie mee out of the hoste: for I am ^{aa} hurt.

35 And the battell increased that day, and the king ^{ab} stood stil in his charret against the Aramites, and dyed at even: and the blood ran out of the wound into the mids of the charret.

36 And there went a proclamation thoroughout the ^{ac} hoste about the going downe of the sun, saying, Every man to his citie, and every man to his own countrey.

37 So the king dyed, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the pool of Samaria, & the dogs licked up his blood, (and ^{ad} they washed his armour) according unto the word of the Lord which he spake.

39 Concerning the rest of the acts of Ahab, and all that he did, and the yvorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reigne upon Iudah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was five and thirtie years old, when he began to reigne, and reigned five and twentie years in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And

ⁿ Ebr, mouth. This is the common argument of the wicked, who think that none should speake against a thing, if the greater part approve it, be they never so ungodly.

ⁿ Hee speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience he should trie that they were but flatterers.

^o It is better they return home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

^p Meaning his Angels.

^q Or, persuade and deceive.

^r Here wee see that though the devill be ever ready to bring us to destruction, yet he hath no further power then God giveth him. I will cause all his prophets to tell lies.

^s 2. Chron. 18. 23. Thus the wicked would seeme; that none were in the favour of God but they, and that God hath given his graces to none so much, as to them.

^t Let him be put away with hunger and bee fed with a small portion of bread and water.

^v That when ye shall see these things come to pass, ye may give God the glory, & know that I am his true Prophet.

^x That is, to the Lord for help.

^y Or, in his simplicity, and ignorance. ^z Ebr, and between the brigandine.

^{aa} Ebr, false.

^{ab} To wit, Ahab king of Israel.

^{ac} Of the Israelites.

^{ad} Or, the harlots majordomo. ^{ae} Chap. 21. 19.

^{af} 2 Chron. 20. 34.

43 And he walked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neverthelesse ^a the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the acts of Jehoshaphat, and his worthy deeds that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Judah?

46 And the Sodomites, which remained in the dayes of his father Afa, he put cleane out of the Land.

47 There was then no King in Edom: the ^b deputie was king.

48 Jehoshaphat made ships of ^c Tharshish to sayle to ^d Ophir for gold, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the son of Ahab, unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleep with his fathers, and was buried with his fathers in the citie of David his father. And Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reigne over Israel in Samaria, the seventeenth yeare of Jehoshaphat king of Judah, and reigned two yeares over Israel.

52 But he did evill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, which made Israel to sin.

53 For he served Baal, and worshipped him, and provoked the Lord God of Israel unto wrath, [†] according unto all that his father had done.

^a Meaning, that he was led with the error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

^b In the time of this King, Idumea was subject to Judah, and was governed by whom they of Judah appointed. ^c By Tharshish the Scripture meaneth Cilicia, and all the Sea called Mediterranean. ^d Josephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold.

[†] Or, in all points as his father did.



THE SECOND BOOK OF THE KINGS.

THE ARGUMENT.

THis second booke containeth the acts of the kings of Judah and Israel: to wit, of Israel, from the death of Ahab unto the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God, for their idolatrie and disobedience to God, led into captivittie. And also of Judah, from the reigne of Jehoram son of Jehoshaphat unto Zedechiah, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sons most cruelly slaine before his face, and his own eyes put out, as the Lord had declared to him before by his Prophet Jeremiah: and also by the just vengeance of God, for contempt of his word, Jerusalem was destroyed, the Temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards those rulers and people which obey his Prophets, and imbrace his word: and contrariwise, of his plagues towards those common-weales which neglect his Ministers, and do not obey his commandments.

CHAP. I.

² Ahaziah by a fall fallerh sick, and consulteth with Baal-zebub. ³ He is reprooved by Elijah. ¹⁰ The captaines over fiftie were sent to Elijah, whereof two were burnt with fire from heaven by his prayer. ¹⁷ Ahaziah dieth, and Jehoram his brother succeedeth him.



Hen Moab rebelled against Israel after the death of Ahab:

2 And ^a Ahaziah fell thorow the lattesse window in his upper chamber which was in Samaria: so he

was sicke: then he sent messengers, to whom he said, Go, and enquire of ^b Baal-zebub the God of Ekron, if I shall recover of this my diseafe.

bub the God of Ekron, if I shall recover of this my diseafe.

3 Then the Angel of the Lord said to Elijah the Tishbite, Arise, and go up to meet the messengers of the King of Samaria, and say unto them, ^c Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lord, Thou shalt not come down from the bed on which thou art gone up; but shalt die the death. So Elijah departed.

5 And the messengers returned unto him, to whom he said, Why are ye now returned?

6 And they answered him, there came a man and met us, and said unto us, Goe

E c and

^c He sheweth that idolaters have not the true God, for els they would seek e to none but to him alone.

^a So that he was punished for his idolatry after two sorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his house to give light beneath.

^b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserve them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

d Ignorance is the mother of error and idolatry.

and return unto the king which sent you, and say unto him, Thus saith the Lord, ^a Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bed, on which thou art gone up, but shalt die the death.

7 And he said unto them, What manner of man was he which came and met you, and told you these words?

e Some thinke that this is meant of his garments, which were rough and made of haire.

8 And they said unto him, He was an ^e hairie man, and girded with a girdle of leather about his loines. Then said he, It is Elijah the Tishbite.

f To wit Carmel.

9 Therefore ^g the king sent unto him a captain over fiftie with his fiftie men, who went up unto him: for behold, he sate on the top ^f of a mountaine, and he said unto him, O man of God, the king hath commanded that thou come down.

g He declareth what power Gods word hath in the mouth of his servants, when they threaten Gods judgements against the wicked.

10 But Elijah answered, and said to the captain over the fiftie, If that I be a man of God, let fire come down from the heaven, and devoure thee and thy fiftie. ^h So fire came down from the heaven and devoured him and his fiftie.

h He spake this in mockery, and therefore provoked Gods wrath to much the more.

11 Again he sent unto him another captain over fiftie, with his fiftie. Who spake, and said unto him, ⁱ O man of God, thus the king commandeth, Come down quickly.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

12 But Elijah answered, and said unto them, ⁱ If I be a man of God, let fire come down from the heaven, and devoure thee and thy fiftie. So fire came down from the heaven, and devoured him and his fiftie.

13 ¶ Yet againe he sent the third captain over fiftie with his fiftie. And the third captain over fiftie, went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my ^k life and the life of these thy fiftie servants be ^l precious in thy sight.

k Which humble my selfe before God and his servant.
l That is, spare my life, and let me not die as the other two.

14 Behold, there came fire down from the heaven, and devoured the two former captaines over fiftie with their fifties: therefore let my life now be precious in thy sight.

m Thus the Lord giveth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselves are afraid to doe Gods message.

15 And the Angel of the Lord said unto Elijah, Go down with him, be ^m not afraid of his presence. So he arose, and went down with him unto the king.

n Jehoshaphat going to battell against the Syrians, made his son Jehoram king in the 17 year of his reigne, and in the 18. year, which was the 2. year of his son, Jehoram the son of Ahab reigned in Israel: and in the 7. year of this Jehoram Jehoshaphat dyed, and the kingdome of Judah was confirmed to his son.

16 And he said unto him, Thus sayth the Lord, Because thou hast sent messengers to enquire of Baal-zebub the God of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come down of the bed, on which thou art gone up, but shalt die the death.

17 So he dyed according to the word of the Lord which Elijah had spoken. And ^o Je-

horam began to reigne in his stead in the second yeare of Jehoram the son of Jehoshaphat King of Iudah, because he had no son.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 Elijah divideth the waters with his cloake. 17 He is taken up into heaven. 18 Elisha taketh his cloake and divideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

And when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Elisha from ^a Gilgal.

a Which was that place where the children of Israel were circumcised after they came over Iorden, and had bene forty yeares in the wilderness, as Iosh. 5. 9.

2 Then Elijah said to Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they came down to Beth-el.

b So called because they are begotten, as it were, anew by the heavenly doctrine. c That is, from being any more thine head: for to be as the head, is to be the matter, as to be at the feet, is to be a scholar. d For the Lord had revealed it unto him.

3 And the ^b children of the Prophets that were at Beth-el, came out to Elisha, and said unto him, Knowest thou that the Lord will take thy master from ^c thine head this day? And he said, Yea, I ^d know it: hold ye your peace.

4 Againe Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they came to Jericho.

5 And the children of the Prophets that were at ^e Iericho, came to Elisha, and said unto him, Knowest thou, that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

e Not only at Beth-el, but at Iericho and other places there were Prophets which had scholars, whom they instructed, and brought up in the true feare of God.

6 Moreover Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they went both together.

7 And fiftie men of the sons of the Prophets went and stood on the other side as farre off, and they two stood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and smote the ^f waters, and they were divided hither and thither, and they twaine went over on the dry land.

f To wit, of Iorden.

9 Now when they were passed over, Elijah said unto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit ^g be double upon me.

g Let thy Spirit have double force in me; because of the dangerous times: or let me have twice so much as the rest of the Prophets: or thy spirit being divided into three parts, let me have two.

10 And he said, Thou hast asked an hard thing, yet if thou see me when I am taken from thee, thou shalt have it so: and if not, it shall not be.

11 And as they went walking & talking, behold, there appeared a charet of fire, and horses of fire, and did separate them twaine,

twaine. So Elijah went up by a whirlewinde into ^a heaven.

12 And Elisha saw it, and he cried, My father, my father, the charer of Israel, and the horsemen thereof: and he saw him no more: and he tooke his ^{own} clothes, and rent them in two pieces.

13 ¶ He tooke up also the cloake of Elijah that fell from him, and returned, and stood by the banke of Jordan.

14 After, he tooke the cloake of Elijah, that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and so he also, after he had stricken the waters, so that they were divided this way and that way, went over, ^{even} Elisha.

15 And when the children of the Prophets, which were at Jericho, saw him on the other side, they said, The Spirit of Elijah doeth rest on Elisha: and they came to meet him, & fell to the ground before him,

16 And said unto him, Behold now, there be with thy servants fiftie strong men: let them go, we pray thee, and seeke thy ^a master, if so be the Spirit of the Lord, hath taken him up, and cast him upon some mountaine, or into some valley. But he said, Ye shall not send.

17 Yet they were instant upon him, till he was affamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Jericho) and he sayd unto them, Did not I say unto you, Goe not?

19 ¶ And the men of the city said unto Elisha, Behold, we pray thee, the scituation of this city is pleasant, as thou, my lord, seest, but the water ^{is} naught, and the ground ^{is} barren.

20 Then he said, Bring me a new cruse, & put salt therin. And they brought it to him.

21 And he went unto the spring of the waters, and cast there ⁱⁿ the salt, and said, Thus saith the Lord, I have healed this water: death shall no more come thereof, neither barrenesse ^{to the ground}.

22 So the waters were healed untill this day, according to the word of Elisha which he had spoken.

23 ¶ And he went up from thence unto Beth-el. And as he was going up the way, little children came out of the city, and mocked him, and said unto him, Come up, thou bald head, come up, thou bald head.

24 And he turned backe, and looked on them, and ^a cursed them in the name of the Lord. And two beares came out of the forest, and tare in peeces two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigns of Iehoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reproveth him. 17 and giveth their hoste water. 23 The Moabites are overcome. 27 Their King sacrificeth his son.

NOW Jehoram the son of Ahab began to reigne over Israel in Samaria, the ^a eighteenth yeare of Jehoshaphat King of Judah, and reigned twelve yeares.

2 And he wrought evill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Nevertheless, he cleaved unto ^b the sins of Jeroboam the son of Nebat, which made Israel to sin, and departed not therefrom.

4 ¶ Then ^c Mesha king of Moab had store of sheep, and rendered unto the King of Israel an hundreth thousand lambes, and an hundreth thousand rams with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel,

6 Therefore king Jehoram went out of Samaria the same season, and numbred all Israel;

7 And went, & sent to Jehoshaphat king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battel against Moab? And he answered, I wil go up: ^d for I am, as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said he, What way shall we goe up? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Israel, and the King of Judah, and the ^e king of Edom, and when they had compassed the way seven dayes, they had no water for the hoste, nor for the cattel that ^f followed them.

10 Therefore the King of Israel said, Alas, that the Lord hath called these three kings, to give them into the hand of Moab.

11 But Jehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israels servants answered, and said, Here is Elisha the son of Shaphat, which ^g pour-ed water on the hands of Elijah.

12 Then Jehoshaphat said, ^h the word of the Lord is with him. Therefore the King of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, ⁱ What have I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings, to give them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liveth, in whose sight I stand, if it were not, that I regard the presence of Jehoshaphat

E c 2 phat

^a Thus God hath left a testimony in all ages (both before the law, in the law, and in the time of the Gospel) of our resurrection.

^b The Spirit of Prophecie is given to him, as it was to Elijah.

^c Meaning: Elia: for they thought his body had been cast in some mountaine.

^d Because the fact was extraordinary, they doubted where he was become, but Elia was assured that he was taken up to God.

^e Or, Elia: the inhabitant.

^f In Thus God gave him power even contrary to nature, to make that water profitable for mans use, which before was hurtfull.

^g Perceiving their malitions heart against the Lord, and his word he desired God to take vengeance of that injury done unto him.

^a Read the annotation in the first chapter and seventeenth vers.

^b He sacrificed to the golden calves, that Jeroboam had made.

^c This was done after that David had made the Moabites tributaries to his successours.

^d Read 1 King 22.4.

^e Meaning, the victory, or lieutenant of the king of Judah, read 1 King 22.47.

^f That is, who was his servants.

^g He is able to instruct us what is Gods will in this point.

^h He knew that this wicked king would have but used his counsell to serve his turn, and therefore he declined to answer him. ⁱ The wicked esteeme not the servants of God, but when they are driven by very necessity and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them. l He sang songs to Gods glory, and so stirred up the Prophets heart to prophesie.

phat the king of Judah, I would^k not have looked toward thee, nor seen thee.

15 But now bring me a minstrell. And when the minstrell^l played, the hand of the Lord came upon him.

16 And he sayd, Thus sayeth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shal neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a^m small thing in the sight of the Lord: for he will give Moab into your hand.

19 And ye shall smite every strong town, and every chiefe citie, and shall fell every faire tree, and shall stop all the fountaines of water, andⁿ marre every good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that was able[†] to put on harness, and upward, and stood in their border.

22 And they rose early in the morning, when the sun arose upon the water, and the Moabites saw the water over against them, as red as blood.

23 And they sayd, ° This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose up, and smote the Moabites, so that they fled before them, but they^p invaded them, and smote Moab.

25 And they destroyed the cities, and on all the good fields every man cast his stone, and filled them, and they stopt all the fountaines of water, & felled all the good trees: onely in^q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, he tooke with him seven hundreth men that drew the sword, to breake through unto the king of Edom: but they could not.

27 Then he tooke his eldest son, that should have reigned in his stead, and^r offered him for a burnt offering upon the wal: so that Israel was fore grieved, & they departed from him, & returned to their country.

CHAP. IV.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a son at Gods hand: 18 Who dying, 32 he raiseth him up againe. 42 He maketh fruite the poore, 42 and multiplieth the loaves.

And one of the wifes^a of the sons of the Prophets, cryed unto Elisha, say-

ing, Thy servant mine husband is dead, and thou knowest, that thy servant did^b feare the Lord: and the creditor is come to take away my two sons to be his^c bondmen.

2 Then Elisha said unto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a^d pitcher of oyle.

3 And he said, Go, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in^e thou shalt shut the doore upon thee and upon thy sons, and powre out into^f all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore upon her, and upon her sons. And they brought to her, and she powred out.

6 And when the vessels were full, she said unto her son, Bring me yet a vessel. And he said unto her, There is no more vessels. And the oyle^g ceased.

7 Then she came and told the man of God. And he said, Go, and sell the oyle, and pay them that thou art in debt unto, and live thou and thy children of the^h rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, I know now, that this is an holy man of God that passeth by us continually.

10 Let us makeⁱ him a little chamber, I pray thee, with walles, and let us set him there a bedde, and a table, and a stoole, and a candlestick, that he may turne in thither when he commeth to us.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein.

12 And sayd to Gehazi his servant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said unto him, Say unto her now, Behold, thou hast had all this great care for us, what shall we doe for thee? Is there any thing to be spoken for thee to the King, or to the captaine of the hoste? And she answered, I dwell among mine owne people.

14 Again he said, What is then to be done for her? Then Gehazi answered, Indeed she hath^j no son, and her husband is olde.

15 Then said he, Call her. And he called her, and shee stode in the doore.

16 And he said, At this time appointed according to the time of life, thou shalt embrace a son. And she said, Oh my Lord thou man of God, doe not lie unto thine handmaid.

17 So the woman conceived, and bare a son at that same season, according to the time of life, that Elisha had said unto her.

18 ¶ And

m He will not onely miraculously give you waters, but your enemies also into your hand.

n Though God bestow his benefites for a time upon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

† Ebr. to gird himselfe with a girdle.

b The sudden joy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning they followed them into the towne.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the king of Edoms son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacifie them, which barbarous crueltie moved the Israelites hearts of pietie to depart.

a Read Chap. 23.

q And therefore fell not into debt by unthriftinnes, or prodigality, but by the hand of the Lord. c: Because I am poore, and not able to pay.

d Thus God suffereth his many times to be brought to extreme necessity, before he succour them, that afterward they may the more praise his mercy.

e The Prophet declareth hereby unto her, that God never faileth to provide for his servants, their wives and children, if they trust in him.

f To augment and increaseth the vessels.

g God here did not only provide for his servant, but his debts should be payed, and he kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that he might more commodiously give himselfe to study and prayers.

i This the servants of God are not unthankfull for the benefits they receive. k I am content with that that God hath sent me, and can want nothing that one can do for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her, that she might be fruitful.

¶ The Shunammite reproch 31. at Act. 13. saying that in the w and a ters o small l

18 ¶ And when the childe was growne, it fell on a day, that he went out to his father, and to the reapers.

19 And he said unto his father, Mine head, mine head. Who said to his servant, Beare him to his mother.

20 And he tooke him, and brought him to his mother, and he sate on her knees till noone, and dyed.

21 Then she went up, and laid him on the bed of the man of God, and shut the doore upon him, and went out.

22 ¶ Then she called to her husband, & said, Send with me, I pray thee, one of the yong men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? neither new moone, nor Sabbath day. And she answered, † All shall be well.

24 Then she saddled an asse, and said to her servant, Drive, and go forward: stay not for me to get up, except I bid thee.

25 ¶ So she went, and came unto the man of God to mount Carmel. And when the man of God saw her † over against him, he said to Gehazi his servant, Behold, the Shunammite.

26 Runne now, I say, to meet her, and say unto her, Art thou in health? is thine husband in health? & is the child in health? And she answered, We are in health.

27 And when she came to the man of God unto the mountaine, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a son of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and goe thy way: if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soule liveth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, & had laid the staffe upon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the doore upon them twaine, and prayed unto the Lord.

34 After he went up, and lay upon the

child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, & stretched himselfe upon him; and the flesh of the child waxed warme.

35 And he went from him, and walked up and down in the house, and went up, and spread himselfe upon him: then the child needed seven times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in unto him. And he said unto her, Take thy son.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and took up her son, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he sayd unto his servant, Set on the great pot, and seeth pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found as it were a wilde vine, and gathered thereof wild gourds his garment full, & came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cried out, and said, O thou man of God, death is in the pot: and they could not eat thereof.

41 Then he said, Bring meale, And he cast it into the pot, and said, Powre out for the people, that they may eat: and there was none evill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, even twentie loaves of barley, and full eares of corn in the buske. And he said, Give unto the people, that they may eat.

43 And his servant answered, How should I set this before an hundreth men? He said againe, Give it unto the people, that they may eat: for thus saith the Lord, they shall eat, and there shall remaine.

44 So he set it before them, and they did eat, and left over, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is stricken with leprosie, because he took money and raiment of Naaman.

NOW was there one Naaman captain of the host of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had delivered the Aramites. He also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands, & had taken a little maid of the land of Israel, and she served Naamans wife.

E e 3 3 And

m His head asked for, and therefore he cried thus.

n The people were wont to resort to the Prophets for doctrine and consolation.

o Or, serve off.

p In token of humilitie and joy that she had met with him.

† Elisha, her soule is in bitterness.

q Make such speed that nothing may let thee in the way. Luke 10.4.

r The like did Elisha to the widowes son at Sarepta, 1 King. 17. 21, and S. Paul, Act. 20. 10, signifying the care that ought to be in them that heare the word of God, and are distributors of the spiritual life.

r. Meaning, often times.

s That is, in the land of Israel.

t Which the Apothecaries call Colocynthis, and is most vehement and dangerous in purging.

u They feared that they were poisoned, because of the bitterness.

v Elisha had no discipline, and was not to be feared.

x It is not the quantity of bread that satisfieth, but the blessing that God giveth.

y Here appeareth that among the infidels God hath his, and also that the infidels have them in estimation, which do good to their country.

† Elisha, her soule is in bitterness.

Naaman healed II. Kings. of his leprosie.

3 And she said unto her mistresse, Would God my lord were with the ^b Prophet that is in Samaria, he would soone deliver him of his leprosie.

4 And he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel,

5 And the king of Aram said, Goe thy way thither, and I will send a letter unto the king of Israel. And he departed, and took ^d with him tenne talents of silver, and six thousand *pieces* of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Now when this letter is come unto thee, understand, that I have sent thee Naaman my servant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to give life, that he doeth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent unto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Goe and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his servants came, and spake unto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be cleane?

14 Then went he down, and washed himselfe seven times in Jordan, according to the saying of the man of God: and his flesh came againe, like unto the flesh of a little child, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and stood before him, & said, Behold now,

I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy servant.

16 But he said, As the Lord liveth, (before whom I stand) I will not receive it. And he would have constrained him to receive it, but he refused.

17 Moreover Naaman said, Shall there not be given to thy servant two mules load of this earth? for thy servant will henceforth offer neither burnt sacrifice nor offering unto any other god, save unto the Lord.

18 Herein the Lord be mercifull unto thy servant, that when my master goeth into the house of Rimmon, to worship there, & leageth on mine hand, & I bow my self in the house of Rimmon: when I do bow down, I say, in the house of Rimmon, the Lord be mercifull unto thy servant in this point.

19 Unto whom he said, Go in peace. So he departed from him about halfe a dayes journey of ground.

20 And Gehazy the servant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liveth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, he light down from the charet to meet him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, even now from mount Ephraim two yong men of the children of the Prophets: give them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of silver in two bags, with two change of garments, and gave them unto two of his servants, that they might beare them before him.

24 And when he came to the towre, he tooke them out of their hands, and laid them in the house, and sent away the men: and they departed.

25 ¶ Then he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 But he said unto him, Went not mine heart with thee when the man turned againe from his charet to meet thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheep, and oxen, and men servants, and maid servants?

27 The leprosie therefore of Naaman shall cleave unto thee, and to thy seed for ever. And he went out from his presence a leper white as snow.

^b Meaning Elisha.

^c That is, Naaman told it to the King of Syria.

^d To give this as a present to the Prophet.
[†] Ebr. in his hand.

^e And he said, I have sent thee Naaman my servant, that thou mayest heale him of his leprosie.

^f The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leave his Church destitute of a Prophet: whole prayers he would heare, and to whom other should have recourse for comfort.

^g Mans reason murmureth when it considereth only the signes and outward things, and hath not regard to the word of God, which is there contained.

^h This declareth that servants ought to reverence and love their masters, as children their fathers, and likewise masters toward their servants, must be affectioned as toward their children.

ⁱ Luke 4. 27.

[†] Ebr. saying.

^h So the Lord commandeth that they that receive freely, should give also freely.

ⁱ He feelth his conscience wounded in being present at idoles service, and therefore desireth God to forgive him, least others, by his example, might fall to idolatrie: for as for his own part he confesseth that he will never leave any but the true God.

^k The Prophet did not approve his acte, but after the common manner of speech he biddeth him, farewell.

^l Declaring thereby what honour and affection he bare to the Prophet his master.

^m Or, surely in some place.

ⁿ Naamans servants.

^o Was not I present with thee in spirit?

^p That is, money to buy possession with: meaning that it is detestable in the servants of God to have covetous minde.
^q To be an example to all, as by whose countenance God would might be slandered.

C H A P. VI.

6. Elisha maketh iron to swim above the water. 8. He discloseth the king of Syria's counsell to the king of Israel, 13. who sending certain to take him, were kept fast in Samaria. 24. Samaria is besieged, and endureth extreme famine.

And the children of the Prophets said unto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for us.

2 Let us now go to Jordan, that we may take thence every man a beame, and make us a place to dwell in. And he answered, Go.

3 And one said, Vouchsafe, I pray thee, to go with thy servants. And he answered, I will go.

4 So he went with them, and when they came to Jordan, they cut down wood.

5 And as one was felling of a tree, the iron fel into the water: then he cried, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut down a piece of wood, and cast in thither, and he caused the iron to swim.

7 Then he said, Take it up to thee. And he stretched out his hand, and took it.

8 ¶ Then the king of Aram warred against Israel, and took counsell with his servants, and said, In such and such a place, shall be my camp.

9 Therefore the man of God sent unto the king of Israel, saying, Beware thou go not over to such a place: for there the Aramites are come down.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself from thence, not once nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his servants, & said unto them, Will ye not shew me, which of us betrayeth our counsell to the king of Israel?

12 Then one of his servants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, even the words that thou speakest in thy privy chamber.

13 And he said, Go, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, and charrets, and a mighty host: and they came by night, and compassed the city.

15 And when the servants of the man of God arose early to go out, behold, an host compassed the city with horses & charrets. Then his servant said unto him, Alas master, how shall we do?

16 And he answered, Feare not: for they that be with us, are more then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he looked, and behold, the mountain was full of horses, and charrets of fire round about Elisha.

18 So they came down to him, but Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye seek. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the mids of Samaria.

21 And the king of Israel said unto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bow? but set bread and water before them, that they may eat and drink, and go to their master.

23 And he made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his host, and went up, and besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it, untill an asses head was at fourescore pieces of silver, and the fourth part of a kab of doves doing at five pieces of silver.

26 And as the king of Israel was going upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, Seeing the Lord doth not succour thee, how should I help thee with the barn, or with the winepresse?

28 Also the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we sod my son, and did eat him: and I said to her the day after, Give thy son, that we may eat him; but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went upon the wall, the people looked, and behold, he had sackcloth within upon his flesh.)

31 And he said, God do so to me, and

h That he may behold how thou hast prepared an army to rescue us.

i Meaning, the Syrians, his enemies, which came down, thinking themselves fow of him.

k Thus he did be- ingled by the Spirit of God, and not because he sought his own revenge- ance, but onely to set forth the glory of God.

l The wicked use reverent & grave words towards the servants of God, when they thinke to have any com- modity by them, though in their heart they cannot abide them.

m For this gentle intreaty and the miracle wrought by the Prophet did more prevail for comon quietnes, then if they had been overcome in battel, for they returned no more at that time to fight against Israel, as in that kings dayes. n The Hebrewes write, that they burned it in the siege for lack of wood.

o Meaning, any kinde of victuals, as corn and wine, &c.

** Deut. 28. 33. 17.*

p Or, under his clothes. q Thus hypocrites, when they feel Gods judgments, thinke to please him with outward ceremonies, whom in prosper- ity they will not know.

a Or, a piece of wood fit to build with.

b Or, the axe heads.

c God wrought this miraculously to confirm the authoritie of Elisha, to whom he had given such abundance of his spirit.

c Meaning, that he would lie in ambush, and take the Israelites at un- wards.

d The wicked conspire nothing so craftily, but God can reveale it to his servants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, & discovereth it unto his king.

f Though it had been nothing in mans judgement to have taken Elisha, yet the wicked ever doubt & thinke they are never able to prepare power enough, though it be but against one, or a few.

g For he was assured of Gods help, and that millions of Angels camped about the godly to deliver them.

** 2 Sam. 3. 7.*

more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sat in his house, and the Elders sat with him.) And the king sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this ^qmurderers sonne hath sent to take away mine head? take heed when the messenger cometh, and shut the doore & handle him roughly at the doore: is not the sound of his masters feet behind him?

^q Meaning, Jehoram Ahabs sonne, who killed the prophets, and caused Naboth to be stoned.

^r So the wicked fall into a rage, and desperatio, if they find not sudden remedy against their afflictions.

33 While he yet talked with them, behold, the messenger came down unto him, and said, Behold, this evill cometh of the Lord: should I attend on the Lord any longer?

C H A P. VII.

^a Elisha propheseth plenty of victuall, and other things to Samaria. 6 The Syrians run away, and have no man following them.

17 The prince that would not believe the word of Elisha, is troden to death.

Then Elisha said, Heare ye the word of the Lord: thus saith the Lord, ^aTo morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

^a The godly are ever assured of Gods help in their necessities, but the times and hours are onely revealed by Gods Spirit.

2 Then a Prince, on whose hand the king ^bleaned, answered the man of God, and said, Though the Lord would make ^cwindows in the heaven, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not ^deat thereof.

^b To whom the king gave the charge and oversight of things, as verse 17.

^c He mocketh at the Prophets word saying, That if God rained down corn from heaven, yet this could not come to passe.

^d Thy infidelitie shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

3 Now there were four leprous men at the ^eentring in of the gate: and they said one to another, Why sit we heare until we die?

^e For it was commanded in the law, that they should dwell apart, & not among their brethren, Levit. 13. 46.

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let us fall into the camp of the Aramites: if they save our lives, we shall live: and if they kill us, we are but dead.

5 So they rose up in the twilight, to go to the camp of the Aramites: and when they were come to the utmost part of the camp of the Aramites, lo, there was no man there.

^f Thus God needeth no great preparation to destroy the wicked, though they be never so many: for he can scatter them with a small noise, or shaking of a leaf.

6 For the Lord had caused the camp of the Aramites to heare a ^fnoise of charets, and a noise of horses, and a noise of a great armie, so that they said one to another, Behold, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, ^geven the camp as it was, and ^hfled for their lives.

^g The wicked need no greater enemy, then their own conscience to pursue them.

8 And when these lepers came to the ut-

most part of the camp, they entred into one tent, and did eat and drink, and caried thence silver and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tary till day light, some ⁱmischiefe will come upon us. Now therefore, come, let us go and tell the kings household.

ⁱ Or, we shall be punished for our fault.

10 So they came, and called unto the porters of the citie, and told them, saying, We came to the camp of the Aramites, and lo, there was no man there, neither voice of man, but horses tied and asses tied: and the tents are as they were.

11 And the porters cried, and declared to the kings house within.

12 Then the king arose in the night, and said unto his servants, ^hI will shew you now, what the Aramites have done unto us. They know that we are affamished, therefore they are gone out of the camp to hide themselves in the field, saying, When they come out of the citie, we shall catch them alive, and get into the citie.

^h He mistrusted the Prophets words, and therefore could believe nothing, as they which are most politick, then godly, ever call more perils than needeth.

13 And one of his servants answered, and said, Let men take now five of the horses that remain, and are left in the ⁱcity, (behold, they are even as all the ^jmultitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

ⁱ There are no more left but they, or the rest are consumed with the famine, as the rest of the people.

14 So they took ^ktwo charets of horses, and the king sent after the host of the Aramites, saying, Go and see.

^k Or, two horses of the charets, which were accustomed to draw in the charet.

15 And they went after them unto Jordan, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their hast: and the messengers returned, and told the king.

16 Then the people went out and spoiled the camp of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel, ^laccording to the word of the Lord.

^l Which he spake by the mouth of Elisha, verse 1.

17 And the king gave the Prince (on whose hand he leaned) the charge of the gate, and the people ^mtrode upon him in the gate, and he died, as the man of God had said, which spake it when the king came down to him.

^m As the people pressed out of the gate to run to the Syrians tents, where they had heard was meat, and great spoile left.

18 And it came to passe as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the Prince had answered the man of God, and said, Though the Lord would make windows in the heaven, could it come

so

So to passe: And he said, Behold, thou shalt see it with thine eyes; but thou shalt not eat thereof. And so it came unto him: for the people wroth upon him in the gate; and he died.

CHAP. VIII.
Elisha prophesied unto the Shodammite the death of seven yeares. 12 He prophesied to Hazael that he shall be king of Syria. 13 He reigned after Ben-hadad. 14 Jehoram reigned over Iudah. 15 Edom fell from Iudah. 25 Ahaziah succeeded Jehoram.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Up and go, thou, and thine house, and sojourn where thou canst sojourn; for the Lord hath called for a famine, and it cometh also upon the land seven yeares.

And the woman arose, and did after the saying of the man of God; and went both she and her household, and sojourned in the land of the Philistims seven yeares.

And at the seven yeares end, the woman returned out of the land of the Philistims, and went out to call upon the king for her house and for her land.

And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

And as he told the king, how he had restored one dead to life, behold, the woman, whose son he had raised to life, called upon the king for her house, and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

And when the king asked the woman, she told him: so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day that she left the land, even untill this time.

Then Elisha came to Damascus, and Ben-hadad the king of Aram was sick, and one told him, saying, The man of God is come hither.

And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

So Hazael went to meet him, and took the present in his hand, and of every good thing of Damascus, even the burden of forty Camels, and came and stood before him, and said, Thy son Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

And Elisha said to him, Go, and say unto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

And he looked upon him stedfastly,

till Hazael was ashamed; and the man of God wept.

And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou shalt do unto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

Then Hazael said, What is thy servant, a dog, that I should do this great thing? And Elisha answered, the Lord hath shewed me, that thou shalt be king of Aram.

So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst recover.

And on the morrow he took a thick cloth and dipt it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

* Now in the fifth year of Joram the son of Ahab king of Israel, and of Jehoshaphat king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

He was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did evil in the sight of the Lord.

Yet the Lord would not destroy Judah, for David his servants sake, as he had promised him to give him a light, and to his children for ever.

In those dayes Edom rebelled from under the hand of Judah, and made a king over themselves.

Therefore Joram went to Zair, and all his chariots with him, and he arose by night, and smote the Edomites which were about him, with the captains of the chariots, and the people fled into their tents.

So Edom rebelled from under the hand of Judah unto this day, then Libnah rebelled at that same time.

Concerning the rest of the acts of Joram and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

And Joram slept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his son reigned in his stead.

In the twelfth yeare of Joram the sonne of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

Two and twenty yeares old was Ahaziah when he began to reign, and he reigned

That is, to complain on them which had taken her possessions, while she was absent.

Gods wonderful providence appeareth in this, that he caused the king to be desirous to hear of him, whom before he contemned, and who had prepared an offence to the poor widows.

The king caused that to be justly rewarded which was wrongfully holden from her.

Of all the chiefest and precious things of the countrey.

Meaning, that he should recover of this disease: but he knew that this messenger Hazael should slay him to obtain the kingdom.

That I should be without all husbandry, and plowing.

Under pretence to refresh or ease him, he stifled him with this cloth.

2 Chron. 21. 4.

He was confirmed in his kingdom after his fathers death.

The holy Ghost sheweth hereby what danger it is to joyn with infidels.

2 Sam. 7. 13.

in which had been subject from Davids time untill this time of Jehoram.

This was a crime in Iudah given to Levites, both 22. 13. and after turned from king Jehoram, because of his idolatry.

2 Chron. 22. 1.

Which is to be understood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was forty two yeares old. 2 Chron. 22. 2.

He 5. reigned

reigned one year in Jerusalem, and his mother's name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evill in the sight of the Lord, like the house of Ahab: for he was the son in law of the house of Ahab.

28 And he went with Joram the son of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Joram.

29 And king Joram returned to be healed in Izreel of the wounds which the Aramites had given him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Izreel, because he was sick.

CHAP. IX.

1 Jehu is made king of Israel. 24 And killeth Jehoram the king of Israel. 27 And Ahaziah: otherwise called Ochozias, the king of Judah. 33 And causeth Izrebel to be cast down out of a window, and the dogs did eat her.

Then Elisha the Prophet called one of the children of the Prophets, and said unto him, Gird thy loyns and take this box of oyl in thine hand, and get thee to Ramoth Gilead.

And when thou comest thither, look where is Jehu the son of Jehoshaphat, the son of Nimshi, and go, and make him arise up from among his brethren, and lead him to a secret chamber.

Then take the box of oyl and poure it on his head, and say, Thus saith the Lord, I have annointed thee for king over Israel. Then open the doore, and flee without any taryng.

So the servant of the Prophet gate him up to Ramoth Gilead.

And when he came in, behold, the captaines of the army were sitting. And he said, I have a message to thee, O captain. And Jehu said, Unto which of all us? And he answered, To thee, O captain.

And he arose, and went into the house, and he powred the oyle on his head, and said unto him, Thus saith the Lord God of Israel, I have annointed thee for king over the people of the Lord, even over Israel.

And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Jezebel.

For the whole house of Ahab shall be destroyed: and I will cut off from Ahab, him that maketh war against the wall, as wel him that is shut up, as him that is left in Israel.

And I will make the house of Ahab like the house of Jeroboam the sonne of

Nebat, and like the house of Baasha the son of Abijah.

And the dogs shall eat Jezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

¶ Then Jehu came out to the servants of his lord. And one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and what his talk was.

And they said, It is false, tell us, it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have annointed thee for king over Israel.

Then they made hast, and took every man his garment, and put it under him on the top of the staires, and blew the trumpet, saying, Jehu is king.

So Jehu the son of Jehoshaphat the sonne of Nimshi conspired against Joram: (Now Joram kept Ramoth Gilead, he and all Israel, because of Hazael king of Aram.)

And king Joram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram) and Jehu said, If it be your minds; let no man depart and escape out of the citie, to go and tell it in Izreel.

So Jehu gate up into a charret, and went to Izreel: for Joram lay there, and Ahaziah king of Judah was come down to see Joram.

And the watchman that stood in the towre in Izreel spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horsman and send to meet them, that he may say, Is it peace?

So there went one on horseback to meet him; and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? Turn behinde me. And the watchman told, saying, The messenger came to them but he cometh not again.

Then he sent out another on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn behinde me.

And the watchman told, saying, He came to them also, but cometh not again, and the marching is like the marching of Jehu the son of Nimshi: for he marcheth furiously.

¶ Then Jehoram said, Make ready: and his charret was made ready. And Jehoram king of Israel, and Ahaziah king of Judah went out either of them in his charret against Jehu, and met him in the field

p Which was a city in the tribe of Gad beyond Jordan.

q This is a city belonging to the tribe of Issachar.

* 1 King. 19. 16.

r Prepare thyself to go diligently about thy business: for in those countries they used long garments which they tucked up, when they went about earnest business.

† Ebr. from chamber.

ber to chamber.

b This annointing was for kings, priests, and prophets, which were all figures of Messiah, in whom these three offices were accomplished.

* 1 King. 21. 15.

25.

* 1 King. 14. 10.

and 21. 22.

* 1 King. 14. 10.

and 21. 22.

c That is, the rest of the army, whom he called before his brethren, ver. 2.

d In this estimation on the world hath the ministers of God: notwithstanding forasmuch as the world hath ever slandered the children of God (yes they called the son of God a deceiver, and said he had the devill) therefore they ought not to be discouraged.

* Chap. 2. 9.

e God had thus ordained, as is read in Chron. 21. 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Joram, than to obey the will of God, should perish with him: by whose means he thought to have been stronger.

† Ebr. follow me.

f As one that went earnestly about his enterprise.

field of Naboth the Izreelite.

22 And when Jehoram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, whiles the whoredomes of thy mother Jezebel, and her witchcrafts are yet in great number?

23 Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 And Jehu took a bow in his hand, and smote Jehoram between the shoulders, that the arrow went through his heart: and he fell down in his chariot.

25 Then said Jehu to Bidkar a captain, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord laid this burden upon him.

26 * Surely I have seen yesterday the blood of Naboth, & the blood of his sons, saith the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house: And Jehu pursued after him, and said, Smite him also in the chariot: and they smote him in the going up to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his servants carried him in a chariot to Jerusalem, & buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the * eleventh yeare of Jehoram the sonne of Ahab, began Ahaziah to reigne over Judah.

30 And when Jehu was come to Izreel, Jezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Jehu entred at the gate, she said, Had Zimri peace, which slew his master?

32 And he lift up his eyes to the window, and said, Who is on my side, who? Then two or three of her Eunuchs looked unto him.

33 And he said, Cast her down: and they cast her down, and he sprinkled of her blood upon the wall, and upon the horses, and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Visit now yonder cursed woman, and bury her: for she is a kings daughter.

35 And they went to bury her, but they found no more of her, then the skull and the feet, and the palms of her hands.

36 Wherefore they came again and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, * In the

field of Izreel shall the dogs eat the flesh of Jezebel.

37 And the carkeis of Jezebel shall be as dung upon the ground in the field of Izreel, so that none shall say, This is Jezebel.

CHAP X.

6 Jehu causeth the seventy sonnes of Ahab to be slain. 14 And after that, forty and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death, his sonne reigneth in his stead.

Ahab had now seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria unto the rulers of Izreel, and to the Elders, and to the bringers up of Ahabs children, to this effect,

2 Now when this letter cometh to you, (for ye have with you your masters sons, ye have with you both charrets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sons is best and most meet, and set him on his fathers Throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And he that was governour of Ahabs house, and he that ruled the city, and the Elders, and the bringers up of the children sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us: we will make no king: do what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, and will obey my voice, take the heads of the men that are your masters sons, and come to me to Izreel by to morrow this time. (Now the kings sons, even seventy persons were with the great men of the city, which brought them up)

7 And when the letter came to them, they took the kings sons, and slew the seventy persons, and laid their heads in baskets, and sent them unto him to Izreel.

8 ¶ Then there came a messenger and told him, saying, They have brought the heads of the kings sons. And he said, Let them lay them on two heaps at the entering in of the gate untill the morning.

9 And when it was day, he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake by his servant * Elijah.

11 So Jehu slew all that remained of the house

p Thus Gods judgments appeare even in this world, against them that suppress his word, and persecute his servants.

a the Scripture useth to call them sonnes, which are either children, or nephews.

b He wrote this, to prove them, whether they would take his part or no.

c God as a just judge, punisheth the wicked children of wicked parents, unto the third and fourth generation.

d Ye cannot justly condemn me for the kings death, seeing ye have done the like to his posterity: for the Lord commanded me, and moved you to execute this his judgement.

e Ebr. by the hand of. 1 Kings 21.29.

g Meaning, that so far as God is their enemy because of their sins, that he will ever stir up some to revenge his cause.

h Or, I spake this prophesie against him.

i 1 King. 21.29.

k By this place it is evident, that Jezebel caused both Naboth and his sons to be put to death, that Ahab might enjoy his vineyard more quietly: for else his children might have claimed possession.

l After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

m That is, eleven whole yeares: for chap. 8. 25. before when he said that he began to reigne the twelfth yeare of Ahab, he taketh part of the yeare for the whole. Being of an haughty and cruell nature, he would still retain her princely state and dignitie. As though he would say, Can any traitour, or any that riseth against his superiour, have good success? He readeth 1 Kings 16. 10.

n Or, chief servants.

o This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods judgements to all tyrants.

p To wit, of the king of Zion. 1 Kings 16. 31.

q Ebr. by the hand of.

r 1 King. 21. 23.

house of Ahab in Izreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remain.

^e Meaning, which were the idolatrous priests.

12 ¶ And he arose, and departed, and came to Samaria. And as Jehu was in the way by an house where the Shepherds did sheare,

13 He met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the well beside the house where the sheep are shorne, even two and forty men, and he left not one of them.

^f Thus God's vengeance is upon them that have any part or familiarity with the wicked.

^g For he feared God, and lamented the wickedness of those times, therefore Jehu was glad to joyne with him: of Rechab read 1er. 35. 2.

^h Or, praised God for him.

15 ¶ And when he was departed thence, he met with Jehonadab the son of Rechab coming to meet him, and he ^h blessed him, and said to him, Is thine heart upright, as mine heart is toward thine? And Jehonadab answered, Yea, doubtlesse. Then give me thine hand. And when he had given him his hand, he took him up to him into the charet.

16 And he said, Come with me, and see the zeale that I have for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

ⁱ Here Baal is taken for Ashtaroth the idol of the Zidonians, which Jezabel caused to be worshipped, as is also used, 1 King. 16. 32. and 22. 33.

18 Then Jehu assembled all the people, and said unto them, Ahab served ⁱ Baal a little, but Jehu shall serve him much more.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, and let not a man be lacking: for I have a great sacrifice for Baal: whosoever is lacking, he shall not live. But Jehu did it by a subtilty to destroy the servants of Baal.

^j Ebr. sanctified.

20 And Jehu said, Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Jehu sent unto all Israel, and all the servants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then he said unto him that had the charge of the vestrie, Bring forth vestments for all the servants of Baal. And he brought them out vestments.

23 And when Jehu went, and Jehonadab the son of Rechab into the house of Baal, he said unto the servants of Baal, Search diligently, and look, lest there be heere with you any of the ^k servants of the Lord, but the servants of Baal onely.

^l Thus God would have his servants preserved, and idolaters destroyed: as in his Law he giveth expresse commandment, Deut. 13.

24 And when they went in to make sacrifice and burnt-offering, Jehu appointed

fourscore men without, and said, If any of the men whom I have brought into your hands, escape, ^l his soul shall be for his soul.

^l Or, he shall die for him.

25 And when he had made an end of the burnt-offering, Jehu said to the guard, and to the captains, Go in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard, and the captains cast them out, and went unto the ^k citie, where was the temple of Baal.

^k Which city was neere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw down the house of Baal, and made a jakes of it unto this day.

28 So Jehu destroyed Baal out of Israel.

29 But from the finnes of Jeroboam the son of Nebat which made Israel to sin, Jehu departed not from them, neither from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord said unto Jehu, Because thou hast diligently executed that which was right in mine eyes, and hast done unto the house of Ahab according to all things that were in mine heart, therefore shall thy ^l sonnes unto the fourth generation, sit on the Throne of Israel.

^l Thus God approved his reward, and his zeale, in executing Gods judgement, albeit his wickedness was afterward punished.

31 But Jehu regarded not to walk in the Law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sinne.

32 In those dayes the Lord began to ^l lothe Israel, and Hazael smote them in all the coasts of Israel,

^l Or, cut them off.

33 From Jordan Eastward, even all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the river Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Jehu, and all that he did, and all his valiant deeds, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria, is eight and twenty yeares.

CHAP. XI.

¹ Athaliah putteth to death all the kings sonnes, except Joash the sonne of Ahaziah. 4 Joash is appointed king. 15 Jehoada causeth Athaliah to be slain. 17 He maketh a covenant between God and the people. 18 Baal and his priests are destroyed.

Then ^a Athaliah the mother of Ahaziah, when she saw that her son was dead, she arose, and destroyed all the ^a kings seed.

^a 2 Chron. 22. 10. Meaning all the posterity of Jehoahaphat, so when the kingdom appertained: thus God used Jeosai of this woman, to destroy the whole family of Ahab.

2 But Jehosheba the daughter of king Joram, and sister to Ahaziah, took Joash

^b The Lord promised to maintain the family of David, and not to quench the light thereof: therefore he moved the heart of Jehosheba to preserve him.

the

the sonne of Ahaziah, and stale him from among the kings sons that should be slaine, both him and his nource, keeping them in the bedchamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord six year: and Athaliah did reigne over the land.

4 ¶ And the seventh year Jehojada sent and took the Captains over hundreths, with other captains, and them of the guard, and caused them to come unto him into the house of the Lord, and made a Covenant with them, and took an oath of them in the house of the Lord, and shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do, The third part of you, that commeth on the Sabbath, shall ward toward the kings house:

6 And another third part in the gate of Sur: and another third part in the gate behind them of the guard: and ye shall keep watch in the house of Massah.

7 And two parts of you, that is, all that go out on the Sabbath day, shall keep the watch of the house of the Lord about the king.

8 And ye shall compasse the king round about, every man with his weapon in his hand, and whosoever commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the Captaines of the hundreths, did according to all that Jehojada the Priest commanded, and they took every man his men that entred in to their charge on the Sabbath with them that went out of it on the Sabbath, and came to Jehojada the Priest.

10 ¶ And the Priest gave to the Captains of hundreths, the speares and the shields that were king Davids, and were in the house of the Lord.

11 And the guard stood, every man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out the kings son, and put the Crown upon him, and gave him the Testimonie, and they made him king: also they anointed him, and clapt their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the king stood by a pillar, as the maner was, and the Princes, and the Trumpeters by the king, and all the people of the land rejoyced, and blew with Trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehojada the Priest commanded the captains of the hundreths, that had the rule of the hoste, and said unto them, Have her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layed hands on her, and she went by the way, by the which the horses go to the house of the king, and there was shee slaine.

17 And Jehojada made a covenant between the Lord, and the king and the people, that they should be the Lords people: likewise between the king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they down courageously, and shew Mattan the priest of Baal before the altars: and the Priest set a guard over the house of the Lord.

19 Then he took the captains of hundreths, and the other captains, and the guard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the kings house: and he sate him down on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in quiet: for they had slaine Athaliah with the sword beside the kings house.

21 Seven year old was Jehoash when he began to reigne.

CHAP. XII.

Jehoash maketh provision for the repairing of the Temple. He stayeth the king of Syria by a present from comming against Jerusalem. He is killed by two of his servants.

IN the seventh year of Jehu, Jehoash began to reigne, and reigned forty years in Jerusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Jehoash did that which was good in the sight of the Lord all his time, that Jehojada the Priest taught him.

3 But the high places were not taken away: for the people offered yet, and burnt incense in the high places.

4 ¶ And Jehoash said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, that is, the money of them that are under the count, the money that every man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repair the broken places of the house, where soever any decay is found.

6 ¶ Yet in the three and twentieth year of King Jehoash, the priests had not mended that which was decayed in the Temple.

Ff

7 Then

where the Priests did lie.

2 Chron. 23. 13. d The chief Priest Jehoiadab hid him.

Of the Levites which had charge of the keeping of the Temple, and kept watch by course.

f That none should come upon them, while they were crowning the King.

g Called the East gate of the Temple, 2 Chron. 23. 5.

h Or, that none break his order.

i Whole charge attended.

1 Read verse 5. and 7.

k To wit, Jehoash.

l This is, Joash, which had been kept secret six years. m Meaning the Law of God, which is his chief charge, & where by onely his Throne is established.

n Where the Kings place was in the Temple.

3 Or, out of the Temple.

q To take his part.

p That both the King and the people should maintain the true worship of God, and destroy all idolatry.

q That he should govern and they obey in the fear of God.

r Even in a place where he had blasphemed God, and thought to have been holpen by his idols, there God poured his vengeance upon him.

f To wit, Jehoash.

t Which by her cruelty, and persecution had vexed the whole land before.

* 2 Chron. 24. 12.

d So long as rulers give care to true ministers of God, they prosper.

b So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

c That is, the money of redemption, Exo. 30. 12. also the money which the Priest valued the vowed at, Levit. 27. 2. and their free liberality.

d For the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickedness of the idolaters.

7 Then king Jehoash called for Jehojada the Priest, and the other Priests, and said unto them; Why repaire ye not the ruines of the Temple? now therefore receive no more money of your acquaintance, except ye deliver it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Jehojada the Priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as every man cometh into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord,

10 And when they saw there was much money in the chest, the kings Secretary came up, and the high Priest, and put it up, after that they had told the money that was found in the house of the Lord.

11 And they gave the money made ready into the hands of them that undertook the worke, and that had the oversight of the house of the Lord, and they payed it out to the carpenters and builders that wrought upon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit, there was not made for the house of the Lord, bowles of silver, instruments of musick, basons, trumpets, nor any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

14 But they gave it to the worke men, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they delivered that money to be bestowed on workemen; for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came up Hazael king of Aram, and fought against Gath, and took it, and Hazael set his face to goe up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Jerusalem.

19 Concerning the rest of the actes of Joash, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?

20 ¶ And his servants arose and wrought treason, and slew Joash in the house of Millo, when he came downe to Silla.

21 Even Jozachar the sonne of Shimeath, and Jehoabad the sonne of Shomer, his servants smote him, and he died: and they buried him with his fathers in the city of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Jehoahaz the sonne of Jehu is delivered into the hands of the Syrians. 4 He prayeth unto God and is delivered. 9 Joash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeare of Joash the sonne of Ahaziah king of Judah, Jehoahaz the sonne of Jehu began to reigne over Israel in Samaria, and he reigned seventeene yeare.

2 And he did evill in the sight of the Lord, and followed the finnes of Jeroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael, all his dayes.

4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gave Israel a deliverer, so that they came out from under the subjection of the Aramites. And the children of Israel dwelt in their tents as before time.

6 Nevertheless they departed not from the finnes of the house of Jeroboam, which made Israel to sinne, but walked in them: even the grove also remained still in Samaria.)

7 For he had left of the people to Jehoahaz but fifty horsemen, and ten charets, and tenne thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz and all that he did, and his valiant deeds, are they not written in the book of the Chronicles of the Kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the seven and thirtieth yeare of Joash kings of Judah, began Jehoash the son of Jehoahaz to reigne over Israel in Samaria, and reigned sixteene yeare,

11 And did evill in the sight of the Lord: for he departed not from all the finnes of Jerobo-

e He taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

g Or, ought.

h For the king had appointed others which were meete for that purpose. Chap. 22. 5.

i For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made. 2 Chron. 24. 14.

j After the death of Jehoahaz, Joash fell to Idolatry: therefore God rejecteth him, and stirreth up his enemy against him, whom he pacified with the treasures of the Temple: for God would not be served with those gifts, seeing the kings heart was wicked.

k Because he had put Zacharie the sonne of Jehoahaz to death. 2 Chron. 24. 25. l Reade 2 Sam. 5. 9. m Or, Jehoahaz.

n By worshipping the calves, which Jeroboam did erect in Israel.

o While Jehoahaz lived.

p To wit, Joash the sonne of Jehoahaz.

q Safely, and without danger. r Ebr. as yesterday, and before yesterday.

s Whereto they did commit their idolatry, and which the Lord had commanded to be destroyed. Deut. 16. 21.

t That is, Hazael and Benhadad his sonne, as ver. 1. Reade of Hazael, chap. 8. 13. g His chief purpose is to describe the Kingdom of Judah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted, and punished for their great idleness, though they had now depented yet God, both by sending them finckie Prophets and divers punishments, did call them unto him againe.

Jeroboam the sonne of Nebat, that made Israel to sin: but he walked therein:

12 Concerning the rest of the acts of Joash, and all that he did, and his valiant deeds, and how he fought against Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his seate: and Joash was buried in Samaria among the Kings of Israel.

14 ¶ When Elisha fell sicke of his sickness whereof he died, Joash the King of Israel came downe unto him, and wept upon his face, and said, O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said unto him, Take a bow and arrowes. And he took unto him bow and arrowes.

16 And he said to the King of Israel, Put thine hand upon the bow. And he put his hand upon it. And Elisha put his hands upon the kings hands.

17 And said, Open the window Eastward. And when he had opened it, Elisha sayd, Shooite: And he shot. And he said, Behold the arrow of the Lords deliverance, and the arrow of deliverance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And he tooke them. And he said unto the king of Israel, Smite the ground. And he smote thrice, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldest have smitten five or six times, so thou shouldest have smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrice.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that year.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, he revived and stood upon his feet.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercie on them, and pitied them, and had respect unto them, because of his covenant with Abraham, Izhak, and Jaakob, and would not destroy them, neither cast he them from him as yet.

24 So Hazael the King of Aram died: and Ben-hadad his son reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and took out of the hand of Benhadad the sonne of Hazael, the cities

which he had taken away by warre out of the hand of Jehoahaz his father, for three times did Joash beat him, and restored the cities unto Israel.

CHAP. XIV.

1 Amaziah the king of Judah putteth to death them that slew his father. 7. And after smiteth Edom. 13. Ioash dieth, and Jeroboam his son succedeth him. 20. And after him reigneth Zachariah

The second year of Joash son of Jehoahaz king of Israel, reigned Amaziah the sonne of Joash king of Judah.

2 He was five and twenty years old when he began to reigne, and reigned nine and twenty years in Jerusalem, and his mothers name was Jehoadan of Jerusalem.

3 And he did uprightly in the sight of the Lord, yet not like David his father, but did according to all that Joash his father had done.

4 ¶ Notwithstanding, the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his servants which had killed the king his father.

6 But the children of those that did slay him, he slew not, according unto that that is written in the book of the Law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children put to death for the father: but every man shall be put to death for his owne sinne.

7 He slew also of Edom in the valley of salt, ten thousand, and took the citie of Sela by warre, and called the name thereof Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, sonne of Jehu king of Israel, saying, Come, let us see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: bragge of glory, and tary at home: why dost thou provoke to thine hurt, that thou shouldest fall, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went up: and he and Amaziah king of Judah saw one another in the face at Beth-shemesh, which is in Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their tents.

F f 2

13 But

Thus they used to call the Prophets and servants of God, by whom God blessed his people, as chap. 2. 12. meaning, that by their prayers they did more prosper their country, then by force of arms.

That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signs that he should have the victory.

Because he seemed content to have victory against the enemies of God for wife or thrife, and had not a zeale to overcome them continually, and to destroy them utterly.

By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this fight they might returne and imbrace the same doctrine.

That is, untill their finnes were come to a full measure, and there was no more hope of amendment.

* 2 Chron. 25. 4.

In the beginning of his reign he seemed to have an outward shew of goldlines, but afterward he became an idolater, and worshipped the idols of the Idumeans.

* Chap. 12. 20.

Because they neither consented, nor were partakers with their fathers in that act.

* Deut. 24. 16. Eccl. 18. 20.

For the Idumeans whom David had brought to subjection, did rebel in the time of Jehoram sonne of Jehoshaphat.

* Or, the tower, or the rock. 2 Chron. 25. 12.

Let us first hand to hand and trie it by battel, and now destroy one anothers cities.

By this parable Jehoash compared himselfe to a cedar tree, because of his great kingdome over ten tribes, and Amaziah to a thistle, because he ruled but over two tribes, and the wild beasts are Jehoash his souldiers that spoiled the cities of Judah.

Bragge of the victory, so that thou tary at home and annoy me now.

13 But Jehoash king of Israel tooke Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and † came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

† Or, brought him.

14 And he tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in † hostage, and returned to Samaria.

† That is, which the Israelites had given to them of Judah for an assurance of peace.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how he fought with Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the sonne of Joash king of Judah, lived after the death of Jehoash sonne of Jehoahaz king of Israel, fifteen year.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Judah?

19 But they * wrought treason against him in Jerusalem, and he fled to † Lachish, but they sent after him to Lachish, and slew him there.

* 2 Chron. 25. 27.
† Which citie Jeroboam built in Judah for a fortress. 2 Chron. 11. 9.

20 And they brought him on horses, and he was buried at Jerusalem with his fathers in the Citie of David.

21 Then all the people of Judah tooke † Azariah which was sixteen year old, and made him king for his father Amaziah.

† Who is also called Uziah, 2 Chron. 26. 1.

22 He built † Elath, and restored it to Judah, after that the king slept with his fathers.

† Which is also called Elanah, or Eloah.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, was Jeroboam the sonne of Joash made king over Israel in Samaria, and reigned one and fortie year.

24 And he did evill in the sight of the Lord: for he departed not from all the † sins of Jeroboam the son of Nebat, which made Israel to sinne.

† Because this idolatrie was so vile, and almost incredible, that men should forsake the living God, to worship calves, the worke of mans hands, therefore the Scripture doeth oftentimes repeat it in the reproch of all idolaters.

† Ebr. by the hand of.

25 He restored the coast of Israel, from the entering of Hamath, unto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake † by his servant Jonah the sonne of Amittai the Prophet, which was of Gath-Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none † shut up, nor any left, neither yet any that could help Israel.

† Read 1 King 14. 10.

† Ebr. had not spoken.

27 Yet the Lord † had not decreed to put out the name of Israel from under the heaven: therefore he preserved them by the hand of Jeroboam the son of Joash.

28 Concerning the rest of the acts of Jeroboam, and all that he did, and his valiant deeds, and how he fought, and how he restored Damascus, and † Hamath to Judah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

† Which was also called Antiochia of Syria, or Rihlah.

29 So Jeroboam slept with his fathers, even with the kings of Israel, and Zachariah his son reigned in his stead.

CHAP. XV.

1 Azariah the King of Judah becommeth a Leper. 5 Of Iotham. 10 Shallum. 14 Menahem. 23 Pekahiah. 30 Vzziah. 32 Iotham. 38 and Ahaz.

IN the † seven and twentieth year of Jeroboam king of Israel, began Azariah, son of Amaziah king of Judah to reigne.

† Ebr. in the twentieth year, and in the twentieth year.

2 Sixteen year old was he, when he was made king, and he reigned two and fiftie year in Jerusalem: and his mothers name was Jecholiah of Jerusalem.

3 And he did † uprightly in the sight of the Lord, according to all that his father Amaziah did.

† So long as he gave care to Zachariah the Prophet.

4 But the high places were not put away: for the people yet offered, and burned incense in the high places.

5 And the Lord † smote the king: and he was a leper unto the day of his death, and dwelt in an house apart, and Jotham the kings sonne governed the house, and † judged the people of the land.

† His father and grand father were slain by their subjects and servants, and he became he would usurpe the Priests office, contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie. 2 Chron. 26. 21.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

† As Viceroy, or deputie to his father.

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of David, and Jotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth year of Azariah king of Judah did Zachariah the son of Jeroboam reigne over Israel in Samaria six † moneths,

† He was † fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

9 And did evill in the sight of the Lord, as did his fathers: for he departed not from the sins of Jeroboam the sonne of Nebat, which made Israel to sin.

10 And Shallum the son of Jabeish conspired against him, and smote him in the sight of the people, and † killed him, and reigned in his stead.

† Zachariah was the last in Israel, that had the kingdom by succession, save only Pekahiah the son of Menahem, who reigned but two years.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the † word of the Lord, which he spake unto Jehu, saying, thy sons shall sit on the throne of Israel unto the fourth generation after thee. And it came so to passe.

† Chap. 10. 38.

13 ¶ Shallum the son of Jabeish began to

to reigne in the nine and thirtieth yeare of Uzziah King of Judah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabel in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the book of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed ^f Tiphah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript up all their women with child.

17 The nine and thirtieth yeare of Azariah King of Judah, began Menahem the sonne of Gadi to reigne over Israel, and reigned tenne yeares in Samaria,

18 And he did evill in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the land: and Menahem gave Pul a thousand ^h talents of silver, that his hand might be with him, and establish the Kingdome in his hand.

20 And Menahem exacted the money of Israel, that all men of substance should give the King of Asshur fiftie shekels of silver a piece: so the King of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeare of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yeare.

24 And he did evill in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the son of Remaliah his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with ⁱ Argob and Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeare of Azariah King of Judah, began Pekah the son of Remaliah to reigne over Israel in Sama-

ria, and reigned twentie yeare.

28 And hee did evill in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel, ^k came Tiglath Pileser king of Asshur, and took sion, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeare of Jotham the sonne of Uzziah.

31 Concerning the rest of the actes of Pekah; and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second yeare of Pekah the sonne of Remaliah King of Israel, beganne Jotham the son of ^l Uzziah king of Judah to reigne.

33 Five and twenty year old was he, when he began to reigne, and he reigned sixteen yeares in Jerusalem: and his mothers name was Jerulha the daughter of Zadok.

34 And he did uprightly in the sight of the Lord: hee did according ¹ to all that his father Uzziah had done.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Jotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah?

37 In ^m those dayes the Lord began to send against Judah, Rezin the king of Aram, and ⁿ Pekah the sonne of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

³ Ahaz king of Judah consecrateth his son in fire. ⁵ Jerusalem is besieged. ⁹ Damascus is taken, and Rezin slain. ¹¹ Idolatry. ¹⁹ The death of Ahaz. ²⁰ Hezekiah succeedeth him.

THe seventeenth year of Pekah the son of Remaliah, ^a Ahaz the son of Jotham king of Judah began to reigne.

2 Twenty yeare old was Ahaz, when he began to reigne, and he reigned sixteen yeare in Jerusalem, and did not uprightly in the sight of the Lord his God, like David his father:

3 But walked in the way of the Kings of Israel, yea, and made his sonne to ^b goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

F f 3

4 Also

^k For God stirred up Pul, and Tiglath Pileser against Israel for their sinnes. 1. Chron. 5. 26.

^l 2. Chron. 27. 1.

¹ Or, Asarh

¹ He sheweth that his uprightnesse was not such, but that hee had many and great fautes.

^m After the death of Jotham;

ⁿ Which slew of Judah in one day sixe score thousand fighting men. 2. Chron. 28. 6 because they had forsaken the true God.

^a This was a wicked sonne of a godly father, as of him againe came godly Hezekiah, and of him wicked Manasseh: save that God in the end shewed him mercie. Thus we see how uncertaine it is to depend on the dignity of our fathers.

^b That is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Levit. 18. 21. deuter. 18. 10.

^f Which was a Cite of Israel, that would not receive him to be king.

^g That is, of Israel. ^h In stead of seeking helpe of God, he went about by money to purchase the favour of this King, being an Infidel, and therefore God forsook him, and Pul soone afterward brake promise, destroyed his country, and led his people away captive.

ⁱ Which were of the same conspire.

4 Also he offered and burnt incense in the high places, and on the hilles, and under every greene tree.

* Esay. 7.1.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came up to Jerusalem, to fight: and they besieged Ahaz, but could not overcome * him.

* For the Lord preserved the citie, and his people for his promise sake made to David.

6 At the same time Rezin king of Aram restored ^d Elath to Aram, and drove the Jewes from Elath: so the Aramites came to Elath, and dwelt there unto this day.

^d Which citie Azari. had taken from the Aramites, and fortified it, Chap. 14.12

7 Then Ahaz sent * messengers to Tiglath Pileser king of Asshur, saying, I am thy servant & thy sonne: come up, and deliver me out of the hand of the King of Aram, and out of the hand of the king of Israel, which rise up against me.

^e Contrary to the admonition of the Prophet, Isa. 7.4.

8 And Ahaz tooke the silver and the gold that was found in the ^f house of the Lord, and in the treasures of the kings house, and sent a present unto the king of Asshur.

^f Thus he spared not to spoile the Temple of God to have succour of men, and would not once lift up his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

9 And the king of Asshur consented unto him: and the king of Asshur went up against Damascus: and when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And King Ahaz went unto Damascus to meet Tiglath Pileser king of Asshur: and when king Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the paterne of the Altar, and the fashion of it, and all the workmanship thereof.

11 And Vrijah the Priest made an Altar ^g in al points like to that ^h which king Ahaz had sent from Damascus, so did Vrijah the priest against king Ahaz came from Damascus.

^g We see y there is no prince so wicked but he shall find flatterers, and false ministers to serve his turne.

12 So when the King was come from Damascus, the King saw the Altar: and the king drew neere to the altar, and offered ^h thereon.

^h Either offerings for peace or prosperitie, or of thanksgiving, as Levit. 3.1. or else meaning the morning and evening offering, Exo. 29.38, num. 28.3. and thus he contemned the meane & the altar which God had commanded by Salomon, to serve God after his owne fantasie. ⁱ That is, at the right hand, as men went into the Temple.

13 And he burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the Altar,

14 And ⁱ set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the ⁱ North side of the Altar.

15 And king Ahaz commanded Vrijah the Priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the even the meate offering, and the kings burnt offering, and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the ^k brasen Altar shall be for me to enquire of God.

^k Here he establisheth by commandment his owne wicked proceedings, and doeth abolish the commandment and ordinance of God.

16 And Vrijah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the

bases, and tooke the cauldrons from off them, and took downe the sea from the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the vaile for the Sabbath (that they had made in the house) and the Kings entry without turned he to the house of the Lord ^m because of the king of Asshur.

^l Or, tent, where in they lay on the Sabbath, which had served their weeke in the Temple, and so departed home. ^m Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might be a refuge for him if the King should suddenly assault his house.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

³ Hoshea king of Israel is taken, ⁴ And he and all his realm brought to the Assyrians, ¹⁸ for their idolatrie. ²⁵ Lions destroy the Assyrians that dwell in samaria. ²⁹ Everyone worshippeth the god of his nation, ³⁵ contrary to the commandment of God.

In the twelfth yeare of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeares.

2 And he did evill in the sight of the Lord, * but not as the kings of Israel, that were before him.

^a Though he invented no new idolatry or impiety as others did, yet he sought for helpe at the Egyptians which God had forbidden.

3 And Shalmaneser king of Asshur came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present unto the king of Asshur, ^b as he had done yearely, therefore the king of Asshur shut him up, and put him in prison.

^b For he had paid tribute for the space of eight yeares.

5 Then the King of Asshur came up thoroughout all the land, and went against Samaria, and besieged it three yeare.

6 ¶ In the ninth yeare of Hoshea, the king of Asshur tooke Samaria, and caried Israel away unto Asshur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the ^c Medes.

* Chap. 18.19.

7 For when the children of Israel ^d sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

^c For at this time the Medes and Persians were subject to the Assyrians. ^d He setteth forth at length the cause of this great plague and perpetual captivity, to admonish all people and nations to cleave to the Lord God, and onely worship him, for feare of like judgement.

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and ^e after the manners of the kings of Israel, which they used.

9 And the children of Israel had done secretly things that were not upright before the Lord their God, & throughout all their cities had built high places, ^f both from the towre of the watch, to the defended citie,

^e Meaning, thoroughout all their borders.

10 And had made them images and groves upon every high hill, and under every green tree:

11 And

The cause of Israels captivitie. Chap. xvij. Lions devoure the Assyrians 345

11 And there burnt incense in all the high places, as did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And served idoles: whereof the Lord had said unto them, * Ye shall doe no such thing,

13 Notwithstanding the Lord testified to Israel, and to Judah by all the Prophets, and by all the Seers, saying, * Turne from your evill wayes, and keepe my commandments, and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my servants the Prophets.

14 Nevertheless they would not obey, * but hardened their necks, like to the necks of their fathers, that did not beleve in the Lord their God.

15 And they refused his statutes, and his covenant that he made with their fathers, and his testimonies (wherewith he witnessed unto them) and they followed vanitie, and became vaine, & followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally, they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grove, and worshipped all the hoste of heaven, and served Baal.

17 And they made their sonnes and their daughters, ^h passe thorow the fire, and used witchcraft and enchantments, yea, ⁱ sold themselves to doe evill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah ^k onely.

19 Yet Judah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoylers, untill he had cast them out of his sight.

21 ^m For he cut off Israel from the house of David, and they made Jeroboam the son of Nebat king: and Jeroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Jeroboam, which he did, and departed not therefrom:

23 Untill the Lord put Israel away out of his sight, as he had said [†] by all his servants the Prophets, and carried Israel away out of their land to Asshur unto his day.

24 And the King of Asshur brought folke from Babel, and from ⁿ Cuthah, and

from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the Cities thereof.

25 ¶ And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast removed, and placed in the cities of Samaria know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the King of Asshur commanded, saying, Carie thither one of the Priests whom ye brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Bethel, and taught them how they should feare the Lord.

29 Howbeit every nation made their gods, & put them in the houses of the high places which the Samaritanes had made, every nation in their cities, wherein they dwelt.

30 For the men of Babel made ^q Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avims made Nibhaz, and Tartak: and the Sepharvaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharvaim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the high places, who prepared for them sacrifices in the houses of the high places.

33 * They feared the Lord, but served their gods, after the manner of the nations whom they caried thence.

34 Unto this day they doe after the old manner: they neither feare God, neither doe after ^r their ordinances, nor after their customes, nor after the Law, nor after the commandment, which the Lord commanded the children of Jaakob, * whom he named Israel;

35 And with whom the Lord had made a covenant, & charged them, saying, * Feare none other gods, nor bow your selves to them, nor serve them, nor sacrifice to them

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes, and the ordinances, and the law, and the commandment which he wrote for you,

F f 4 that

* Deut. 4. 19.

† Ebr. by the hand of.
* Iere. 18. 11. and 25. 5. and 35. 15.

* Deut. 31. 27.

f So that to allege the authority of our Fathers or great antiquity, except we can prove that they were goodly, is but to declare that we are the children of the wicked.

* Exod. 32. 8.
1 King. 12. 28.
g That is, the sunne, the moone and stars, Deut. 4. 19.
h Read chap. 16. 3.
i Read of this phrase, 1. King. 21. 20. and 25.

k No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

l Out of the land where he shewed the greatest tokens of his presence and favour.
m That is, God cut off the tenne tribes. 1. King. 12. 16. 20.

† Ebr. by the hand of.
* Iere. 25. 9.
n Of these peoples came the Samaritanes, whereof mention is so much made in the Gospel. and with whom the Jewes would have nothing to doe, Iohn 4. 9.

o That is, they served him not: therefore, left they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.

q Meaning, that every countrey served that idole which was most esteemed in that place whence they came.

* Ezek. 20. 39.
29th. 1. 5.
r That is, they had a certaine knowledge of God, and feared him, because of the punishment, but they continued still idolaters, as doe the Papists which worship both God and idols: but this is not to feare God, as appeareth verse 34.
s He meaneth this by the Israelites, whom God had given his commandments.
* Gen. 32. 28.
1 King. 18. 31.
* Iudge. 6. 10. Iere. 10. 2.

that ye do them continually, and feare not other gods.

38 And forget not the covenant that I have made with you, neither feare yee other gods.

39 But feare the Lord your God, and he will deliver you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

^a That is, these strangers which were sent into Samaria by the Assyrians.

41 So these nations feared the Lord, and served their images also: so did their children, & their childrens children: as did their fathers, so doe they unto this day.

CHAP. XVIII.

⁴ Hezekiah king of Judah putteth downe the brasen serpent, and destroyeth the idoles, ⁷ and prospereth. ¹¹ Israel is caryed away captive. ³⁰ The blasphemy of Saneherib.

^a 2. Chron. 28. 27. and 29. 1.

NOW in the third yeare of Hoshea, son of Elah King of Israel, * Hezekiah the son of Ahaz king of Judah began to reigne. ² He was five and twentie yeare old, when he began to reigne, and reigned nine and twenty year in Jerusalem. His mothers name also was Abi the daughter of Zachariah.

^a Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for his promise sake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

^b Numb. 21. 8. 9. That is, a piece of brasle, thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to bee called a serpent, but a piece of brasle.

3 And hee did ^a uprightly in the sight of the Lord, according to all that David his father had done.

4 He took away the high places, and brak the images, and cut down the groves, and brak in pieces the ^a brasen serpent that Moses had made: for unto those dayes the children of Israel did burne incense to it, and he called it ^b Nehushtan.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Judah, neither were there any such before him.

6 For he clave to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and hee prospered in all things, which he tooke in hand: also hee rebelled against the king of Asshur, and served him not.

^c Read Chap. 17. 9.

8 He smote the Philistims unto Azzah, and the coasts thereof, ^c from the watch towre unto the defenced city.

^d Chap. 17. 3.

9 ¶ And in the fourth yeare of King Hezekiah, (which was the seventh yeare of Hoshea sonne of Elah King of Israel) Shalmaneser king of Asshur came up against Samaria, and besieged it.

10 And after three yeares they took it, even in the sixth yeare of Hezekiah: that is, ^e the ninth yeare of Hoshea king of Israel was Samaria taken.

^f Chap. 17. 6.

11 Then the king of Asshur did cary away Israel unto Asshur, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes:

12 Because they would not obey the

voice of the Lord their God, but transgressed his covenant: ^g that is, all that Moses the servant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ ^h Moreover, in the fourteenth yeare of king Hezekiah, Saneherib king of Asshur came up against all the strong cities of Judah, and took them.

ⁱ 2. Chron. 32. 1. 1/2. 36. 1.

14 Then Hezekiah King of Judah sent unto the king of Asshur to Lachish, saying, ^d I have offended: depart from me, and what thou layest upon mee, I will beare it. And the King of Asshur appointed unto Hezekiah King of Judah three hundred talents of silver, and thirty talents of gold.

^d As his reede was before praised, so his weaknesse is here set forth, that none should glory in himselfe.

15 Therefore Hezekiah gave all the silver that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Judah had covered over) and gave them to the king of Asshur.

17 ¶ And the king of Asshur sent ^e Tartan, and Rabfaris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Jerusalem. And they went up, and came to Jerusalem, and when they were come up, they stood by the conduit of the upper poole, which is by the path of the fullers field,

^e After certaine yeares when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, hee sent his captaines and army against him.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the Chancellor, and Joah the sonne of Asaph the ^f Recorder.

19 And Rabshakeh said unto them, Telye Hezekiah, I pray you, Thus saith the great king, even the great king of Asshur, What confidence is this wherein thou trustest?

^f Or, writer of Chronicles, a secretary.

20 Thou thinkest, Surely I have ^g eloquence, ^h but counsell and strength are for the warre. On whom then dost thou trust that thou rebellest against me?

^g Else, talke of the lippe. ^h Thou thinkest that words will serve to persuade thy people, or to move my matter.

21 Lo, thou trustest now in this broken staffe of reed, ⁱ to wit, on ^j Egypt, on which if a man leane, it will goe into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

ⁱ Egypt shall not onely not be able to succour thee, but shall be an hurt unto thee.

22 But if ye say unto me, We trust in the Lord our God, is not that he whose high places, & whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, yee shall worship before this altar in Jerusalem?

^j Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatry are reformed.

23 Now therefore give ^k hostages to my lord the king of Asshur, and I will give thee two thousand horses, if thou be able to set riders upon them.

^k Meaning, that it was best for him to yeeld to the King of Assyria, because his power was so small that hee had not mento furnish two thousand horses.

24 For how canst thou despise any captain of the least of my masters servants, and put thy trust on Egypt for charets and horsemen?

C H A P. XIX.

25 Am I now come up without the Lord to this place to destroy it? the Lord said to me, Goe up against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Joah said unto Rabshakeh, Speak, I pray thee, to thy servants, in the \ddagger Aramites language, for we understand it, and talke not with us in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these wordes, and not to the men which sit on the wall, that they might eate their owne dung, and drink \ddagger their owne pisse with you?

28 So Rabshakeh stood, and cried with a lowd voyce in the Jewes language, and spake, saying, Heare the words of the great King, of the king of Aslur.

29 Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you \ddagger out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us, and this citie shall not be given over into the hand of the king of Aslur.

31 Harken not unto Hezekiah: for thus saith the king of Aslur, Make \ddagger appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne figtree, and drink every man of the water of his owne well:

32 Till \ddagger I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olives, oyle, and honie, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Aslur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharvaim, Hena, and Ivah? how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that have delivered their land out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the kings commandement was, saying, Answer ye him not.

37 Then Eliakim, the son of Hilkiah, which was steward of the house, and Shebna the chancellor, and Joah the son of Asaph the recorder, came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

6 God promiseth by Isaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

And * when King Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebna the chancellor, and the Elders of the Priests, clothed in sackcloth to Isaiah the Prophet the sonne of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to \dagger the birth, and there is no strength to bring forth.

4 If to be the Lord thy God hath heard all the words of Rabshakeh, whom the King of Aslur his master hath sent to raile on the living God, and to reproch him with words which the Lord thy God hath heard, then lift thou up *thy* prayer for the remnant that are left.

5 ¶ So the servants of King Hezekiah came to Isaiah.

6 And Isaiah said unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the King of Aslur have blasphemed me.

7 Behold, I will send a blast \dagger upon him, and he shall heare a noife, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Aslur fighting against Libnah: for he had heard that he was departed from Lachish.

9 * He heard also men say of Tirhakah king of \ddagger Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent *other* messengers unto Hezekiah, saying,

10 Thus shall ye speake unto Hezekiah King of Judah, and say, Let not thy \dagger God deceive thee, in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the king of Aslur.

11 Behold, thou hast heard what the kings of Aslur have done to all lands, how they have destroyed them: and shalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharvaim, Hena, and Ivah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it: and

Ff 5 Heze-

* The wicked always in their prosperity flatter themselves, that God doth favour them. Thus he speaketh to feare Hezekiah, that by resisting him, he should resist God.

† Or, Syrians.

† Elev. the water of their feet.

† Or, by his hand.

† Elev. blessing, meaning, the condition of peace.

† He maketh himselfe so sure, that he will not grant them truce, except they render themselves to him to be led away captives.

* This is an execrable blasphemy against the true God, to make him equal with the idols of other nations: therefore God did most severely punish it.

* Isa. 37. 36.

a To heare some new prophesie and to have comfort of him.

b The dangers are so great that we can neither avenger this blasphemie, nor helpe our selves, no more then a woman in her travaile.

c Meaning, for Jerusalem, which onely remained of all the cities of Judah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib.

† Or, blacke mooves.

f For the kings of Ethiopia, and Egypt ioyned together against the king of Assyria, because of his oppression of other countries.

g The more neer that the wicked are to their destruction, the more they blaspheme.

Hezekiah went up into the house of the Lord, and Hezekiah spread it before the Lord.

^h Before the Arke of the covenant. ⁱ He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth.

^k Shew by effect that thou wilt not suffer thy Name to be blasphemed.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the word of Saneherib, who hath sent to blaspheme the living God.

^l By this title he discerneth God from all idoles, and false gods.

17 Truth it is, Lord, that the kings of Asshur have destroyed the nations and their lands.

18 And have set fire on their gods: for they were no gods, but the work of mans hands, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdomes of the earth may know, that thou, O Lord, art onely God.

^m He sheweth for what end the faithfull desire of God to be delivered: to wit, that he may be glorified by their deliverance.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast prayed me, concerning Saneherib king of Asshur.

ⁿ Because as yet Jerusalem had not beene taken by the enemy, therefore he calleth her virgin.

21 This is the word that the Lord hath spoken against him, O Virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Jerusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel.

^o God commeth that injury done to him, and will revenge it, which is done to any of his saints.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charrets I am come up to the top of the mountaines, by the sides of Lebanon, and will cut downe the high Cedars thereof, and the faire firre trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

^p Meaning, Jerusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 34.

24 I have digged, and drunk the waters of others, and with the plant of my feet have I dried all the fouds closed in.

^q Or, pleasant mountrey.

25 Hast thou not heard, how I have of old time made it, and have formed it long agoe? and should I now bring it, that it should be destroyed, and layed on ruinous heapes, as cities defended?

^r Or, the waters of cities besieged. ^s He declareth that forasmuch as he is the author and beginning of his Church, he will never suffer it utterly to be destroyed, as other cities and kingdomes.

26 Whose inhabitants have small power, and are afraid, and confounded: they are like the grass of the field, and greene herbe, or grass on the house tops, or as corne blasted before it be growne.

^t Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come up to mine eares, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee back againe the same way thou camest.

^u I will bridle thy rage, and turne thee to and fro at pleasure me.

29 And this shall be a signe unto thee, O Hezekiah, Thou shalt eat this yeare such things as grow of themselves, and the next yeare such as grow without sowing, and the third yeare sowe ye and reape, and plant vineyards, and eat the fruits thereof.

^v God did not only promise him the victory, but giveth him a signe to confirme his faith.

30 And the remnant that is escaped of the house of Judah, shall againe take root downward, and beare fruit upward.

^w The Lord will multiply in great number that small remnant of Iudah that is escaped.

31 For out of Jerusalem shall go a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

^x The love that God beareth toward his Church shall overcome the counsels and enterprises of men.

32 Wherefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this city, saith the Lord.

34 For I will defend this citie to save it for mine owne sake, and for David my servants sake.

35 ¶ And the same night, the Angel of the Lord went out, and smote in the camp of Asshur, an hundred fourescore and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

^y Isa. 37. 36

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt in Nineveh.

^z This was the just judgement of God for his blasphemy, that he should be slain before that Idoles, whom he preferred to the living God, and by them, by whom he ought by name to have beene defended.

37 And as he was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes, slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

¹ Hezekiah is sicke and receiveth the signe of his health. ² He receiveth rewards of Berodach. ³ Sheweth his treasures, and is reprehended of Isaiah. ²² He dieth, and Manasseh his son reigneth in his stead.

About that time was Hezekiah sicke unto death: and the Prophet Isaiah the son of Amoz came to him, & said unto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not live.

^a 2. Chron. 32. 24. Isa. 38. 1.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

^b That his mind might not be troubled.

3 I beseech thee, O Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

^c Meaning, without all hypocrisy.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

^d Not so much for his owne death, as for feare that Idolatry should be restored, which he had destroyed, and so Gods name be dishonoured.

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of David thy father, I have heard thy prayer, and seene thy teares: behold, I have healed thee, and the third day thou shalt goe up to the house of the Lord,

6 And I will adde unto thy dayes fiftene yeares, and will deliver thee and this citie out of the hand of the king of Aschur, and will defend this citie for mine owne sake, and for David my servants sake.

7 Then Isaiiah said, Take a lump of drie figs. And they took it, and laid it on the boile, and he recovered.

8 ¶ For Hezekiah had said unto Isaiiah, What shall be the signe that the Lord will heale me, and that I shall goe up into the house of the Lord the third day?

9 And Isaiiah answered, This signe shalt thou have of the Lord, that the Lord will doe that he hath spoken, Will thou that the shadow goe forward ten degrees, or goe back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow goe back ten degrees.

11 And Isaiiah the Prophet called unto the Lord, and he brought againe the shadow ten degrees backe, by the degrees whereby it had gone down in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the son of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure-house, so wit, the silver, and the gold, and the spices, and precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiiah the Prophet came unto king Hezekiah, and said unto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, even from Babel.

15 Then said he, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene: there is nothing among my treasures, that I have not shewed them.

16 And Isaiiah said unto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers have layed up in store unto this day, shall be caried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be

eunuches in the palace of the king of Babel.

19 Then Hezekiah said unto Isaiiah, The word of the Lord which thou hast spoken, is good: for said he, Shall it not be good, if peace and truth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and al his valiant deeds, and how he made a poole and a conduit, and brought water into the citie, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatry. 14 and useth great cruelty. 18 He dieth, and Amon his sonne succeedeth. 23 Who is killed of his owne servants. 26 After him reigneth Josiah.

Manasseh * was twelve yeares old when he began to reigne, and reigned fifty and five yeares in Jerusalem: his mothers name also was Hephzi-bah.

2 And he did evill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went back and built the high places, * which Hezekiah his father had destroyed: and he erected up altars for Baal, and made a grove, as did Ahab King of Israel, and worshipped all the hoste of heaven, and served them.

4 Also he * built altars in the house of the Lord, of the which the Lord said, * In Jerusalem will I put my Name.

5 And he built altars for all the host of the heaven, in the two courts of the house of the Lord.

6 And he caused his sonnes to * passe thorow the fire, and gave himselfe to witchcraft and sorcerie, and he used them that had familiar spirits, and were sooth sayers, and did much evill in the sight of the Lord, to anger him.

7 And he set the image of the grove, that he had made, in the house, whereof the Lord had said to David, and to Salomon his son, * In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever.

8 Neither will I make the feet of Israel move any more out of the land, which I gave their fathers: so that they will observe and doe all that I have commanded them, and according to all the Law that my servant Moses commanded them.

9 Yet they obeyed not: but Manasseh led them out of the way to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants the Prophets, saying,

11 * Be-

1 He acknowledge, that Isaiiah was the true Prophet of God, and therefore humbled himselfe to his word.

2 Seeing that God hath shewed me this favour, to grant me quietnes during my life: for he was afraid lest the enemies should have had occasion to rejoyce, if a Church had decayed in this time, because he had restored religion.

* 2 Chron. 33. 1.

* Deut. 18. 9.

* Chap. 18. 4.

* Lev. 24. 14. 25. 17. 18.

* Reade Chap. 16. 3.

* 1 King. 8. 13. and 2. 3. chap. 23. 27.

b Therefore saying they obeyed not the commandment of God, they were justly cast forth of the land, which they had but on condition.

d Because of his unfained repentance and prayer, God turned away his wrath, to give thanks for thy deliverance.

e He declareth that albeit God can heale without other medicines, yet he sheweth that he will not have these infernal means continued.

f Let the Sonne goe so many degrees backe, that the houses may be so many the fewer in the Kings diall.

g Which diall was set in the top of the flaires that Ahaz had made.

* 1. 39. 1. i Moved with the favour that God shewed to Hezekiah, and also because he had declared himselfe enemy to Sennacherib his enemy, which was now destroyed.

k Being moved with ambition and vaine glory, and also because he seemed to rejoyce in the friendship of him that was Gods enemy, and an infidel.

* Chap. 24. 13. and 25. 13. ver. 27. 19.

* 1 Cor. 13. 4.

11 * Because that Manasseh king of Judah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah sinne also with his idoles:

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an evill upon Jerusalem and Judah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, which he wipeth, and turneth it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries,

15 Because they have done evill in my sight, and have provoked me to anger, since the time their fathers came out of Egypt untill this day.

16 Moreover Manasseh shed innocent blood exceeding much, till he replenished Jerusalem from corner to corner, beside his sinne wherewith he made Judah to sinne, and to doe evill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, even in the garden of Uzzah: and Amon his son reigned in his stead.

19 ¶ Amon was two and twentie year old, when he began to reigne, and he reigned two year in Jerusalem: his mothers name also was Meshullemeth the daughter of Haruz of Jotbah.

20 And he did evill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and served the idoles that his father served, and worshipped them.

22 And he forlook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Josiah his sonne King in his stead.

25 Concerning the rest of the acts of Amon, which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And they buried him in his sepulchre in the garden of Uzza: and Josiah his sonne reigned in his stead.

C H A P. XXII.

1 Josiah repaireth the Temple. 2 Hilkiah findeth the booke of the Law, and causeth it to be presented to Josiah, 12 Who sendeth to Huldah the Prophetsse to enquire the Lords will.

1 Josiah was eight year old when he began to reigne, and he reigned one and thirty year in Jerusalem. His mothers name also was Jedidah the daughter of Adajah of Bozath.

2 And he did uprightly in the sight of the Lord, and walked in all the wayes of David his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth year of king Josiah, the king sent Shaphan the sonne of Azalia the son of Meshullam the chancellor to the house of the Lord, saying,

4 Go up to Hilkiah the high Priest, that he may summe the silver which is brought into the house of the Lord, which the keepers of the doore have gathered of the people.

5 And let them deliver it into the hand of them that doe the work, and have the oversight of the house of the Lord: let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, unto the artificers, and carpenters, and masons, and to buy timber, and hewed stone to repair the house.

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deal faithfully.

8 And Hilkiah the high Priest said unto Shaphan the Chancellour, I have found the booke of the Law in the house of the Lord: and Hilkiah gave the booke to Shaphan, and he read it.

9 So Shaphan the chancellour came to the king, and brought him word againe, and said, Thy servants have gathered the money, that was found in the house, and have delivered it unto the hands of them that doe the worke, and have the oversight of the house of the Lord.

10 Also Shaphan the chancellour shewed the King, saying, Hilkiah the Priest hath delivered me a booke, And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the son of Michajah, and Shaphan the chancellor, and Asahiah the kings servant, saying,

13 Go ye, and inquire of the Lord for me, and for the people, & for all Judah concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have

not

† The Ebrews write that he slew Ishaiah the Prophet whowas his father in law.

* 2 Chron. 33. 20. 21.

‡ That is according to his commandments.

4 Or, he buried him, as we, Josiah his son.

a His name was prophesied of, and his name mentioned by Jadda the Prophet, more then three hundred years before. 1 King 13. 2. and being but eight year old, he sought the God of his father David. 2 Chron 34. 3.

† Or, said, as we say.

‡ Or, offered. b Certain of the Priests were appointed to this office, as chap. 13. 9. c From the time of Josiah for the space of 224 years the temple remained without reparation through the negligence of the Priests. This declareth, that they that have a charge, & execute it not, ought to have it taken from them. d So God provided him of faithful servants, seeing he went about so zealously to see forth the works of God.

e This was the copie that Moses left them, as appeareth, 2 Chron. 34. 14. which either by the negligence of the Priests had been lost, or else by the wickedness of idolatrous kings had been abolished. Ebr. unius.

f Meaning, to know Prophet whom God revealeth the knowledge of things unto, as Jerem. 21. 1. though at other times they enquired the Lord by Urim and Thummim.

not obeyed the words of this booke, to do according vnto all that which is written therein for us.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went unto Huldah the Prophetesse the wife of Shallum the son of Tikuah, the son of Harhas keeper of the wardrobe: (and she dwelt in Jerusalem in the ^{colledge}) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and on the inhabitants thereof, *even* all the words of the booke which the king of Judah hath read,

17 Because they have forsaken me, and have burnt incense unto other gods, to anger me with all the ^h works of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words that thou hast heard, *shall come to passe*.

19 But because thine heart did ^h melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I have also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy grave in ^k peace, and thine eyes shall not see all the evil, which I will bring upon this place. Thus they brought the king word again.

C H A P. XXIII.

2 *Josiah readeth the Law before the people.* 3 *He maketh a covenant with the Lord.* 4 *He putteth down the idoles.* after he had killed their Priests. 22 *He keepeth the Passover.* 24 *He destroyeth the Conjurers.* 29 *He was killed in Megiddo.* 30 *And his son Jehoahaz reigneth in his stead.* 33 *After he was taken, his son Jehojakim was made king.*

Then ^a the King ^a sent, and there gathered unto him all the Elders of Judah and of Jerusalem.

2 And the king went up into the house of the Lord, with all the men of Judah, and all the inhabitants of Jerusalem with him, and the Priests, and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the covenant, which was found in the house of the Lord.

3 And the King stood by the ^b pillar, and made a ^c covenant before the Lord, that they should walke after the Lord, and keep his commandments, and his testimonies,

and his statutes, with all *their* heart, and with all *their* soule, that they might accomplish the words of this covenant written in this booke. And all the people stood to the covenant.

4 Then the king commanded Hilkiah the high Priest, and the ^d Priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the hoste of heaven, and he burnt them without Jerusalem in the fields of Kedron, and caried ^e the powder of them into Beth-el.

5 And he put down the ^f Chemarims, whom the Kings of Judah had founded to burn incense in the high places, and in the cities of Judah, and about Jerusalem, and also them that burnt incense unto Baal, to the sun, and to the moone, and to the planets, and to all the hoste of heaven.

6 And he brought out the ^g grove from the Temple of the Lord without Jerusalem unto the valley of Kedron, & burnt it in the valley of Kedron, and stampd it to powder, and cast the dust thereof upon the ^h graves of the children of the people.

7 And he brake down the houses of the Sodomites, that were in the house of the Lord, where the women wove hangings for the grove.

8 Also he brought all the Priests out of the cities of Judah, and defiled the high places where the Priests had burnt incense, *even* from Geba to Beer-sheba; and destroyed the high places of the gates, that were in the entring in of the gate of Joshua the governour of the citie, which was at the left hand of the gate of the citie.

9 Neverthelesse the Priests of the high places came not up to the Altar of the Lord in Jerusalem, save onely they did eat of the unleavened bread among their brethren.

10 He defiled also ^k Topheth, which was in the valley of the children of Hinnom, that no man should make his son or his daughter passe thorow the fire to Molech.

11 He put down also the ^l horses that the kings of Judah had given to the sun at the entring in of the house of the Lord, by the chamber of Nethan-melech the Euntich, which was ruler of the suburbs, and burnt the charers of the sun with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake down, hasted thence, and cast the dust of them in the ^m brooke Kedron.

13 Moreover the King defiled the high places that were before Jerusalem, and

G g on

^g Or the house of doctrine which was neere to the Temple, & where the learned assembled to treat of the Scriptures and the doctrine of the Prophets.

^h The works of mans hand here signifye, all that man inventeth beside the word of God, which are abominable in Gods service.

ⁱ Meaning, that he did repent, as they that do not repent, are said to harden their hearts, Psal 95.8.

^k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

^a 2 Chron. 34. 30. a Because he saw the great plagues of God that were threatened, he knew no more speedy way to avoid them, then to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

^b Where the king had his place, Chap. 11. 14. ^c As Joshua did, Josh. 24. 22. 25.

^d Meaning, them which were next in dignitie to the high Priest.

^e In contempt of that altar which Jeroboam had there built to sacrifice to his calves. ^f Meaning, the Priests of Baal, which were called Chemarims, either because they wore blacke garments: or els were smoked with burning incense to idoles.

^g He removed the grove which idolaters sold evocation had planted neere unto the Temple, contrary to the commandment of the Lord, Deut. 16. 21. or as some read, the similitude of a grove which was hanged in the Temple. ^h Both in contempt of the idoles, & reproach of them which had worshipped them in their lives.

ⁱ Because that those that had forsaken the Lord to serve idoles, were not meete to minister in the service of the Lord, for the instruction of others.

^k Which was a valley nere to Jerusalem, and signifieth a tabret, while their children were burning: that their crie should not be heard, Levit. 18. 21. where after Josiah commanded cautions to be cast in contempt thereof.

^l The idolatrous Kings had dedicated horses and charers to the sun, either to carie the image thereof about, as the heathen did, or els to sacrifice them, as a sacrifice most agreeable to the sun, or, valley.

^m That was the
ount of oliv-
so called, because
it was full of
idols.
^{* 1 Kings 11.7.}

on the right hand of the ^m mount of corrup-
tion (which ^{*} Salomon the king of Is-
rael had built for Ashtoreth the idole of
the Zidonians, and for Chemolh the idole
of the Moabites, and for Milchom the abo-
mination of the children of Ammon)

14 And he brake the images in pieces,
and cut down the groves, and filled their
places with the bones of men.

^m Which Iero-
boam had built in
Israel. 1 King. 12.
28. 29.

15 Furthermore ^m the altar that was at
Beth-el, and the hie place made by Jeroboam
the son of Nebat, which made Israel to sin,
both this altar, and also the high place,
brake he down, and burnt the high place, &
stamp't it to powder, and burnt the grove.

16 And as Jofiah turned himselfe, he spied
the graves, that were in the mount, and sent
and tooke the bones out of the graves, and
burnt them upon the altar, and polluted it,
according to the word of the Lord, that the
^o man of God proclaimed, which cried the
same words.

^o According to
the prophecie of
Jaddo. 1 King.
13. 2.

17 Then he said, What title is that which
I see? And the men of the citie said unto
him, *It is the sepulchre of the man of God,*
which came from Judah, & told these things
that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none
remove his bones. So his bones were sa-
ved with the bones of the ^p prophet that
came from Samaria.

^p Meaning, the
Prophet which
came after him,
and caused him to
eat contrary to
the commande-
ment of the Lord,
which were both
two buried in one
grave. 1 King.
13. 31.

19 Jofiah also tooke away all the houses
of the high places, which were in the cities
of Samaria, which the kings of Israel had
made to anger the Lord, and did to them ac-
cording to all the acts that he had done in
Beth-el.

20 And he sacrificed all the Priests of
the high places, that were there upon the
altars, and burnt mens bones upon them,
and returned to Jerusalem.

^{* 2 Chron. 35. 1.}
^{* Exod. 12. 3.}
^{Deut. 16. 2.}

21 ¶ Then the king commanded all the
people, saying, ^{*} Keepe the Pasſeover unto
the Lord your God, ^{*} as it is written in the
booke of this covenant.

^q For the multi-
tude and zeale of
this people, with
the great prepara-
tion.

22 And there was no Pasſeover holden
like that from the dayes of the Judges that
judged Israel, nor in all the dayes of the
kings of Israel, and of the kings of Judah.

23 And in the eighteenth yeare of King
Jofiah was this Pasſeover celebrated unto
the Lord in Jerusalem.

24 Jofiah also tooke away them that had
familiar spirits, and the soothsayers, and the
images, and the idoles, and all the abomina-
tions that were espied in the land of Judah
and in Jerusalem, to performe the words
of the ^{*} Law, which were written in the
booke that Hilkiah the Priest found in the
house of the Lord.

^{* Levit. 20. 27.}
^{Deut. 16. 11.}

25 Like unto him was there no king be-
fore him, that turned to the Lord with all
his heart, and with all his soule, and with all

his might, according to all the Law of Mo-
ses, neither after him arose there any like
him.

26 Notwithstanding the Lord turned not
from the ^r fierceneſſe of his great wrath
wherewith he was angry against Judah, be-
cause of all the provocations wherewith
Manasseh had provoked him.

^r Because of the
wicked heart of
the people, which
would not turne
unto him by re-
pentance.

27 Therefore the Lord said, I will put
Judah also out of my sight, as I have put a-
way Israel, and will cast off his citie Jerusa-
lem, which I have chosen, and the house
whereof I said, My ^{*} Name shall be there.

^{* 1 King. 8. 29.}
^{and 9. 3. chap. 21. 7.}

28 Concerning the rest of the actes of
Jofiah, and al that he did, are they not writ-
ten in the booke of the Chronicles of the
Kings of Judah?

29 ¶ ^{*} In his dayes Pharaoh Nechoh
king of Egypt went up against the king of
Ashur to the river Perath. And king Jofiah
went against him, whom when Pharaoh
saw, he slew him at Megiddo.

^{* 2 Chron. 35. 20.}

30 Then his servants caried him dead from
Megiddo, and brought him to Jerusalem,
and buried him in his own sepulchre. And
the people of the land tooke Jehoahaz the
son of Jofiah, and anointed him, and made
him king in his fathers stead.

^r Because he suf-
fered throw his
counrey, he fea-
red lest he would
have done him
harme, and there-
fore would have
stayd him, yet he
confuted not
with the Lord, and
therefore was
slaine.

31 ^{*} Jehoahaz was three and twentie yeare
old when he began to reigne, and reigned
three moneths in Jerusalem. His mothers
name also was Hamutal the daughter of Je-
remiah of Libnah.

^{* 2 Chron. 35. 11.}

32 And he did evill in the sight of the Lord,
according to all that his ^r fathers had done.

^r Meaning, the
wicked Kings be-
fore.

33 And Pharaoh Nechoh put him in
bonds ^r at Riblah in the land of Hamath,
while he reigned in Jerusalem, and put
the land to a tribute of an hundred talents
of silver, and a talent of gold.

^r Which was An-
tiochia in Syria,
called also Ha-
math.
[†] Or, that he should
not reigne.

34 ¶ And Pharaoh Nechoh made E-
liakim the son of Iofiah king in stead of Io-
siah his father, and turned his name to Ieho-
jakim, and tooke Jehoahaz away, which
when he came to Egypt, died there.

35 And Jehoachim gave the silver and
the gold to Pharaoh, and taxed the land to
give the money, according to the comman-
dement of Pharaoh: he levied of every man
of the people of the land, according to his
value, silver and gold to give unto Pharaoh
Nechoh.

36 Jehoachim was five and twentie yeares
old when he began to regine, and he reig-
ned eleven yeares in Jerusalem. His mo-
thers name also was Zebudah the daughter
of Pedajah of Rumah,

37 And he did evil in the sight of the Lord,
according to all that his fathers had done.

CHAP. XXIV.

^r Jehoachim made subject to Nebuchad-nazzar rebellious. ³ The
cause of his ruine and all Iudahs. ⁶ Jehoachim's reigne.
¹⁵ He, and his people were caried unto Babylon. ¹⁷ Zedekiah
made king.

In

a In the end of the third year of his reigne, and in the beginning of the fourth. Dan. 1. 1.

IN his * dayes came Nebuchad-nezzar King of Babel up, and Jehojakim became his servant three yeare: afterward he turned and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Judah to destroy it, * according to the word of the Lord, which he spake by his servants the Prophets.

3 Surely by the ^b commandement of the Lord came this upon Judah, that he might put them out of his sight for the sins of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Jehojakim, & all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

6 So Jehojakim ^c slept with his fathers, & Jehojachin his son reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river [†] Perath, all that pertained to the king of Egypt.

8 Jehojachin ^d was eighteen yeares old, when he began to reigne, and reigned in Jerusalem three moneths. His mothers name also ^e was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did evil in the sight of the Lord, according to all that his father had done.

10 * In that time came the servants of Nebuchad-nezzar king of Babel up against Jerusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, and his servants did besiege it.

12 Then Jehojachin the King of Judah ^d came out against the King of Babel, he, and his mother, and his servants, and his princes, and his Eunuches: and the king of Babel took him in the eight yeare ^e of his reigne.

13 * And he caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, & brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he caried away all Jerusalem, and all the princes, and all the strong men of warre, ^e even ten thousand into captivitie, and all the workemen, and cunning men: so none remained saving the poore people of the land.

15 * And he caried away Jehojachin into Babel, and the Kings mother, and the

Kings wives, and his Eunuches, and the mighty of the land caried he away into captivitie from Jerusalem to Babel.

16 And all the men of war, ^e even seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captives.

17 ¶ * And the King of Babel made Mat-taniah his uncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeare old, when he began to reigne, and he reigned eleven yeares in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

19 And he did evil in the sight of the Lord, according to all that Jehojakim had done.

20 Therefore certainly the wrath of the Lord was against Jerusalem and Judah, until he cast them out of his ^f sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Jerusalem is besieged of Nebuchad-nezzar, and taken. *7* The sons of Zedekiah are slaine before his eyes, and after are his own eyes put out. *21* Judah is brought to Babylon. *23* Gedaliah is slaine. *29* Jehojachin is exalted.

ANd ^a in the ^a ninth yeare of his reigne, the ^b tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his host against Jerusalem, and pitched against it, and they built [†] forts against it round about.

2 So the citie was besieged unto the eleventh yeare of king Zedekiah.

3 And the ninth day of the moneth the famine was ^c sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken up, & all the men of warre ^d fled by night, by the way of the ^d gate, which is between two walles that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wilderneffe.

5 But the army of the Caldees pursued after the king, and took him in the deserts of Jericho, and all his hoste was scattered from him.

6 Then they tooke the king, and caried him up to the king of Babel to Riblah, where they ^e gave judgement upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, and ^f seventh day of the moneth, which was the nineteenth yeare of King Nebuchad-nezzar king of Babel, came Nebuzar-adan [†] chiefe steward, and servant of the king of Babel, to Jerusalem:

* Iere. 37. 1. and 52. 1.

^f Out of Jerusalem and Judah into Babylon.

* Iere. 39. 1. and 52. 4.
 a That is, of Zedekiah.
 b Which the Ebrewes call Teber, and it containeth part of December, and part of Januarie.
 † Or, a mount.

c In so much that the mothers did eat their children, Lam. 4. 10.

d Which was a posterne doore at some secret gate to issue out at.

e Or condemned him for his perjury and treason, 2 Chron. 36. 13.

f Ieremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seventh day to the tenth.
 † Or, captains of the guard.

* Chap. 20. 17. and 23. 27.

b Though God used these wicked tyrants to execute his just judgments, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he dyed in the way, as they led him prisoner toward Babylon? read Iere. 22. 19.

† Or, Emphatick.

d Dan. 1. 1.

d That is, yielded himselfe unto him by the counsell of Ieremie.

e In the reigne of the king of Babylon.
 * Chap. 20. 17. I. 36. 6.

* 2 Chron. 36. 10. Ezer 2. 6.

9 And burnt the house of the Lord, & the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chief steward, brake down the walls of Jerusalem round about.

g While the siege endured.

11 And the rest of the people that were left in the city, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chief steward carry away captive.

12 But the chief steward left of the poore of the land to dresse the vines, and to till the land.

* Chap. 20. 17.
Jer. 27. 19. 20.

13 * Also the pillars of brasfe that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees break, and carried the brasfe of them to Babel.

h Of these, reade Exod. 27. 3.

14 The pots ^a also and the besoms, and the instruments of musick, and the incense dishes, and all the vessels of brasfe that they ministred in, took they away.

15 And the alhpans, and the basons, and all that was of gold, and that was of silver, took the chief steward away,

16 With the two pillars, one sea, and the bases, which Salomon had made for the house of the Lord: the brasfe of all these vessels was without weight.

* 1 Kings 7. 15.
Jer. 52. 21.
2 Chron. 3. 15.

17 * The height of one pillar was eighteen cubits, and the chapter thereon was brasfe, and the height of the chapter was with network three cubites, and pomegranates upon the chapter round about, all of brasfe: and likewise was the second pillar with the network.

i That is, one appointed to succeed in the high Priests roome, if he were sick, or otherwise letted.

18 And the chief Steward took Seraiah the chief Priest, and Zephaniah the second Priest, and the three keepers of the doore.

k Jeremy maketh mention of seven, but here he speaketh of them that were the chiefest.

19 And out of the city he took an Eunuch that had the oversight of the men of warre, and ^a five men of them that were in the kings presence, which were found in the citie, and Sopher captain of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chief steward

took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away captive out of his own land.

* Jer. 40. 5. 9.

22 * Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the son of Ahikam the son of Shaphan ruler over them.

23 Then when all the captaines of the host, and ^a there men heard, that the king of Babel had made Gedaliah governour, they came to Gedaliah to Mizpah, to wit, Iihmael the son of Nethaniah, and Johanan the son of Kareah, and Serajah the son of Tanhumeth the Netophathite, and Jaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah ¹ sware to them, and to their men, and said unto them, Feare not to be the servants of the Caldees: dwell in the land, and serve the king of Babel, and ye shall be well.

l That is, he did exhort them in the Name of the Lord according to Jeremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord.
* Jer. 41. 1.

25 * But in the seventh moneth, Iihmael the son of Nethaniah the son of Elisama, of the kings seed, came, and ten men with him, and smote Gedaliah, and he died, and so did he the Jews, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the army arose, and came to ^m Egypt: for they were afraid of the Caldees.

m Contrary to Jeremies counsell, Jer. 40. 4. 42. and 43. chapters.

27 Notwithstanding in the seven and thirtieh year after ⁿ Jehojachin king of Judah was carried away, in the twelfth moneth, and the seven & twentieth day of the month, Evilmerodach king of Babel in the yeare that he began to reigne, did lift up the head of Jehojachin king of Judah out of the prison,

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzar son after his fathers death preferred to honour: thus by Gods providence the seed of David was relieved even unto Christ.

28 And spake kindly to him, and set his throne above the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his ^o portion was a continuall portion given him by the king, every day a certain, all the dayes of his life.

o Meaning, that he had an ordinance in the court.

T H E

* Who lift up above Gen. 10.



THE FIRST BOOKE OF THE + CHRONICLES, OR + PARALIPOMENON.

THE ARGUMENT.

THe Jewes comprehend both these bookes in one, which the Grecians, because of the length, divide into two: and they are called Chronicles, because they note briefly the histories from Adam to the return from their captivité in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captivité: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their return from Babylon. This first booke containeth a brieft rehearſall of the children of Adam unto Abraham, Iſhak, Jaakob, and the twelſe Patriarches, chiefly of Iudah, and of the reigne of David, because Christ came of him according to the fleſh. And therefore it ſetteth forth more amply his actes, both concerning civill government, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah untill Abraham 27 And from Abraham to Eſau. 35 His children. 43 Kings and Dukes came of him.



Dam, ^a Sheth, Enoſh,

2 Kenan, Mahaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, ^b Shem, Ham, and Japheth.

5 ¶ The ſons of Japheth were Gomer, and Magog, and Maday, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer, Alſchenaz, and ¶ Iphath, and Togarmah.

7 Alſo the ſons of Javan, Eliſha, and Tarſhiſhah, Kittim, and ¶ Dodanim.

8 ¶ The ſons of Ham, were Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh, Siba, and Havilah, and Sabta, and Raamah, and Sabtechia. Alſo the ſons of Raamah, were Sheba and Dedan.

10 And Cuſh begate ^c Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim, and A-
namim, and Lehabim, and Naphthum:

12 Pathruſim alſo, & Caſluhim, of whom came the Philiſtims, and Caphtorim.

13 Alſo Canaan begat Zidon his firſt born, and Heth,

14 And the Jebuſite, and the Amorite, and the Gergaſhite,

15 And the Hivite, and the Archite, and the Simjite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem, were Elam, and Aſhur, and Arpachſhad, and Lud, and ^d A-
ram, and Uz, and Hul, and Gether, and Meſhech.

18 Alſo Arpachſhad begate Shelah, and Shelah begate ^e Eber.

19 Unto Eber alſo were born two ſons: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazermaveth, and Jerah,

21 And Hadoram, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all theſe were the ſons of Joktan.

24 ^f Shem, & Arpachſhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 ^g Abram, which is Abraham.

28 ¶ The ſons of Abraham were Iſhak, and Iſhmael.

29 Theſe are their generations. ^h The Eldeſt ſon of Iſhmael was Nebajoth, and Kedar, and Adbeel, and Miſſam.

30 Miſhma, and Dumah, Maſſa, & Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah: theſe are the ſons of Iſhmael,

32 ¶ And Keturah Abrahams ⁱ concubine bare ſons, Zimran, and Jokſhan, and Medan, and Midian, and Iſhak, & Shuah: and the ſons of Jokſhan, Sheba, and Dedan.

33 And the ſons of Midian were Ephah, and

^a Gen. 10. 22. and 11. 10. d Of whom came the Syrians, and therefore they are called Aramites thoroughout all the Scripture.

^e Of him came the Ebrewes, which were afterward called Iſraelites of Iſrael, which was Iſhak: and Jewes of Iudah, because of the excellencie of that tribe.

^f He repeateth Shem againe, because he would come to the ſtock of Abraham.

^g Who came of Shem, and of him Shelah.

^h Gen. 11. 26. and 17. 5. and 21. 2.

ⁱ Gen. 25. 13.

^h Or, Hader.

ⁱ Reade Gen. 25. 1. 2. 3.

^a Ebr. words of dayes.
^b Or, of things committed to you, in the booke of the Kings.

^a Meaning, that Sheth was Adams ſon, and Enos Sheths ſon.

^b It had bene ſufficient to have named Shem, of whom came Abraham and David, but because the world was reſtored by thoſe three, mention is alſo made of Ham and Japheth.
^c Gen. 10. 2.
^d Or, Riphath.
^e Or, Edenim.

^f Who did firſt liſt up himſelfe above others, Gen. 10. 8.

and Ephar, and Henoch, and Abida, and Eldaah: * All these are the sons of Keturah.

34 And * Abraham begate Izhak: the sons of Izhak, Esau, and Israel.

35 ¶ The sons of Esau were ¹ * Eliphaz, Revel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz, Teman, and Omar, † Zephi, and Gatam, Kenaz, and * Timna, and Amalek.

37 The sons of Revel, Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of ¹ Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sons of Lotan, Hori, and Homam, and Timna, Lotans sister.

40 The sons of Shobal were Alian, and Manahath, and Ebal, and Shephi, and Onam. And the sons of Zibeon, Ajah, and Anah.

41 The son of Anah was Dishon. And the sons of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer were Bilhan, and Zaavan, and Jaakan. The sons of Dishon were Uz, and Aran.

43 ¶ And these were the ^m kings that reigned in the land of Edom, before a king reigned over the children of Israel, ^{to wit}, Bela the son of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Jobab the son of Zerah of ⁿ Bozrah reigned in his stead.

45 And when Jobab was dead, Hussham of the land of the Temanites reigned in his stead.

46 And when Hussham was dead, Hadad the son of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

47 So Hadad dyed, and Samlah of Mashtrecan reigned in his stead.

48 And Samlah dyed, & Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And Baal-hanan dyed, and Hadad reigned in his stead, and the name of his citie was † Pai, and his wives name was Meherabel the daughter of Matred, the daughter of Mezahab.

51 Hadad dyed also, and there were Dukes in Edom, Duke Timnah, Duke † A-liah, Duke Jetheth,

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

C H A P. II.

¹ The genealogie of Judah unto Ishaï the father of David.

These are the sons of Israel, * Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sons of ^a Judah, Er, and Onan, and Shelah; these three were born to him of the daughter of Shuah the Canaanite: but Er the eldest son of Judah was evill in the sight of the Lord, and he slew him.

4 * And Tamar his daughter in law bare him Pharez and Zerah: ^{yo} all the sons of Judah were five.

5 * The sons of Pharez, Hezron and Hamul.

6 The sons also of Zerah were † Zimri, & ^b Ethan, and Heman, and Calcol, and Dara, which were five in all.

7 And the son of Carmi, † * Achar that troubled Israel, transgressing in the thing excommunicate.

8 The son also of Ethan, Azariah.

9 And the sons of Hezron that were born unto him, Jerahmeel, and ^c Ram, and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nashon, ^d prince of the children of Judah,

11 And Nashon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate † Ishai,

13 * And Ishai begate his eldest son Eliab, and Abinadab the second, and † Shimma the third,

14 Nathaneel the fourth, Raddai the fifth,

15 Ozem the sixth, and David the seventh.

16 Whose sisters were Zerviah and Abigail: And the sons of Zerviah, Abihai, and Joab, and Asahel.

17 And Abigail bare Amafa: and the father of Amafa was Iether an Ishmeelite.

18 ¶ And ^e Caleb the son of Hezron begate Jerioth of Azubah ^{his} wife, and her sons are these, Jether, and Shobab, and Ardun.

19 And when Azubah was dead, Caleb tooke unto him Ephrath, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of ^f Gilead, and took her when he was threescore yeare old, and she bare him Segub.

22 And Segub begate Jair, which had three & twenty cities in the land of Gilead.

23 And Jeshur with Aram tooke the townes of Jair ^g from them, and Kenath, and the townes thereof, ^{even} threescore cities.

* Gen. 25. 4.

* Gen. 21. 2.

¹ These were born of three divers mothers, read Gen. 36. 4. * Gen. 36. 9.

† Or, Zephi. Which was Eliphaz concubine: read Gen. 36. 12.

¹ He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

^m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumaea unto the time of David, who conquered their countrey.

* Or, Pan.

* Or, Aluah.

* Gen. 29. 31. and 30. 5. and 35. 18.

* Gen. 38. 3. and 46. 12. chap. 4. 1. a Though Judah was not Jacob's eldest son, yet he first beginneth at him, because he would come to the genealogie of David, of whom came Christ. * Gen. 38. 29. Math. 1. 3.

* 2. Sam. 4. 18.

† Or, Zadi. b Of these, read 1 King. 4. 31.

* Or, Achai. 1. 2. 7. 1.

c Whom Saint Matthew calleth Aram, Matt. 1. 3.

d That is, chief of the family.

* Or, Iseki.

* 1 Sam. 16. 19. and 17. 12. * Or, Shamma.

e Who was called Chelubai the son of Hezron, ver. 9.

* Exod. 31. 3.

f Who was prince of mount Gilead, read Numb. 34. 40.

g That is, the Geshurites and Syrians tooke the townes from Iair's children.

I The chief prince phineas have care as toward

cities. All these were the sons of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb Ephrathah, then Abiah Hezrons wife bare him also Asshur the¹ father of Tekoa.

25 And the sonnes of Jerahmeel the eldest son of Hezron were Ram the eldest, then Bunah, and Oren, and Ozen, and Ahi-jah.

26 Also Jerameel had another wife namen Atarah, which was the mother of Onam.

27 And the sons of Ram the eldest son of Jerahmeel, were Maaz, and Jamin, and Ekar.

27 And the sons of Onam were Shammai and Jada. And the sons of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abihail, and she bare him Abban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sons of Appaim, was Ishi, and the sonne of Ishi, Sheshan: and the sonne of Sheshan, ^a Ahlai.

32 And the sons of Jada the brother of Shammai were Jether and Jonathan: but Jether died without children.

33 And the sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel.

34 And Sheshan had no sons, but daughters. And Sheshan had a servant that was an Egyptian named Jarha.

25 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sifamai, and Sifamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Also the sons of Caleb the brother of Jerahmeel, were Mesha his eldest sonne, which was the¹ father of Ziph: and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron were Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Bethzur.

46 And Ephah a^m concubine of Caleb bare Haran, and Moza, and Gazez: Haran also begat Gazez.

47 The sons of Jahdai were Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

41 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheva the father of Machbenah, and the father of Gibeaz: And Achishah was Calebs daughter.

50 ¶ These were the sons of Caleb the son of Hur the eldest son of Ephrathah, Shobal the father of Kiriath-jearim,

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-jearim had sons, and he [†] was the overseer of half Hammethoth.

53 And the families of Kiriath-jearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sons of Salma of Beth-lehem, and the Netophathite, the ^a crowns of the house of Joab, and [†] half the Manahethites, and the Zorites.

55 And the families of the ^o Scribes dwelling at Jabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the ^p Kenits, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of David, and of his posteritie unto the sonnes of Iosiah.

THESE also were the sonnes of ^a David, which were born unto him in Hebron: the eldest Amnon, of Ahinoam the Izreelitess: the second ^b Daniel, of Abigail the Carmelitess.

2 The third Absalom, the son of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the son of Haggith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These six were born unto him in Hebron: and there he reigned seven yeare and six moneths: and in Jerusalem he reigned three and thirty yeare.

5 And these foure were born unto him in Jerusalem, Shimea, and Shobab, and Nathan, & Salomon of ^a Bath-sheba the daughter of Ammiel:

6 Ibbar also, and ^a Elishama, and Eliphazer,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of David, be-

Gg 4

sides

^h Which was a concubine named of the husband and wife, called also Beth-lehem Ephrathah, meaning, the chief and prince.

^k Who died while his father was alive, and therefore it is said ver. 34. that Sheshan had no sonnes.

^l That is, the chief governor or prince of the Ziphims, because the prince ought to have a fatherly care and affection toward his people.

^m This difference was between the wife and the concubine, that the wife was taken with certain solemnities of marriage, & her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit, but had a portion of goods or money given them.

ⁿ 1st. 15. 17.

[†] Or, he that saw the half, because the prince ought to oversee his subjects.

ⁿ Meaning, the chief and principal.

^o Or the Zorites, the half of Manahethites.

^o Which were men learned, and expert in the law.

^p Reade Num. 10. 29. & Judg. 1. 16.

^a He returneth to the genealogie of David, to shew that Christ came of his stock.

^b Which, 2 Sam. 3. 3. is called Chesleab, born of her that was Nabals wife the Carmelite.

^c Called also Beth-sheba the daughter of Eliam: so they gave them divers names, d Elishama, or Elishun. 2 Sam 5. 15. and Eliphazer died, and David named those sons which were next born by the same name in the book of the Kings his children are mentioned which were alive, & here both they & were alive and dead.

rides the sons of the concubines, and Thamar their sister.

10 ¶ And Salomons son was Rehoboam, whose son was Abiah, and Afa his sonne, and Jehoshaphat his sonne,

11 And Joram his son, and Ahaziah his son, and Joash his sonne,

12 And Amaziah his son, and Azariah his son, and Jotham his son,

13 And Ahaz his son, and Hezekiah his son, and Manasseh his sonne,

14 And Amon his son, and Josiah his son.

15 ¶ And of the sonnes of Josiah, the eldest was [†] Johanan, the second Jehojakim, the third Zedekiah, and the fourth Shallum.

16 And the sons of Jehojakim, were Jeconiah his son, and Zedekiah his son.

17 And the sons of Jeconiah, Assir, and Shealtiel his son:

18 Malchiram also and Pedajah, and Shenazar, Jecaniah, Hoshamah, and Nedabiah.

19 And the sons of Pedajah were Zerubabel, and Shimei: and the sons of Zerubabel, were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Jushabhesed, five in number.

21 And the sonnes of Hananiah were Pelatiah, and Jesaiab: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah,

22 And the son of Shechaniah was Shemajah: and the sons of Shemajah were Hattush and Igeal, and Bariah, and Neariah, and Shaphat, [§] six.

23 And the sons of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodajah, and Eliahib, and Pelajah, and Akkub, and Johanan, and Delajah, and Anani, seven,

C H A P. I V.

1 The genealogie of the sonnes of Iudah, 5 Of Asher, 9 Of Jabez, and his prayer, 11 Of Chelub, 24 And Simon: their habitations, 38 And conquests.

THe ^a sons of Judah were ^{*} Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reajah the sonne of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad: these are the families of the Zorahathites,

3 And these were of the father of Etam, Izreel, and Ishmah, and Idbash: and the name of their sister was Hazeleponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the ^b eldest son of Ephraim, the father of Beth-lehem.

5 But Asher the father of Tekoa had two wives, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Jezohar, and Ethnan.

8 Also Coz begat Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Jabez was more honourable then his brethren: and his mother called his name ^c Jabez, saying, Because I bare him in sorrow.

10 And Jabez called on the God of Israel, saying, If thou wilt blesse me indeed, and enlarge my coasts, and ^d if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. And God granted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechab.

13 ¶ And the sons of Kenaz were Othniel and Zerajah, and the sonne of Othniel Hathath.

14 And Meonothai begat Oprah. And Serajah begat Joab the ^e father of the valley of craftsmen: for they were craftsmen.

15 ¶ And the sons of Caleb the son of Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sons of Jehaleel were Ziph, and Ziphah, Tiria, and Asarel.

17 And the sons of Ezrah were Jether and Mered, and Ephraim and Jalon, and he begat Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his [†] wife Jehudijah bare Jered the father of Gedor, & Heber the father of Soccho, and Jekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh [‡] which Mered took.

19 And the sons of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanani and Tilon. And the sons of Ithi were Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareah, and the families of the households of them that wrought fine linnen in the house of Ashbea.

22 And Jokim, and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and [‡] Jashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: [§] there they dwelt with the

^e So called, because he was preferred to the dignity royall, before his brother Jehojakim which was the elder.

[†] Or, Jehoahaz.

[‡] King 23. 30.

^f Saint Matthew faith, that Zerubabel was son to Zathiel, meaning, that he was his nephew, according to the Hebrew speech: for he was Pedajahs son.

^g So that Shemajah was Shechaniahs naturall son, and the other five his nephews, and in all were six.

^a Meaning, they came of Judah, as nephews and kinsmen: for onely Pharez was his naturall son.

^{*} Gen. 38. 29.

and 45. 12.

Chap. 2. 4.

^b The first born of his mother, and not the eldest son of his father.

^c Otherwise called Othniel, Judg. 1. 13.

^d It is to be understood, that then he would accomplish his vow which he made.

^e The lord of the valley where the artificers did work.

^f Called also Er.

[†] Or, the first man of the second wife of Ezrah.

[‡] Or, of whom he had Mered.

[§] Gen. 38. 1. 3. 5.

[‡] Or, of the inhabitants of Lehem. They were king Davids gardeners, and served him in his works.

the king for his work.

* Gen. 46. 10.
Exod. 6. 15.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and

h His son Ohad is here omitted.

Shaul.

25 Whose son was Shallum, and his son Mibsam, and his son Mishma.

26 And the sons of Mishma, Hamuel was his son, Zachur his son, and Shimei his son.

27 And Shimei had sixteen sonnes, and six daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.

i These cities belonged to the tribe of Judah, Josh. 19. 1. and were given to the tribe of Simeon.

28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sufim, at Beth-birei, and at Shaaraim: these were their cities unto the reigne of

k Then David restored them to the tribe of Judah.

David.

32 And their towns were Etam, and Ain, Rimmon, and Tochen, and Alhan, five cities.

33 And all their towns that were round about these cities unto Baal. These are their habitations and the declaration of their genealogie,

34 And Meshobab, and Jamlech, and Jothab the son of Amashiah,

35 And Joel, and Jehu the sonne of Jothabiah, the son of Serajah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jeshohajah, and Asajah, and Adiel, and Jesimiel, and Benajah,

37 And Ziza the son of Shiphei, the son of Allon, the son of Jedajah, the sonne of Shimri, the son of Shemajah.

38 These were famous princes in their families, and increased greatly their fathers houses.

l For the tribe of Simeon was to great in number, that in the time of Ezekiah they sought new dwellings unto Gedor, which is in the tribe of Dan.

39 And they¹ went to the entering in of Gedor, even unto the East side of the valley, to seek pasture for their sheep.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their room, because there was pasture there for their sheep.

42 And besides these, five hundred men of the sons of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophajah, and Uzziel, the sonnes of Ithi were their captains.

43 And they smote the rest of Amalek that had escaped, and they dwelt there unto this day.

m And were not slain by Saul and David.

CHAP. V.

i The birthright taken from Reuben and given to the sonnes of Joseph, 3 The genealogie of Reuben. 11 And Gad, 23 And of the half-tribe of Manasseh.

THE sons also of Reuben the eldest son of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was given unto the * sonnes of Joseph the son of Israel, so that the genealogie is not reckoned after his birth-right.

* Gen. 35. 22. and 49. 4.

2 For Judah prevailed above his brethren, and of him came^b the Prince, but the birth-right was Josephs)

a Because they were made two tribes, they had a double portion.

3 * The sons of Reuben the eldest sonne of Israel were Hanoah, and Pallu, Hezron, and Carmi.

b That is, he was the chiefest of all the tribes according to Iacob's prophesie, Gen. 49. 8. and because Christ should come of him. * Gen. 49. 9. Exod. 6. 14. Num. 26. 5.

4 The sons of Joel, Shemajah his sonne, Gog his son, and Shimei his son,

5 Michah his son, Reajah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilezer king of Aslur^c carried away: he was a Prince of the Reubenites.

c To wit, in the time of Uzziah king of Israel, 2 Kings 15. 19.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chief,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, which dwelt in^d Aroer, even unto Nebo, and Baal-meon.

d These places were beyond Jordan toward the East, in the land given to the Reubenites.

9 Also eastward he inhabited unto the entering in of the wilderness from the river^e Perath: for they had much cattell in the land of Gilead.

e Or, Ephraim.

10 And in the dayes of Saul they warred with the^f Hagarims, which fell by their hands: and they dwelt in their tents in all the east parts of Gilead.

f The Ishmaelites that came off Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt over against them in the land of Bashan unto Salchah.

12 Joel was the chiefest, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Jacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the son of Guni was chief of the household of their fathers.

19 And they dwelt in Gilead in^f Bashan, and in the towns thereof, and in all the suburbs of Sharon by their borders.

f Both the whole country and one peculiar city were called by this name Bashan.

17 All these were reckoned by genealogies

G g 5 gics

gies in the dayes of Jotham king of Judah, and in the dayes of Jeroboam king of Israel.

18 ¶ The sonnes of Reuben, and of Gad, a id of half the tribe of Manasseh, of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and fourty thousand, seven hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with ^g Jetur, and Naphish, and Nodab.

20 And they were ^h holpen against them, and the Hagarims were delivered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattel, ⁱ even their camels fifty thousand, and two hundred, and fifty thousand sheep, and two thousand asses, and off [†] persons an hundred thousand.

22 For many fell down wounded, because the war ^{was} of God. And they dwelt in their steads untill the ⁱ captivity.

23 And the children of the half tribe of Manasseh dwelt in the land, from Balhan unto ^k Baal Hermon, and Senir, and unto mount Hermon: ^{for} they increased.

24 And these were the heads of the households of their fathers, ^{even} Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, strong men, valiant ^{and} famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel [†] stirred up the spirit of Pul king of Ashur, and the spirit of Tilgath Pilnefer king of Ashur, and he carried them away: ^{even} the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto ^{*} Halah and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

¹ The genealogie of the sonnes of Levi. ³¹ Their order in the ministry of the Tabernacle. ⁴⁹ Aaron and his sonnes Priests. ^{54-57.} Their habitations.

THe sonnes of Levi were Gershon, Kohath, and Merari.

2 ^{*} And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

4 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, ^{*} Nadab, and Abihu, and ^{*} Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat ^a Zakok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was ^b Priest in the house that Salomon built in Jerusalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Serajah, and Serajah begat Jehozadak,

15 And ^c Jehozadak departed when the Lord carried away into captivity Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sonnes of Levi were Gershon, Kohath, and Merari.

17 And these be the names of the sons of Gershon, Libni, and Shimei.

18 And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari, Mahli and Mushi: and these are the families of Levi, concerning their fathers.

20 Of Gershon, Libni his sonne, Jahath his son, Zimmah his sonne.

21 Ioah his sonne, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath, ^d Aminadab his son, ^{*} Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Vrieh his son, Vziah his son, and Shaul his son.

25 And the sons of Elkanah, Amasai, and Ahimoth.

26 Elkanah: The sons of Elkanah, Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Shemuel, the eldest ^e Vashni, then Abiah.

29 ¶ The sons of Merari were Mahli, Libni his son, Shimei his sonne, Vziah his sonne,

30 Shimea his son, Haggiah his son, Afajah his son.

31 And these be they whom David set for to sing in the house of the Lord, after that the ark had ^f rest.

32 And they ministred before the Tabernacle, ^{even} the Tabernacle of the congregation with ^g singing, untill Salomon had built

^g These twain were the sons of Ishmael, Gen. 25. 15.

^h To wit, by the Lord that gave them the victory.

[†] Ebr. soul of men.

ⁱ Meaning, the captivity of the ten tribes under Tilgath Pilnefer.

^k Otherwise called Baal-gad.

Thus God stirred up the wicked, & used them as instruments to execute his just judgment against sinners. although they were led with malice and ambition.
^{*} 2 Kings 18. 11.

^{*} Gen. 46. 11. Exod. 6. 16. Chap. 23. 12.

^{*} Levit. 10. 1. ^{*} Num. 20. 29.

^a Which was high Priest after that Abishua was deposited according to the prophetic of Eli the Priest, 1 Sam. 2. 31. 35.

^b And dñl valiantly resist king Uzziah, who would have usurped the Priests office, 2 Chron. 26. 17. 18.

^c That is, he was led into captivity with his father Serajah the high priest, 2 King 23. 18.

^d Who seemeth to be called Izhar, Exod. 6. 11. ^{*} Num. 16. 1.

^e Who is also called Ioel. 1 Sam. 8. 2. and the 33 verse of this chapter.

^f After it was brought to that place where the Temple should be built, and was no more carried to and fro. ^g Reade Exod. 27. 21.

built the house of the Lord in Jerusalem : then they continued in their office ; according to their custome.

33 And these ministred with their children : of the sons of Kohath, Heman a singer, the sonne of Joel, the son of Shemuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the sonne of Mahath, the son of Amasai,

36 The son of Elkanah, the sonne of Joel, the son of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the son of Affir, the sonne of Ebiasaph, the sonne of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Afaph stood on his right hand : and Afaph was the son of Berechiah, the son of Shimea,

40 The son of Michael, the son of Baasjah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adajah,

42 The son of Erhan, the son of Zimnah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari were on the left hand, even Ethan the son of Kilhi, the sonne of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamar,

47 The son of Mahli, the son of Mulhi, the son of Merari, the son of Levi.

48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

49 But Aaron and his sons burnt incense upon the altar of burnt-offering, and on the altar of incense; for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also the sons of Aaron, Eleazar his son, Phineas his sonne, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his sonne,

52 Merajoth his son, Amariah his son, Abitub his son,

53 Zadok his sonne, and Ahimaaz his son.

54 ¶ And these are the dwelling places of them throughout their towns and coasts, even of the sons of Aaron for the family of the Kohathites; for the lot was theirs.

55 So they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the field of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah for refuge, even Hebron, and Libna with their suburbs, and Jattir, and Eshtemoa with their suburbs,

58 And Hilen with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, and Bethshemesh, and her suburbs.

60 ¶ And of the tribe of Benjamin, Gaba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteen cities, by their families.

61 And unto the sons of Kohath, the remnant of the family of the tribe, even of the half tribe, of the half of Manasseh, by lot ten cities.

62 And to the sons of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Israel gave to the Levites, cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which they called by their names.

66 And they of the families of the sons of Kohath had cities and their coasts out of the tribe of Ephraim.

67 ¶ And they gave unto them cities of refuge, Shechem in mount Ephraim, & her suburbs, and Gezer and her suburbs,

68 Jokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Ajalon and her suburbs, and Gath-Rimmon, and her suburbs,

70 And out of the half tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs for the families of the remnant of the sonnes of Kohath.

71 Unto the sons of Gershom out of the family of the half tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Deberah and her suburbs,

73 Ramoth also and her suburbs, and Anem with her suburbs,

74 And out of the tribe of Asher, Mashal

n Which was also called Kiriath-atba. Gen. 23. 2. Josh. 21. 11.

o That he that had killed a man might flee threunto for succour, till his cause were tried; Deut. 19. 2. p Which Joshua called Holon. Josh. 15. 51. and 21. 15.

q Or. Almon; Josh. 21. 18.

r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half tribe of Manasseh, and out of Ephraim. verie 66.

* Josh. 21. 21.

† Or. Tamar; Josh. 21. 25.

† Or. Gath-rimmon;

† Who in the first verse is called Gershom; Josh. 21. 27.

† Or. Ashtaroth;

† Or. Kedesh;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. Tamar;

† Or. Engannim;

† Or. nephew.

† Or. cousin, h Meaning, the cousin of Heman, verie 33.

† The Levites are called the fingers brethren, because they came of the same stock. k Kende Num. 4.

† Or. cities which were given to the Levites. m They were first appointed, & prepared for.

† Or, Helkai,
Isa. 21. 31.

and her suburbs, and Abdon & her suburbs,
75 And † Hukok and her suburbs, and
Rehob and her suburbs.

† Or, Ammethler,
Isa. 21. 32.
† Or, Kariath,
Isa. 21. 32.

76 And out of the tribe of Naphtali, Ke-
desh in Galilea and her suburbs, and † Ham-
mon and her suburbs, and † Kiriathaim and
her suburbs.

† Or, Taknam,
† Or, Kariath,
Isa. 21. 34.

77 Unto the rest of the children of Me-
rari were given out of the tribe of Zebulun,
† Rimmon and her suburbs, † Tabor and
her suburbs.

* Isa. 20. 8,
and 21. 36.

78 And on the other side Jordan by Jeri-
cho, even on the East side of Jordan, out of
the tribe of Reuben, * Bezer in the wilder-
ness with her suburbs, and Jahzah with her
suburbs,

79 And Kedemoth with her suburbs, and
Mephaath with her suburbs.

80 And out of the tribe of Gad, Ra-
moth in Gilead with her suburbs, and Ma-
hanaim with her suburbs,

81 And Heshbon with her suburbs, and
Jaazer with her suburbs.

CHAP. VII.

*The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Ma-
nasseh, 20 Ephraim, 30 and Aser.*

† Or, Phuah,
a Who also is cal-
led Job, Gen. 46:
13.

And the sonnes of Issachar were Tola,
and † Puah, ^a Jashub, and Shimon,
four.

b That is, their
number was round
thus great when
David numbered
the people, a Sam.
24. 1.

2 And the sons of Tola, Uzzi, and Re-
phajah, and Jeriel, and Jahmai, and Jisam,
and Shemuel, heads in the households of
their fathers. Of Tola were valiant men of
warre in their generations, ^b whose number
was in the dayes of David two and twenty
thousand, and six hundred.

c Meaning, the
four sons, and
the father.

3 And the sonne of Uzzi was Izrahajah,
and the sonnes of Izrahajah, Michael, and
Obadiah, and Joel, and Issiah, ^c five men,
all princes.

4 And with them, in their generations,
after the household of their fathers were
bands of men of war for battel, six and thir-
ty thousand: for they had many wives and
children.

† Or, kinmen.

5 And their † brethren among all the
families of Issachar were valiant men of war,
reckoned in all by their genealogies foure-
score and seven thousand.

d Called also Ash-
bel, Gen. 46. 21.
e Num. 26. 38.
f Which were the
chief; for they
were seven in all.
g As appears, Gen.
46. 21.

6 ¶ The sonnes of Benjamin were Bela,
and Becher, and ^d Jedai, ^e three.

h Called also Ash-
bel, Gen. 46. 21.
i Num. 26. 38.
j Which were the
chief; for they
were seven in all.
k As appears, Gen.
46. 21.

7 And the sons of Bela, Ezbon, and Uz-
zi, and Uzziel, and Jerimoth, and Iri, five
heads of the households of their fathers, vali-
ant men of war, and were reckoned by
their genealogies, two & twenty thousand
and thirty and foure.

8 And the sons of Becher, Zemerah, and
Joash, and Eliezer, and Elioenai, and Omri,
and Jerimoth, and Abiah, and Anathoth,
and Alameth: all these were the sons of
Becher.

9 And they were numbred by their gene-

alogies, according to their generations, and
the chief of the houses of their fathers, vali-
ant men of warre, twenty thousand and
two hundred.

10 And the son of Jedaiel was Bilhan,
and the sons of Bilhan, Jeush, and Benjamin,
and Ehud, and Chenaanah, and Zethan, and
Tharshish, and Ahishahar.

11 All these were the sons of Jedaiel,
chief of the fathers, valiant men of war, se-
venteen thousand & two hundred, march-
ing in battell array to the war.

12 And Shuppim, and Huppim were the
sons of † Ir, ^f but Hushim was the sonne ^g of
† another.

† Or, Iri.
f Meaning, that he
was not the sonne
of Benjamin, but of
Dan, Gen. 46. 23.
† Or, of Aser,
† Or, Shalem,
Gen. 46. 24.
g These came of
Dan and Naphtali,
which were the
sons of Bilhan,
† Or, Iser, Num.
26. 30.
Isa. 17. 1.

13 ¶ The sons of Naphtali, Jahziel, and
Guni, and Jezer, and † Shallum ^h of the sons
of Bilhan.

14 The son of Manasseh was Ashriel whom
he bare unto him, ⁱ but his concubine of A-
ram bare Machir the ^j father of Gilead.

15 And Machir took to wife the sister of
Huppim and Shuppim, and the name of
their sister was Maachah. And the name of
the second son was Zelophehad, and Zelo-
phehad had daughters.

16 And Maachah the wife of Machir
bare a son, and called his name † Pereh, and
the name of his brother was Shereth: and
his sons were Ulam and Rakem.

Gen. 46. 23, 24, 25.
† Num. 26. 39, 31.

17 And the son of Ulam was Bedan. These
were the sons of Gilead the son of Machir,
the son of Manasseh.

18 And ^k his sister Molecheth bare Ishod,
and Abiezer, and Mahalah.

h Meaning, the sis-
ter of Gilead.

19 And the sons of Shemida were Ahian,
and Shechem, and Likhi, and Aniam.

20 ¶ The sons also of Ephraim were
Shuthelah, and Bered his son, and Tahath
his son, and his son Eladah, and Tahath his
sonne,

21 And Zabad his son, and Shuthelah
his son, and Ezer, and Elead: and the men
of Gath that were born in the land, slew
them, because they came down to take a-
way their cattell.

i Which were one
of the five prin-
cipal cities of the
Philistines, the
the Ephraim.

22 Therefore Ephraim their father mour-
ned many dayes, and his † brethren came
to comfort him.

† Or, kinfolde.

23 And when he went to his wife, she
conceived, and bare him a son, and he cal-
led his name Beriah, because affliction was
in his house.

24 And his † daughter was Sherah, which
built Beth-horon the nether, and the upper,
and Uzzaen Sherah.

† Or, sister.

25 And Rephah was his ^k son, and Re-
meph, and Tola his son, and Tahan his
sonne,

k To wit, of E-
phraim.

26 Landan his son, Ammihud his son,
Eliphaz his son,

27 Non his son, Jehoshua his son,

28 And their possessions and their habi-
tations

tations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto \dagger Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the son of Israel.

30 ¶ * The sons of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah, Heber, and Malchiel, which is the father of Birzavith.

32 And Heber begat Iaphlet and Shomer, and Horham, and Shua their sister.

33 And the sons of Iaphlet were Pasach, and \dagger Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sons of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem were Zophah, and Jimna, and Sheleth, and Amal.

36 The sons of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shillhah, and Ithran, and Beera.

38 And the sons of Jether, Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre, and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of six and twentie thousand men.

CHAP. VIII.

1 The sons of Benjamin. 33 And race of Saul.

Benjamin also ^a begat Bela his eldest son, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were Adder, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sons of Ehud: these were the chiefe fathers of those that inhabited Geba: and ^b they were carried away captives to Manahath:

7 And Naaman, and Ahiah, and Gera, he carried them away captives: and ^c he begate Uzza, and Ahihud.

8 And Shaharaim begate certaine in the country of Moab, after he had sent ^d away Hushim and Baara his wives.

9 He begat, I say, of Hodeh his wife, Jobab, and Zibia, and Melha, and Malcham,

10 And Jeuz, and Shachia, and Mirma: these were his sons, and chiefe fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 And the sons of Elpaal were Eber, and Misham, and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah, and Shema (which were the chiefe fathers among the inhabitants of Ajalon: they drave away the inhabitants of Gath)

14 And Abio, Shashak, and Jerimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sons of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Jobab, the sons of Elpaal,

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillerthai, and Eliel,

21 And \dagger Adajah, & Berajah, and Shim- ^e rath the sons of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedajah, and Penuel the sons of Shashak.

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaareshiah and Eliah, and Zichri, the sons of Jeroham.

28 These were the chiefe fathers according to their generations, ^e even princes, which dwelt in Jerusalem.

29 Andat ^f Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah. ^f Chap. 9. 35.

30 And his eldest son was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher:

32 And Mikloth begat Shimeah: these also dwelt with their bretheren in Jerusalem, ^g even by their bretheren.

33 And ^h Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and ⁱ Eshbaal.

34 And the son of Jonathan was ^j Merib-baal, and Merib-baal begate Micah.

35 And the sons of Micah were Pithon, and Melech, and Tarea, and Ahaz:

36 And Ahaz begate Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza,

37 And Moza begat Binea, whose son was Raphah, and his son Eleasah, and his son Azel.

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ithmael, and Sheariah, and Obadiah, and Hanan: all these were the sons of Azel.

39 And the sons of Eshek his brother

^a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

^b Meaning, the inhabitants of the citie of Geba.

^c Towir, Ehud.

^d After he had put away his two wives.

^e The chiefe of the tribe of Benjamin that dwelt in Jerusalem.

^f Chap. 9. 35.

^g Who in the 1. Sam. 9. 1. is called Abiel.

^h He is also named Ishbosheth. 2 Sam. 2. 8.

ⁱ He is likewise called Mephibosheth. 2 Sam. 9. 6.

ther were Ulam his eldest son, Jehush, the second, and Eliphelet the third.

40 And the sons of Ulam were valiant men of warre which shot with the bow, and had many sons and nephewes, an hundreth and fiftie: all these were of the sons of Benjamin.

CHAP. IX.

¹ All Israel and Judah are numbred. ¹⁰ Of the Priests and Levites. ¹¹ 18 And of their offices.

THUS all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Judah, and they were carried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their own possessions, and in their own cities, even Israel, the Priests, the Levites, and the ^b Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani: of the children of Pharez, the son of Judah.

5 And of Shiloni, Asajah the eldest, and his sons.

6 And of the sons of Zerah, Javel, and their brethren six hundreth and ninetie.

7 And of the sons of Benjamin, Sallu the son of Meshullam, the son of Hodaviah, the son of Hafenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Revel, the son of Ibneiah.

9 And their brethren according to their generations, nine hundreth fiftie and six: all these men were [†] chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Jedajah, and Jehoharib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Merajoth, the son of Ahitub the ^c chiefe of the house of God,

12 And Adajah the son of Jeroham, the son of Pashtur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand, seven hundreth and threescore valiant men, for the ^d worke of the service of the house of God.

14 ¶ And of the Levites, Shemajah the son of Hashtub, the son of Azrikam, the son of Hashabiah of the sons of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micha, the son of Zichri, the son of Asaph,

16 And Obadiah the son of Semajah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Aza, the son of Elkannah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Levi unto the ^e kings gate Eastward.

19 And Shallum the son of Kore, the son of Ebiasaph the son of Korah, and his brethren the Korathites: (of the house of their father) were over the worke, and office to keep the gates of the ^f Tabernacle: so their families were over the hoste of the Lord, keeping the entrie.

20 And Phinehas the son of Eleazar was their guide, and the Lord was with him.

21 Zechariah the son of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelve, which were numbred according to their genealogies by their towns. David established these and Samuel the Seer [†] in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wardes.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their townes, came at [‡] seven dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, & were of the Levites, and had charge of the [†] chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministering vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed over the instruments, & over all the vessels of the Sanctuary, and of the ^h floure, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sons of the Priests made ointments of sweet odours.

31 And Mattithiah one of the Levites, which was the eldest son of Shallum the Korahite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sons of

^a Hitherto he hath described their genealogies before they went into captivity: & now he describeth their history after their return.

^b Meaning, the Gibeonites, which served in the Temple, as de Joth. 9, 23.

[†] Or, chiefe of the families.

^c That is, he was the high Priest.

^d To serve in the Temple, every one according to his office.

^e So called, because the king came into the Temple thereby, and not the common people.

^f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

[†] Or, for their duty.

[‡] They stood weekly, as Ezek. 4, 10.

[†] Or, opening of the doors.

^h Whereof the meat-offering was made, Levit. 2, 1.

* 2. Sam. 15. 30.

of Kohath had the oversight of the * shew-bread, to prepare it every Sabbath.

i But were continually occupied in singing praises to God.

33 And these are the fingers, the chiefe fathers of the Levites, *which dwelt* in the chambers, ⁱ and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Levites according to their generations, and the principall which dwelt at Jerusalem.

* Chap. 8. 29.
‡ Or, Abigibon.

35 * And in Gibeon dwelt ‡ the father of Gibeon, Jeiel, and the name of his wife was Maachah.

36 And his eldest son was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, even by their brethren.

* 1. Sam. 14. 51.
‡ Chap. 8. 33.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eshbaal.

40 And the son of Jonathan was Meribbaal: and Meribbaal begate Micah.

41 And the sons of Micah were Pithon, and Melech, and Tahrea.

k Who was also called Iehoudah Chap. 8. 36.

42 And Ahaz begate ^k Jarah, and Jarah begate Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose son was Rephajah, and his son was Eleafah, and his son Azel.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sons of Azel.

CHAP. X.

1 The battell of Saul against the Philistims. * In which he dieth. 6 And his sons also. 13 The cause of Sauls death.

* 1. Sam. 31. 1.

Then * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fel down slaine in Mount Gilboa.

2 And the Philistims pursued after Saul, and after his sons, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sons of Saul.

† Ebr. found.

3 And the battell was sore against Saul, and the archers † hit him, & he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, & thrust me thorow therewith, lest these uncircumcised come & mocke at me: but his armour-bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon the sword, and died.

6 So Saul died and his three sons, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sons were dead, they forooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sons † lying in mount Gilboa. ^{† Ebr. fallen.}

9 And when they had stript him, they tooke his head, and his armour, and sent them into the land of the Philistims round about, to publish it unto their idoles, and to the people.

10 And they layd up his armour in the house of their god, and set up his head in the house of * Dagon.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

a Which was the idol of the Philistims, and from the belly downward had the forme of a fish, & upward of a man.

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sons, and brought them to Jabesh, and buried the bones of them under an oake in Jabesh, and fasted seven dayes.

13 So Saul died for his transgression, that he committed against the Lord, * even against the word of the Lord, which he kept not, and in that he fought and asked counsell of a † * familiar spirit,

* 2. Sam. 15. 23.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome unto David the son of Ishai.

‡ Or witch, and sorceresse.
* 1. Sam. 28. 9.

CHAP. XI.

3 After the death of Saul is David anointed in Hebron. 5 The Iebusites rebell against David, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

Then * all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bones and thy flesh.

* 2. Sam. 5. 1.
a This was after the death of Ishbosheth Sauls son, when David had reigned over Iudah seven yeares and six moneths in Hebron 2. Sam. 5. 5.

2 And in time past, even when Saul was king, thou leddest Israel out and in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be captain over my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the Lord. And they anointed David king over Israel; * according to the word of the Lord by the hand of Samuel.

* 1. Sam. 16. 13.

4 ¶ And David and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to David, Thou shalt not come in hither. Nevertheless David tooke the tower of Zion, which is the citie of David.

6 And David said, * Whosoever smiteth the Iebusites first, shall be the chiefe and Captaine. So Ioab the son of Zeruiah went first up, and was captaine.

* 2. Sam. 5. 8.

7 And David dwelt in the tower there-

Hh 2

there-

therefore they called it the Citie of David.

* 2 Sam. 5. 9.

8 * And he built the city on every side, from Millo even round about: and Joab repaired the rest of the Citie.

9 And David prospered, and grew: for the Lord of hostes *was* with him.

* 2 Sam. 23. 8.

10 ¶ These also are the chiefe of the valiant men that were with David, and joyned their force with him in his kingdome with al Israel, to make him king over Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Jashobeam the son of Hachmoni, the ^bchiefe among thirtie: he lift up his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnes: some reade, the chiefe of the Princes.
* Or, his uncle.

12 And after him *was* Eleazar the son of ‡ Dodo the Ahohite, which was one of the three valiant men.

13 He was with David at Pas-dammin, & there the Philistims were gathered together to bartel: and there was a parcel of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and saved it, and slew the Philistims: so the Lord gave a great victory.

c This acte is referred to Shammah, 2 Sam. 23. 11. which seemeth was the chiefe of these.
d That is Eleazar and his two companions.

15 ¶ And three of the ^dthirtie Captaines went to a rocke to David, into the cave of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when David *was* in the hold, the Philistims garison *was* at Beth-lehem.

* 2 Sam. 23. 15.

17 And David longed, and said, * Oh, that one would give me to drinke of the water of the well of Beth-lehem, that is at the gate.

18 Then these three brake thorow the hoste of the Philistims, and drew water out of the Well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powdered it for an oblation to the Lord.

e That is, this water, for the which they ventured their blood?

19 And said, Let not my God suffer me to do this: should I drinke the ^eblood of these mens lives? for they have brought it with the jeopardie of their lives: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and he lift up his speare against three hundred, & slew them, and had the name among the three.

* 2 Sam. 23. 19.

21 Among the three he was more honourable then the two, and he was their Captaine: * but he attained not unto the *first* three.

22 Benajah the son of Jehojada (the son of a valiant man) which had done many actes, and *was* of Kabzeel, he slew two ‡ strong men of Moab: he went down also and slew a Lion in the mids of a pit in time of snow.

‡ Or, lions.

23 And he shew an Egyptian, a man of great stature, *even* five cubits long, and in the Egyptians hand *was* a speare like a weavers beame: and he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his own speare.

24 These things did Benajah the son of Jehojada, and had the name among the three worthies.

25 Behold, he was honourable among thirtie, but he attained not unto the ^ffirst three. * And David made him of his counsel.

f Meaning, those three which brought the water to David.
* 2 Sam. 23. 23.

26 ¶ These also *were* valiant men of war, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 † Shammoth the Harodite, Helez the Pelonite,

g Called also Shemmoah, 2 Sam. 23. 25.

28 Ira the son of Ikkeish the Tekoite, Abiezer the Antothite,

29 † Sibbecai the Hushathite, Ithai the Ahohite,

h He is also called Mehumai, 1 Sam. 23. 37.

30 Maharay the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, of the children of Benjamin, Benajah the Pirathonite,

32 Huray of the rivers of Gaath, Abiel the Arbathite,

33 Azmaveth the Baharumite, Elihaba the Shaalbonite,

34 The sons of Halhem the Gizonite, Jonathan the son of Shageh the Harite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Vr,

36 Hephher the Mecherathite, Abijah the Pelonite.

37 Hezro the Carmelite, Naaray the son of Ezbay,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naarai the Berothite, the amour bearer of Joab, the son of Zerviah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a Captaine of the Reubenites, and thirtie with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzia the Ashterathite, Shama and Ieiel the sons of Otham the Aroerite,

45 Jedaiel the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah the sons of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaasiel the Mesobaite.

C H A P. XII.

¹ Who they were that went with David when he fled from Saul.
²⁴ Their valiantheffe. ²³ They that came unto him unto
 Hebron out of every tribe to make him king.

THese also are they that came to David to ^a Ziklag, while he was yet kept close, because of Saul the son of Kish: and they were among the valiant, and helpers of the battel.

² They were weaponed with bowes, and could use the right and the left hand with stones, and with arrowes, and with bowes, and were of Sauls ^b brethren, even of Benjamin.

³ The chiefe were Ahiezer, and Joash, the sons of Shemaah ^a Gibeathite, and Jeziel, and Pelet, the sons of Asmaveth, Berachah, and Jehu the Antothite,

⁴ And Ishmajah the Gibeonite, a valiant man among thirtie, and above the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Joshabad the Gederathite,

⁵ Eluzai, and Jerimoth, and Bealiath, and Shemariah, and Shephatiah the Haruphite,

⁶ Elkanah, and Jeshiah, and Azariel, and Joezer, and Jathobeam of Hakorehim,

⁷ And Joelah, and Zebadiah, the sons of Jeroham of [†] Gedor.

⁸ And of the Gadites there separated themselves some unto David into the hold of the wildernes, valiant men of war, ^c men of armes, and apt for battel, which could handle speare, and [†] shield, and their faces were like the faces of ^e Lions, and were like the Roes in the mountaines in swiftnesse,

⁹ Ezer the chiefe, Obadiah the second, Eliab the third,

¹⁰ [†] Mishmanah the fourth, Jeremiah the fift,

¹¹ Attai the sixt, Eliel the seventh,

¹² Johanan the eight, Elzabad the ninth,

¹³ Jeremiah the tenth, Machbannai the eleventh.

¹⁴ These were the sons of Gad, captaines of the host: one of the least could resist an hundred, and the greatest a thousand.

¹⁵ These are they that went over Jordan in the ^d first moneth when he had filled over all his bankes, and put to flight all them of the valley, toward the East and the West.

¹⁶ And there came of the children of Benjamin, and Judah to the hold unto David,

¹⁷ And David went out to meet them, & answered and said unto them, If ye be come peaceable unto me to helpe me, mine heart shall be knit unto you, but if you come to betray me to mine adversaries, seeing there is no wickednesse in mine hands, the God of our fathers behold it, and rebuke it.

¹⁸ And the ^e spirit came upon Amasai, which was the chiefe of thirtie, and he said,

Thine are we, David, and with thee, O son of Ishai. Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captaines of the garison.

¹⁹ ¶ And of Manasseh some tell to David, when he came with the Philistims against Saul to battel, but they helped them not: for the princes of the Philistims ^f by advisement sent him away, saying, He will fall to his master Saul [†] for our heads.

²⁰ As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Ziltay, heads of the thousands that were of Manasseh.

²¹ And they helped David against ^g that band: for they were all valiant men, and were captaines in the host.

²² For at that time day by day there came to David to helpe him, untill it was a great host, like the hoste of ^h God.

²³ And these are the numbers of the captaines that were armed to battel, and came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

²⁴ The children of Judah that bare shield and [†] speare were fixe thousand and eight hundred armed to the warre.

²⁵ Of the children of Simeon valiant men of warre, seven thousand and an hundred.

²⁶ Of the children of Levi, foure thousand and six hundred.

²⁷ And Jehojada ⁱ was the chiefe of them of ⁱ Aaron: and with him three thousand and seven hundred.

²⁸ And Zadok a yong man very valiant, and of his fathers household came two and twentie captaines.

²⁹ And of the children of Benjamin the brethren of Saul three thousand: for a great part of them unto that time ^k kept the ward of the house of Saul.

³⁰ And of the children of Ephraim twenty thousand, and eight hundred valiant men, and famous men in the household of their fathers.

³¹ And of the halfe tribe of Manasse eighteen thousand, which were appointed by name to come and make David King.

³² And of the children of Issachar which were men that had understanding of the ^l times, to know what Israel ought to do: the heads of them were two hundred, and all their brethren were at their commandement.

³³ Of Zebulun that went out to battel, expert in warre, and in all instruments of warre, fiftie thousand [†] which could set the battell in aray: they were not of a [†] double heart.

Hh 3

34 And

^a To take his part against Saul, who persecuted him.

^b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings. Judg. 20. 16.

[†] Or, Gedor.

[†] Or, buckler.

^c Meaning, fierce and terrible.

[†] Or, Mishmanah.

^d Which the Hebrews called Nissan, or Abib, containing halfe March and halfe April, when Jordan was wont to overflow his bankes, reade Joh. 3. 15.

^e The spirit of boldnesse and courage moved him to speake thus.

^f They came onely to helpe David and not to succour the Philistims: which were enemies to their country.

[†] 1 Sam. 29. 4.
[†] Or, on the seapardis of our heads.

^g To wit, of the Amalekites which had burned the citie Ziklag. 1 Sam. 30. 1. 9.

^h Meaning, mighty or strong: for the Hebrewes say a thing is of God, when it is excellent.

[†] Or, buckler.

ⁱ Of the Levites which came by [†] descent of Aaron.

^k That is, the greatest number tooke Sauls part.

^l Men of good experience, which knew at all times what was to be done.

[†] Or, set themselves in aray.
[†] Or, heart and heart.

34 And of Naphtali a thousand captaines, and with them with shield & speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand, and six hundred.

36 And of Asher that went out to the battell, and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundredth and twentie thousand.

38 ^m All these men of warre [†] that could leade an armie, came with [‡] upright heart to Hebron to make David King over all Israel: and all the rest of Israel ^{was} of one accord to make David King:

39 And there they were with David three dayes, eating and drinking: for their ⁿ brethren had prepared for them.

40 Moreover, they that were neere them untill Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, & on oxen, ^{even} meat, floure, figs, and raisons, and wine, and oyle, and beeves, and sheepe abundantly: for there was joy in Israel.

CHAP. XIII.

[†] The Arke is brought againe from Kiriath-jearim to Ierusalem.

[§] Uzza dieth because he toucheth it.

And David counselled with the captaines of thousands, and of hundredths, and with all the governours.

2 And David said to all the Congregation of Israel, if it seeme good to you, and that it procedeth of the Lord our God, we will send to and fro unto our brethren, that are left in all the land of Israel, (for with them are the Priests and the Levites in the cities and their suburbs (that they may assemble themselves unto us.

3 And we will bring againe the ^a Arke of our God to us: for we sought not unto it in the dayes of Saul.

4 And all the Congregation answered, Let us do so: for the thing seemed good in the eyes of all the people.

5 [¶] So David gathered all Israel together from [‡] Shihor in Egypt, even unto the entering of Hamath, to bring the Ark of God from ^b Kiriath-jearim.

6 And David went up and all Israel to [‡] Baalath, in Kiriath-jearim, that was in Judah, to bring up from thence the Arke of God the Lord, that dwelleth between the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: & Uzza and Ahio ^g guided de cart.

8 And David and all Israel played before ^d God with all ^{their} might, both with songs, and with harps, and with violes, and

with timbrels, and with cimbals, and with trumpets.

9 [¶] And when they came unto the threeishing floore of ^e Chidon, Uzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because he layed his hand upon the Arke: so he died there ^f before God.

11 And David was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza unto this day.

12 And David feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore David brought not the Arke to him into the citie of David, but caused it to turn into the house of ^g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, ^{even} in his house three moneths: and the Lord blessed the house of Obed-Edom, and all that he had,

CHAP. XIV.

[†] Hiram sendeth wood and workemen to David. [‡] The names of his children. [§] 14. By the counsell of God he goeth against the Philistims, and overcometh them. [¶] 15 God fighteth for him.

Then ^a sent Hiram the King of [†] Tyrus messengers to David, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdome was lift up on high, because of his ^a people Israel.

3 [¶] Also David took moe wives at Jerusalem, and David begate moe sonnes and daughters.

4 And these are the names of the children which he had at Jerusalem, Shammuah, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and ^b Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [‡] Beeliada, and Eliphalet.

8 But when the Philistims heard that David was anointed King over Israel, all the Philistims came up to seek David. And when David heard, he went out against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then David asked counsel at God, saying, Shall I goe up against the Philistims, and wilt thou deliver them into mine hand? And the Lord said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and

^m So that his whole host were three hundred twenty and two thousand, two hundredth twentie and two.

[†] Or, fight in their array.

[‡] Or, with a good courage.

ⁿ The rest of the Israelites.

^a His first care was to restore religion, which had in Sauls dayes been corrupted & neglected.

^{*} 2 Sam. 6. 2.

[‡] Or, Nilus.

^b That is, from Gibeon, were the inhabitants of Kiriath-jearim had placed it in the house of Abinadab, 2 Sam. 6. 3.

[‡] Or, Baal, reade 2 Sam. 6. 2.

^c The sons of Abinadab.

^d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all instruments both in the old and new Testament.

^e Called also Chidon, 2 Sam. 6. 4.

^f Before the Arke for usurping the which did not appertaine to his vocation: for this charge was given to the Priests, Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

^g Who was a Levite, and called Gittite, because he had dwelt at Gath.

^{*} 2 Sam. 7. 11.

[†] Ebr. Zor.

^a Because of Gods promise made to the people of Israel.

^b Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. so there are but eleven and here thirteen.

[‡] Or, Eliada.

^e W
son
four
hath
22.
d T
of K
4. 11

and David smote them there: and David said, God hath divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, ^c Baal-perazim.

12 And there they had left their gods: and David said, Let them even be burnt with fire.

13 Again the Philistims came and spread themselves in the valley.

14 And when David asked again counsel at God, God said to him, Thou shalt not go up after them, *but* turn away from them, that thou mayest come upon them over against the mulberry trees.

15 And when thou hearest the noise of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So David did as God had commanded him: and they smote the host of the Philistims from Gibeon even to Gezer.

17 And the fame of David went out in to all lands: and the Lord brought the feare of him upon all nations.

CHAP. XV.

^a David prepareth an house for the Ark. ^b The number and order of the Levites. ^c The fingers are chosen out among them. ^d They bring again the ark with joy. ^e David dawning before it, is despised of his wife Michal.

And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, * none ought to cary the ark of God, but the Levites: for the Lord hath chosen them to beare the ark of the Lord, and to minister unto him for ever.

3 ¶ And David gathered all Israel together to Jerusalem to bring up the ^b ark of the Lord unto his place, which he had ordained for it.

4 And David assembled the sons of Aaron, and the Levites.

5 Of the sons of Kohath, Uriel the chief, and his brethren six score.

6 Of the sonnes of Merari, Asajah the chief, and his brethren two hundred and twenty.

7 Of the sonnes of Gerthom, Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of ^c Elizaphan, Shemajah the chief, and his brethren two hundred.

9 Of the sonnes of ^d Hebron, Eliel the chief, and his brethren fourescore.

10 Of the sons of Uzziel, Amminadab the chief, and his brethren an hundred and twelve.

11 ¶ And David called Zadok and Abiathar the Priests, and of the Levites, Uriel,

Asajah, and Joel, Shemajah, and Eliel, and Amminadab.

12 And he said unto them, Ye are the chief fathers of the Levites: * sanctifie yourselves, and your brethren, and bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among us: for we sought him not after ^e due order.

14 So the Priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 ¶ And the sonnes of the Levites bare the ark of God upon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And David spake to the chief of the Levites, that they should appoint *certain* of their brethren to sing with ^f instruments of musick, with viols, and harps, and cymbals, that they might make a sound, and lift up their voice with joy.

17 So the Levites appointed Heman the sonne of Joel, and of his bretheren, Asaph the son of Berechiah, and of the sons of Merari their brethren, Ethan the sonne of Kufhajah,

18 And with them their brethren in the ^h second degree, Zachariah, Ben, and Jazziel, and Shemiramoth, and Jehiel, and Vnni, Eliab, and Benajah, and Maasejah, and Mattithiah, and Elipheleh, and Mickneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph, and Ethan *were* fingers to make a sound with cymbals of brasse,

20 And Zachariah and Aziel, and Shemiramoth, and Jehiel, and Vnni, and Eliab, and Maasejah, and Benajah with viols on ⁱ Alamoth,

21 And Mattithiah, and Elipheleh, and Mickneah, and Obed Edom, and Jeiel, and Azaziah, with harps upon ^k Sheminith Je-nazzeah.

22 But Chenaniah the chief of the Levites had ^l the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah, and Elkanah *were* porters for the ark.

24 And Shecaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zachariah, and Benajah, and Elfezer the Priests did blow with trumpets before the ark of God, and Obed Edom and Jeijah *were* porters ^m for the ark.

25 * So David and the Elders of Israel, and the captains of thousands went to bring up the ark of the covenant of the Lord from the house of Obed Edom with joy.

^a That is, the valley of divisions, because the enemies were dispersed there like waters.

^e Prepare yourselves, & be pure, abstain from all things whereby ye might be polluted, and so not able to come to the Tabernacle. * Chap. 13. 10.

^f According as he hath appointed in the Law.

* Exod. 25. 14. 15.

^g These instruments and other ceremonies, which they observed, were instructions of their infancie, which continued to the coming of Christ.

^h Which were inferior in dignity.

ⁱ That was in the place of the citie called Zion, 2. Sam. 5. 7. 9.

^j Num. 4. 2. 30.

^b From the house of Obed Edom, 2. Sam. 6. 10. 12.

^c Or, kinsmen.

^d Who was the son of Uzziel, the fourth son of Kohath, Exod. 6. 18. 21. and Num. 3. 30. ^e The third son of Kohath, Exod. 6. 18.

ⁱ This was an instrument of musick, or a certain tune wherunto they accustomed to sing Psalms. ^k Which was the eight tune, over the which he that was most excellent had charge. ^l To wit, to appoint Psalms, and songs to them that sing.

^m With Berechiah and Elkanah velle 23. * 2 Sam. 6. 12.

n That is, gave them strength to execute their office.

o Besides the bullock and the fat beasts which David offered at every sixt pace, 2. Sam. 6. 13.

p Read 2 Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords covenant made with them.

* 2 Sam. 6. 16.

26 And because that God ^a helped the Levites that bare the ark of the covenant of the Lord, they offered ^o seven bullocks and seven rams.

27 And David had on him a linnen garment, as all the levites that bare the ark, and the fingers, and Chenaniah that had the chief charge of the fingers: and upon David was a linnen ^p Ephod.

28 Thus all Israel brought up the ark of the Lords covenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with vials and with harps.

29 And when the ark of the ^q covenant of the Lord came into the city of David, Michael the daughter of Saul looked out at a window; and saw king David dancing and playing, and ^{*} she despised him in her heart.

CHAP. XVI.

ⁱ The ark being placed, they offer sacrifices. ⁴ David ordaineth Asaph and his brethren to minister before the Lord. ⁸ He appointeth a notable Psalme to be sung in praise of the Lord.

* 2 Sam. 6. 17.

SO ^{*} they brought in the ark of God, and set it in the mids of the Tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offering & the peace offerings, he ^a blessed the people in the Name of the Lord.

3 And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certain of the Levites to minister before the ark of the Lord, and to ^b rehearse, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benajah, and Obed EDOM, even Jeiel with instruments, vials and harps, and Asaph to make a sound with cymbals,

6 And Benajah and Jahaziel Priests, with Trumpets continually before the ark of the covenant of God.

7 Then at that time, David did ^c appoint at the beginning to give thanks to the Lord by the hand of Asaph, and his brethren.

8 ^{*} Praise the Lord and call upon his Name: declare his ^d works among the people.

9 Sing unto him, sing praise unto him, and talk of all his ^e wonderfull works.

10 Rejoyce in his holy Name: let the hearts of them that seek the Lord rejoyce.

11 Seek the Lord and his strength: seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the ^f judgements of his mouth.

13 O seed of Israel his servant, O the children of Jacob his ^g chosen.

14 He is the Lord our God: his judgements ^h are throughout all the earth.

15 Remember his covenant for ever, and the word, which he commanded to a thousand generations:

16 ^{*} Which he made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Jaakob for a law, and to Israel for an everlasting covenant,

18 Saying, To thee will I give the land of Canaan, the ⁱ lot of your inheritance.

19 When ye were ^j few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from ^k one kingdome to another people,

21 He suffered no man to do them wrong, but rebuked ^l kings for their sakes, saying,

22 Touch not mine ^m anointed, and do my ⁿ Prophets no harm.

23 ^{*} Sing unto the Lord all the earth: declare his salvation from day to day.

24 Declare his glory among the nations, and his wonderfull works among all people.

25 For the Lord ^o great and much to be praised, and he is to be feared above all gods.

26 For all the gods of the people are ^p idols, but the Lord made the heavens:

27 Praise and glory ^q are before him: power and beauty ^r are in his place.

28 Give unto the Lord, ye families of the people, give unto the Lord glory and power.

29 Give unto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 ^s Tremble ye before him, all the earth: surely the world shall be stable, and not move.

31 Let the ^t heavens rejoyce, and let the earth be glad, and let them say among the Nations, The Lord reigneth.

32 Let the Sea roare, and all that therein is: Let the field be joyfull, and all that is in it.

33 Let the trees of the wood then rejoyce at the presence of the Lord: for he cometh to ^u judge the earth.

34 Praise the Lord, for he is good, for his mercy ^v endureth for ever.

35 And say ye, Save us, O God, our salvation,

f In overcoming Pharaoh, which judgements were declared by Gods mouth to Moses. g Meaning hereby, that the promise of adoption only appertaineth to the Church.

* Gen. 22. 16, 17. 18. Luke 1. 73. Heb. 6. 17.

i Ebr. word, where by parcels of land were measured. h Meaning, from the time that Abraham entered, unto the time that Jaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people, & them whom I have sanctified. l To whom God declared his word, & they declared it to their posterity. * Psal. 95. 1.

m His strong faith appeareth herein, that though all the world would follow idols, yet he would cleave to the living God.

n Humble your selves under the mighty hand of God.

o He exhorteth the dumb creatures to rejoyce with him in considering the greatness of the grace of God.

p To restore all things to their estate.

a He called upon the name of God desiring him to prosper the people, and give good successe to their beginnings.

b To wit, Gods benefits toward his people.

c David gave them this Psalme to praise the Lord, signifying, that in all our enterprises, the name of God ought to be praised and called upon.

* Psal. 105. 1. Isa. 12. 4.

d Whereof this is the chiefest, that he hath chosen himself a Church to call upon his name.

e Who of his wonderfull providence, hath chosen a few of the flock of Abraham to be his children.

e T

whi

too

f Me

foev

went

a fig

lence

vation, and gather us, and deliver us from the heathen, that we may praise thine holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever: and let all the people say, So be it, and praise the Lord.

37 ¶ Then he left there before the ark of the Lords covenant, Asaph and his brethren to minister continually before the ark, that which was to be done every day:

38 And Obed Edom, and his brethren, threescore and eight: and Obed Edom the son of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests, were before the Tabernacle of the Lord, in the high place that was at Gibeon.

40 To offer burnt-offerings unto the Lord, upon the burnt-offering altar continually, in the morning and in the evening, even according unto all that is written in the law of the Lord, which he commanded Israel.

41 And with ^f them were Heman and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever.

42 Even with them were Heman and Jeduthun, to make a sound with the cornets, and with the cimbals, with excellent instruments of musick: and the sons of Jeduthun were at the gate.

43 And all the people departed, every man to his house: and David returned to blese his house.

CHAP. XVII.

3 David is forbidden to build an house unto the Lord. 12 Christ is promised under the figure of Salomon. 18 David groweth thanks. 23 And prayeth unto God.

NOW ^a afterward when David dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the ark of the Lords covenant remaineth under ^b curtaines.

2 Then Nathan said to David, Do all that is in thine heart: for God is with thee.

3 And the same ^d night even the word of God came to Nathan, saying,

4 Go, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have dwelt in no house, since the day that I brought out the children of Israel unto this day, but I have been from tent to tent, and from habitation to habitation.

6 Wheresoever I have ^f walked with all Israel, spake I one word to any of the judges of Israel (whom I commanded to feed my people) saying, Why have ye

not built me an house of cedar trees?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-coate, ^g and from following the sheep, that thou shouldest be a prince over my people Israel.

8 And I have been with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have ^h made thee a name, like the name of the great men that are in the earth.

9 (Also I will appointe a place for my people Israel, and ⁱ will plant it, that they may dwell in their place, and move no more: neither shall the ^j wicked people vex them any more, as at the beginning,

10 And since the time that I commanded judges over my people Israel) And I will subdue all thine enemies: therefore I say unto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise up thy seed after thee, which shall be of thy sons, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for ^k ever.

13 I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took it from him that was before ^l thee.

14 But I will establish him in mine house, and in my kingdome for ever, and his throne shall be established for ever,

15 According to all these words, and according to all this vision: So Nathan spake to David.

16 ¶ And David the king ^m went in and sat before the Lord and, said, Who am I, O Lord God, and what is mine house; that thou hast brought me ⁿ hitherto?

17 Yet thou esteeming this a smal thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of ^o high degree, O Lord God.

18 What can David desire more of thee, for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine ^p heart hast thou done all this great thing to declare all magnificence.

20 Lord there is none like thee, neither is there any God beside thee, according to all that we have heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thy self a Name, and to do great and terrible things by calling out nations from before thy people, whom

H h 5 thou

^q He esteemeth this to be the chiefest felicity of man.

^r He willeth all the people both in heart and mouth to consent to these praises.

^s With Zadok and the rest of the Priests.

^t Declaring that after our duty to God, we are chiefly bound to our own house, for the which, as for all other things, we ought to pray unto God, and instruct our families to praise his name.

^a Well built and fair,

^b That is in tents covered with skins.

^c As yet God had not revealed to the Prophet, what he purposed concerning David, therefore seeing God favoured David, he spake what he thought.

^d After that Nathan had spoken to David.

^e That is, in a tent which removed too and fro.

^f Meaning, where-soever his ark went, which was a signe of his presence.

^g Of a shepherd of sheep, I made thee a shepherd of men, so that thou camest not to this dignity through thine own merits, but by my pure grace.

^h Or gotten thee fame.

ⁱ Make them sure that they shall not remove.

^j Ebr. founts of iniquity.

^k Or, consume.

^l Will give thee great posterity.

^m That is, unto the coming of Christ, for then these figures should cease.

ⁿ Which was Saul.

^o He went into the tent where the ark was, shewing what we ought to do when we receive any benefits of the Lord.

^p Or, remained.

^q Meaning to this kingly estate.

^r Thou hast promised a kingdome that shall continue to me and my posterity, and that Christ shall proceed of me.

^s Freely, and according to the purpose of thy will without any deserving.

thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be confirmed for ever, and do as thou hast said,

24 And let thy name be stable and magnified for ever, that it may be said, The Lord of hosts, God of Israel, is the God of Israel, and let the house of David thy servant be stablished before thee.

25 For thou, O my God, hast revealed unto the eare of thy servant, that thou wilt build him an house: therefore thy servant hath been bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse unto thy servant)

27 Now therefore, it hath pleased thee to blesse the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

1 The battell of David against the Philistims 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

And after this, David smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Davids servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his border by the river Perath.

4 And David took from him a thousand charrets, and seven thousand horsemen, and twenty thousand footmen, and destroyed all the charrets, but he reserved of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but David slew of the Aramites two and twenty thousand.

6 And David put a garison in Aram of Damascus, and the Aramites became Davids servants, and brought gifts: and the Lord preserved David wheresoever he went.

7 And David took the shields of gold that were of the servants of Hadarezer, and brought them to Jerusalem.

8 And from Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much brasse, wherewith Salomon made the brasen Sea, and the pillars, and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how David had smitten all the

host of Hadarezer king of Zobah:

10 Therefore he sent Hadoram his son to king David, to salute him, and to rejoyce with him, because he had fought against Hadarezer, and beaten him (for Tou had war with Hadarezer) who brought all vessels of gold and silver and brasse.

11 And king David did dedicate them unto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amaleck.

12 ¶ And Abihai the son of Zerviah smote of Edom in the salt valley eighteen thousand,

13 And he put a garison in Edom, and all the Edomites became Davids servants: and the Lord preserved David wheresoever he went.

14 So David reigned over all Israel, and executed judgement and justice to all his people.

15 And Joab the son of Zerviah was over the host, and Jehoshaphat the son of Ahilud Recorder,

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar were the Priests, and Shaulha the Scribe,

17 * And Benajah the sonne of Jehojada was over the Cherethites and the Pelethites: and the sons of David were chief about the king.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great injuries to the servants of David. 6 He prepareth an army against David, 15 And is overcome.

After this also Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindnesse unto Hanun the son of Nahash, because his father shewed kindnesse unto me. And David sent messengers to comfort him for his father. So the servants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Are not his servants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun took Davids servants, and shaved them, and cut off their garments by the half unto the buttocks, and sent them away.

5 And there went certain and told David concerning the men: & he sent to meet them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, until your beards be grown: then return.

6 ¶ When

q That is, he sheweth himself indeed to be their God, by delivering them from dangers, and preserving them. r Thou hast declared unto me by Nathan the Prophet.

† Ebr. hath found.

f And canst not breake promise.

a Which, 2 Sam. 8.1. is called the bridle of bondage, because it was a strong town, and kept the countrey round about in subjection. † Or, payd tribute. ‡ Or, Hadarezer.

† Or, Euphrates.

* 2 Sam. 8.4.

† Or, Damascus.

b That is, in all things that he enterprised.

c Which, 2 Sam. 8.8. are called Be-rath and Berothai.

* 1 King 7.23. Jer. 52.20.

d Called also Joram, 2 Sam. 8.16.

e Because the Edomites and the Syrians joyned their power together, it is said, 2 Sam. 8.14 that the Aramites were spoiled.

f Which is understood that Jacob slew twelve thousand, as is in the title of the 60 Psalm, and Abihai the rest.

† Or, Scribe.

* 2 Sam. 8.17.18.

g Reule 2 Sam. 8.18.

* 2 Sam. 10.1.

a Because Nahash received David & his company, when Saul persecuted him, he would now shew pleasure to his son for the same.

b Thus the malicious ever interpret the purpose of the godly in the worst sense.

c They shaved off the half of their beards. 2 Sam. 10.4.

d To put them to shame and villey, whereas the ambassadors ought to have been honoured: and because the Jewes used to wear full garments and beards, they thus disfigured them, to make them odious to their.

6 ¶ When the children of Ammon saw that they [†]stank in the sight of David, then sent Hanun and the children of Ammon a thousand talents of silver to hire them charrets and horsemen out ^{*}of Aram Naharaim, and out of Aram Maachah, and out of [‡]Zobah.

[†] Or, had made themselves to be abhorred of David.

^{*} 2 Sam. 10. 6. 8.

[‡] Which were five in all.

[†] Which was a city of the tribe of Reuben beyond Jordan.

7 And they hired them two and thirty thousand charrets, and the king of Maachah and his people, which came and pitched before [‡]Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battle.

8 ¶ And when David heard it, he sent Joab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battle in array at the gate of the city. And the kings that were come, were by themselves in the field.

10 When Joab saw that the front of the battle was against him before and behind, then he chose out of all the choise of Israel, and set himself in array to meet the Aramites.

11 And the rest of the people he delivered unto the hand of Abihai his brother, and they put themselves in array against the children of Ammon.

12 And he said, if Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevaile against thee, then I will succour thee.

13 Be strong, and let us shew our selves valiant for our ^{*}people, and for the cities of our God, and let the Lord do that which is good in his own sight.

14 So Joab and the people that was with him, came neere before the Aramites unto the battle, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abihai his brother, and entred into the citie: so Joab came to Jerusalem.

16 ¶ And when the Aramites saw that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the [‡]river: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed David, he gathered all Israel, and went over Jordan, and came unto them, & put himself in array against them: and when David had put himself in battle array to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramites seven thousand charrets, and fourty thousand footmen, and killed Shophach the captaine of the host.

19 And when the servants of Hadarezer saw that they fell before Israel, they made peace with David, and served him. And

the Aramites would no more succour the children of Ammon.

CHAP. XX.

¹ Rabbah destroyed. ³ The Ammonites tormented. ⁴ The Philistims are christ overcome with their giants.

And ^{*}when the yeare was expired, in the time that kings go out a warfare, Joab caried out the strength of the armie, & destroyed the countrey of the children of Ammon, and came and besieged ^{*}Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah and destroyed it.

^{*} 2 Sam. 11. 1.

^a Which was the chiefe city of the Ammonites.

^{*} 2 Sam. 12. 29. 30.

^b Which mounteth about the value of seven thousand and seventy crownes, which is about three score pound weight.

2 ^{*}Then David took the crowne of their king from off his head, and found in the weight of a ^btalent of gold, with precious stones in it: and it was set on Davids head, and he brought away the spoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with saws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Jerusalem.

^{*} 2 Sam. 21. 18.

[†] Or, Goliath. 2 Sam. 21. 18.

[‡] Or, Saph.

[†] Or, Raphaim, the giants.

4 ¶ And after this also there arose war at [†]Gezer with the Philistims: then Sibbecai the Hushathite slew [†]Sippai, of the children of Harephah, and they were subdued.

5 And there was yet another battle with the Philistims: and Elhanan the son of Jair slew ^{*}Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

^{*} Reade 2 Sam. 21. 19.

6 And yet againe there was a battle at Gath, where was a man a of great stature & his fingers were by ^dfixes, even foure & twenty, and was also the son of Harephah.

^d Meaning, that he had six a piece on hands and feet.

7 And when he reviled Israel, Jehonathan the son of Shimea Davids brother did slay him.

8 These were borne unto Harephah at Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

¹ David causeth the people to be numbred. ¹⁴ and there died seventy thousand men of the pestilence.

And Satan stood up against Israel, and provoked David to number Israel.

He tempted David in setting before his eyes his excellencie & glory, his power and victories: reade 2 Sam. 24. 1.

^b That is, from South to North.

2 Therefore David said unto Joab, and to the rulers of the people, Go, and number Israel from ^bBeer-sheba even to Dan, and bring it to me, that I may know the number of them.

3 And Joab answered, The Lord increase this people an hundredth times so many as they be: O my Lord the king: are they not all my Lord servants? wherefore doth my Lord require this thing? why should he be a cause of ^{*}trespasse to Israel?

^{*} It was a thing indifferent and usual to number the people, but because he did it of an ambitious mind as though his strength stood in his people, God punished him.

4 Nevertheless, the kings word prevailed against Joab. And Joab departed, and

went

^g He declareth that were the causes evil, the courage cannot be valiant, and that in good causes, men ought to be courageous, and commit the successe to God.

^h That is, Euphrates.

ⁱ For this place, reade 2 Sam. 10. 18.

went thorow all Israel, and returned to Jerusalem.

^d Job partly for grief, and partly through negligence gathered not the whole sum, as it is here declared.

^e In Samuel is mention of thirtie thousand more: which was either by joyning to them some of the Beniamites, which were mixed with Judah, or as the E-brewes write, here the chief & princes are left out.

5 And Joab gave the number *and* sum of the people unto David: and all Israel were eleven hundred thousand men that drew sword: and Judah was ^e foure hundred and seventie thousand men that drew sword.

6 But the Levites and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I have done very foolishly.

[†] Or, Prophet.

9 And the Lord spake unto Gad Davids [†] Seer, saying,

10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord, Take to thee

[†] Or, smite thee.

12 Either three yeares famine, or three moneths to be destroyed before thine adversaries, and the sword of thine enemies [†] to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord might destroy throughout all the coast of Israel: now therefore advise thee, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

^f Reade 2 Sam. 24. 16.

^g When God draweth back his plagues, he seemeth to repent, reade Gen. 6. 6.

[†] Or, Aramaiti.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And ^f as he was destroying, the Lord beheld, and ^g repented of the evil, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of [†] Ornan the Jebusite.

16 And David lift up his eyes, and saw the Angel of the Lord stand between the earth and the heaven with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel, which were clothed in sack, fell upon their faces.

17 And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but these sheep what have they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on ^h thy people for their destruction.

^h Thus, he both sheweth a true repentance, and a faithful care toward his people, which desireth God to spare them, and to punish him and his.

18 ¶ Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floore of Ornan the Jebusite.

19 So David went up according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sons, *that were* with him, ⁱ hid themselves, and Ornan threshed wheate.

ⁱ If a man hide himself at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himself to David with his face to the ground.

22 And David said to Ornan, Give me the place of *thy* threshing floore, that I may build an ^k altar therein unto the Lord: give it me for sufficient money, that the plague may be stayed from the people.

^k Thus he did by the commandment of God, at ver. 18. for else it had been abominable, except he had either Gods word, or revelation.

23 Then Ornan said unto David, Take it to thee, and let my lord the king do that which seemeth him good: lo, I give thee bullocks for burnt-offerings, and threshing instruments for wood, and wheate for meat offering, I give it all.

24 And king David said to Ornan, Not so: but I will buy it for sufficient ^l money: for I wil not take that which is thine for the Lord, nor offer burnt-offrings without cost.

^l That is, as much as it is worth: for having enough of his own, & yet to have taken of another mans goods to offer unto the Lord, it had bin theft, and not acceptable to God. m Reade 2 Sam. 24. 24.

25 So David gave to Ornan for that place ^m six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and he ⁿ answered him by fire from heaven upon the altar of burnt-offering.

ⁿ God declared that he heard his request, in that he sent down fire from heaven, for else they might use no fire in sacrifice, but of that which was retained still upon the altar. Levit. 6. 13. and came down from heaven. Lev. 9. 24. as appeared by the punishment of Nadab and Abihu. Levit. 10. 1.

27 And when the Lord had spoken to the Angel, he put up his sword again into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt-offering were at that season in the high place at Gibeon.

30 And David could not go before it to ask counsell at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

² David prepareth things necessary for the building of the Temple. ⁶ He commandeth his son Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to do. ⁹ Under the figure of Salomon Christ is promised.

And David said, This is the ^a house of the Lord God, and this is the altar for the burnt-offering of Israel.

^a That is, the place wherein he will be worshipped. ^b Meaning, enjoining men of other nations, which dwell among the Jews.

2 And David commanded to gather together the ^b strangers that were in the land of

[†] Or, carpenter.

of Israel, and he set masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nailes of the doors and of the gates, and for the joynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my son is yong and tender, and we must build an house for the Lord, magnificall, excellent, and of great fame and dignitie throughout all countreyes. I will therefore now prepare for him. So David prepared very much before his death.

6 Then he called Salomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My son, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house unto my Name: for thou hast shed much blood upon the earth in my sight.

9 Behold, a son is borne to thee, which shall be a man of rest, for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse upon Israel in his dayes.

10 He shall build an house for my Name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdome upon Israel for ever.

11 Now therefore my son, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord gave thee wisdom, and understanding, and gave thee charge over Israel, even to keep the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to observe the statutes and the judgments which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my poverty have I prepared for the house of the Lord, an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasse and of yron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou hast workemen with thee enow, hewers of stone, and workemen for timber, and all men expert in every worke.

16 Of gold, of silver, and of brasse, and of yron there is no number: Up therefore, and be doing, and the Lord will be with thee.

17 David also commanded all the princes of Israel to helpe Salomon his son, saying,

18 Is not the Lord your God with you, and hath given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set your hearts and your souls to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Arke of the covenant of the lord, and the holy vessels of God into the house built for the name of the Lord.

CHAP. XXIII.

David being old, ordaineth Salomon king. 3 He causeth the Levites to be numbred, 4 And assigneth them to their offices. Aaron and his sons are for the high Priest. 14 The sons of Moses.

SO when David was old and full of dayes, he made Salomon his son king over Israel.

2 And he gathered together all the princes of Israel with the Priests and the Levites.

3 And the Levites were numbred from the age of thirtie yeare and above, and their number according to their sum was eight and thirtie thousand men.

4 Of these, foure and twentie thousand were set to advance the worke of the house of the Lord, & six thousand were overseers and judges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which he made to praise the Lord.

6 So David divided offices unto them, to wit, to the sons of Levi, to Gershon, Kohath and Merari.

7 Of the Gershonites were Laadan and Shimei.

8 The sons of Laadan, the chiefe was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei, Shelomith, and Haziel, and Haran, three: these were the chief fathers of Laadan.

10 Also the sons of Shimei were Jahath, Zina, Jeush, and Beriah: these foure were the sons of Shimei.

11 And Jahath was the chiefe, and Zizah the second, but Jeush and Beriah had not many sons: therefore they were in the families of their father, counted but as one.

12 The sons of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 The sons of Amram, Aaron and Moses: and Aaron was separated to sanctifie the most holy place, he and his sons for ever to burne incense before the Lord,

Ii to

c To wit, which weighed fifty shekels of gold, 1 Chron. 3. 9.

* 2 Sam. 7. 13.

* Chap. 28. 3. d This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandment, and against his enemies.

* 2 Sam. 7. 13. 1 King. 5. 5.

e He sheweth that there can be no prosperitie but when the Lord is with us. f There are onely the meanes whereby Kings govern their subjects aright, and whereby the realmes do prosper and flourish.

g For David was poore in respect of Salomon.

h Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

* For els he knew that God would plague them, and not prosper their labours, except they fought with all their hearts to set forth his glory.

* 1 King. 1. 36.

† Or, so have care over.

† Ebr. I made, meaning David.

* Chap. 6. 1.

* Exod. 6. 17.

† Or, Libni, Chap. 6. 17.

† Or, Zina.

* Exod. 2. 2. and 6. 20. Heb. 5. 4. 5. a That is, to serve in the most holy place, and to consecrate the holy things.

to minister to him, & to blesse in his name for ever.

^b They were but of the order of the Levites, and not of the Priests, as Aarons sons.

14 ¶ Moses also the man of God, and his children were named with the ^b tribe of Levi.

15 The sons of Moses were Gershom, and Eliezer.

* Exod. 2. 22. and 18. 3.

16 Of the sons of * Gershom was Shebuel the chiefe.

^c The scripture useth to call chief, or the first borne, although he be alone, and there be none born after, Matt. 1. 25.

17 And the sons of Eliezer was Rehabiah the ^c chiefe: for Eliezer had none other sons: but the sons of Rehabiah were very many.

18 The sons of Izhar was Shelimoth the chiefe,

19 The sons of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekamiam the fourth.

20 The sons of Uzziel were Michah the first, and Ishiah the second.

21 ¶ The sons of Merari were Mahli and Mushi: The sons of Mahli, Eleazar & Kish.

^d Meaning: their cousins.

22 And Eleazar died, and had no sons, but daughters, and their ^d brethren the sons of Kish took them.

23 The sons of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sons of Levi according to the house of their fathers, *even* the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the service of the house of the Lord, from the age of ^e twenty yeares and above.

^e David did chuse the Levites twise, first, at the age of thirty, as verse 3. and againe afterward at 20. as the necessity of the office did require: at the beginning they had no charge in the Temple before they were five and twenty years old, and had none after fifty, Numb. 4. 3.

25 For David said, the Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.

26 And also the Levites shall no more beare the tabernacle, and all the vessels for the service thereof.

27 Therefore according to the last words of David, the Levites were numbred from twenty yeares and above,

28 And their office was under the hand of the sons of Aaron, for the service of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the service of the house of God,

^f In washing and cleansing all the holy vessels.

29 Both for the shewbread, and for the fine flour, for the meat offering, and for the unleavened cakes, and for the fried things, and for that which was roasted, and for all measures and size,

30 And for to stand every morning, to give thanks and to praise the Lord, and likewise at even,

31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number, and according to their custome, continually before the Lord,

32 And that they should keep the charge

of the Tabernacle of the congregation, & the charge of the holy place, and the charge of the sons of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIV.

David assigneth offices to the sons of Aaron.

These are also the ^{*} divisions of the sons of Aaron. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

* Levit. 10. 4. 6. num. 3. 4. and 26. 60.

2 But Nadab and Abihu died ^a before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

^a Whiles their fathers yet lived.

3 And David distributed them, even Zadok of the [†] sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their ministration.

[†] Or, Cousins.

4 And there were found moe of the sons of Eleazar by the [†] number of men, then of the sons of Ithamar, and they divided them, *to wit*, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

[†] Or, heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemajah the son of Nethaneel the scribe of the Levites, wrote them before the King and the Princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar.

7 And the first ^b lot fell to Jehoiarib, and the second to Jedajah,

^b This lot was ordained to take away all occasion of envie or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Michajin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshua, the tenth to Shecaniah,

^c Zacharie the father of Iohann: this was of this course, or lot of Abie, Luke 1. 5.

12 The eleventh to Eliashib, the twelfth to Jakim;

13 The thirteenth to Huppah, the fourteenth to Jeshbeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Jechezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the

the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome under^d the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sons of Levi that remained of the sons of Amram, was Shubael, of the sons of Shubael, Jedejah.

21 Of Rehabiah, *even* of the sons of Rehabiah, the first Ishijah,

22 Of Izhari, Shelomoth, of the sons of Shelomoth, Jahath,

23 And *his* sons Jeriah *the first*, Amariah the second, Jahaziel the third, and Jekameam the fourth,

24 The sons of Uzziel was Michah, the son of Michah was Shamir,

25 The brother of Michah was Ishijah, the son of Ishijah, Zechariah,

26 The sons of Merari, were Mahly and Mushi, the son of Jaaziah was Beno,

27 The sons of Merari of Jaaziah, were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sons.

29 Of Kish, the son of Kish, was Jerahmeel,

30 And the sons of^e Mushi were Mahli, and Eder, and Jerimoth: these were the sons of the Levites after the household of their fathers.

31 And these also cast^f lots with their brethren the sons of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, *even* the chiefe of the families, against their yonger brethren.

CHAP. XXV.

The fingers are appointed, with their places and lots.

SO David and the captaines of the army separated for the ministry the sons of Asaph, and Heman, and Jeduthun, who should *sing* propheties with harps, with viols, and, with cymbals, and their number was *even* of the men for the office of their ministry, *to wit*,

2 Of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and Asarelah the sons of Asaph were under the hand of Asaph, which *sang* propheties by the[†] commission of the King,

3 Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Jehajah, Ashabiah, and Mattithiah, ^b six, under the hands of their father: Jeduthun *sang* ^c propheties with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddal-

ti, and Romamti-ezer, Ioshebekashah, Mallothi, Hothir, and Mahazioth.

5 All these were the sons of Heman, the Kings[†] Seer in the words of God, to lift up the[†] horn: and God gave to Heman fourteen sons and three daughters.

6 All these were under the[†] hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the kings[†] commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *even* of all that were cunning, two hundred fourescore and eight.

8 And they cast lots, ^d charge against charge, as well^e small as great, the cunning man as the scholler.

9 And the first lot fell to^f Joseph which was of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve;

10 The third, to Zaccur, *he*, his sons, and his brethren were twelve;

11 The fourth, to[†] Izri, *he*, his sons and his brethren twelve;

12 The fifth to Nethaniah, *he*, his sons and his brethren twelve;

13 The sixth, to Bukkiah, *he*, his sons and his brethren twelve.

14 The seventh, to Jeharelah, *he*, his sons and his brethren twelve.

15 The eighth, to Jehajah, *he*, his sons and his brethren twelve.

16 The ninth, to Mataniah, *he*, his sons and his brethren twelve.

17 The tenth, to Shimei, *he*, his sons and his brethren twelve.

18 The eleventh, to Azareel, *he*, his sons and his brethren twelve.

19 The twelfth, to Ashabiah, *he*, his sons and his brethren twelve.

20 The thirteenth to Shubael, *he*, his sons and his brethren twelve.

21 The fourteenth to Mattithia, *he*, his sons and his brethren twelve.

22 The fifteenth to Jerimoth, *he*, his sons and his brethren twelve.

23 The sixteenth to Hananiah, *he*, his sons and his brethren twelve.

24 The seventeenth to Ioshebekashah, *he*, his sons and his brethren twelve.

25 The eighteenth to Hanani, *he*, his sons and his brethren twelve.

26 The nineteenth to Mallothi, *he*, his sons and his brethren twelve.

27 The twentieth to Eliathah, *he*, his sons and his brethren twelve.

28 The one and twentieth, to Hothir, *he*, his sons and his brethren twelve.

29 The two and twentieth, to Giddalti, *he*, his sons and his brethren twelve.

^d By the dignity that God gave to Aaron.

^e Which was the second son of Merari.

^f This is, every one had that dignity, which fell unto him by lot.

^a The fingers were divided into 24 courses, so that every course or order contained twelve, and in all there were 288 as vers. 7.

[†] Ebr. hands.

^b Whereof one is not here numbered.
^c Meaning, Psalmes and songs to praise God.

^d Who should be in every company and course.
^e Without respect to age or cunning.
^f So that he served in the first turn, and the rest every one as his turn followed orderly.

[†] Or, Zeri.

30 The three and twentieth, to Mahaziorh, *he*, his sons and his brethren twelve.
31 The four and twentieth, to Romamtiezer, *he*, his sons and his brethren twelve.

CHAP. XXVI.

The porters of the Temple are ordained, every man to the gate which he should keep: 20 and over the treasure.

Or, courses and turns.

Concerning the *†* divisions of the porters, of the Korhites, Melhelemiah the son of Kore of the sons of *†* Asaph.

a This Asaph was not the notable musician, but another of that name called also Ebiasaph, Chap. 6. 23. 37. and 9. 19. and also Asaph.

2 And the sons of Melhelemiah, Zechariah the eldest, Iediel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth, Iehohanan the sixth, and Elihoenai the seventh.

4 And of the sons of Obed Edom, Shemajah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fifth,

b In giving him many children.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God had *b* blessed him.

c Or like their fathers house, meaning worthy men and valiant.

6 And to Shemajah his son, were sons borne, that *c* ruled in the house of their father, for they were men of might.

7 The sons of Shemajah were Othni, and Rephael, and Obed, Elzabad and his brethren, strong men: Elihu also, and Shemachia.

† Or Nephews.

8 All these were of the *†* sons of Obed Edom, they and their sons and their brethren mighty and *d* strong to serve, even threescore and two of Obed Edom.

d And meet to serve in the office of the porterhip.

9 And of Melhelemiah sons and brethren, eightene mighty men.

10 And of Hofah of the sons of Merari, the sons were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

† Or, cousins.

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the *†* sons and the brethren of Hofah were thirteen.

† Or, courses.

12 Of these were the *†* divisions of the porters of the chiefe men, *e* having the charge against their brethren, to serve in the house of the Lord.

e According to their times, as well the one as the other.

13 And they cast lots both small and great for the house of their fathers, for every gate.

† Or, Melhelemiah.

14 And the lot on the East side fell to *†* Shelemiah: then they cast lots for Zechariah his son, *f* a wise counseller, and his lot came out Northward:

f One expert and meet to keep that gate.

15 To Obed Edom Southward, and to his sons the house of *†* Asuppim:

g This was an house where they used to resort to consult of things concerning the Temple, as a Convocation house.
h Whereat they used to cast out the filth of the city.

16 To Shuppim, and to Hofah Westward with the gate *h* of Shallecheth by the paved street that goeth upward, ward over against ward.

17 Eastward were six Levites, and Northward four a day, and Southward four a

day, and toward Asuppim *i* two and two.

i Meaning two one day, and two another. Which was an house where in they kept the instruments of the Temple.

18 In *k* Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the divisions of the porters of the sons of Kore, and of the sons of Merari.

20 ¶ And of the Levites: Ahijah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sons of Laadan the sons of the Gershunnites descending of Laadan, the chief fathers of Laadan were Gershunni, and Iehieli.

22 The sons of Iehieli were Zethan and Joel his brother, appointed over the treasures of the house of the Lord.

l These also had charge over the treasures.

23 Of the *†* Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Sebuel the son of Gershom, the son of Moses, a ruler over the treasures.

25 And of his *†* brethren *which came of* Eliezer, was Rehabiah his son, and Ielhajah his son, and Ioram his son, and Zichri his son, and Shelomith his son,

† Or, cousins.

26 Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the king, and the chief fathers, the captaines over thousands, and hundreths, and the captaines of the armie had *m* dedicated.

m According to the Lord commanded, Num. 31. 28.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the son of Kish, and Abner the son of Ner, and Ioab the son of Zerviah, and whosoever had dedicate *n* any thing, it was under the hand of Shelomith, and his brethren.

n Meaning the things that were out of the city.

29 Of the Izharites was Chenaniah and his sons, for the businesse *n* without over Israel, for officers and for Iudges.

30 Of the Hebronites, Alhabiah, and his brethren, men of activity, a thousand and seven hundred were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, and for the service *o* of the king.

o That is, for the kings house.

31 Among the Hebronites was Ierijah the chiefe, even the Hebronites by his generations according to the families. And in the fortieth year of the reigne of David they were sought for: and there were found among them men of activity at Jazer in Gilead.

p To wit, the cousins of Ierijah.

32 And his *p* brethren men of activitie, two thousand and seven hundred chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter *q* pertaining to *†* God, and for the kings businesse.

q Both in spiritual and temporal things.

CHAP.

C H A P. XXVII.

Of the princes and rulers that ministered unto the King.

THE children of Israel also after their number, *even* the chief fathers and captains of thousands and of hundreths, and their officers that served the king by divers courses, ^a which came in and went out, moneth by moneth, throughout all the months of the year: in every course *were* four and twenty thousand.

2 Over the first course for the first month *was* Jathobeam the son of Zabdiel: and in his course *were* foure and twenty thousand.

3 Of the sons of Perez *was* the chief over all the princes of the armies for the first month.

4 And over the course of the second month *was* Dodai, an Ahohite, and *this was* his course, and Mikloth *was* ^b a captain, and in his course *were* four and twenty thousand.

5 The captain of the third host for the third month *was* Benajah the son of Jehojada the chief Priest: and in his course *were* four and twenty thousand.

6 This Benajah was mighty among ^{*} thirty, and above the thirty: and in his course *was* Amizabad his son.

7 The fourth for the fourth month *was* Afahel the brother of Joab, and Zebadiah his son after him: and in his course *were* four and twenty thousand.

8 The fift for the fift month *was* Prince Shambhuth the Izrahite: and in his course four and twenty thousand.

9 The sixt for the sixt month *was* Ira the son of Ikkeih the Tekoite: and in his course four and twenty thousand.

10 The seventh for the seventh month *was* Helez the Pelonite, of the sons of Ephraim: and in his course four and twenty thousand.

11 The eight for the eight moneth *was* Sibbecai the Hushathite of the Zarhites: & in his course four and twenty thousand.

12 The ninth for the ninth month *was* Abiezzer the Anethothite of the sons of [†] Benjamin: and in his course foure and twenty thousand.

13 The tenth for the tenth month *was* Maharai the Netophathite of the Zarhites: and in his course four and twenty thousand.

14 The eleventh for the eleventh month *was* Benajah the Pirathonite of the sons of Ephraim: and in his course four and twenty thousand.

15 The twelfth for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course four and twenty thousand.

16 ¶ Moreover ^c the rulers over the tribes of Israel *were these*: over the Reubenites *was* ruler, Eliezer the son of Zichri: over the

Shimeonites, Sephatiah the sonne of Maachah:

17 Over the Levites, Hahabiah the son of Remuel: over *them* of Aharon, and Zadok:

18 Over Judah Elihu of the brethren of David: over Issachar, Omri the sonne of Michael:

19 Over Zebulun, Ishmajah the son of Obadiah: over Naphtali, Jerimoth the son of Azriel:

20 Over the sons of Ephraim, Hoshea the son of Azazziah: over the halfe tribe of Manasseh, Joel the son of Pedajah:

21 Over the ^d other half of Manasseh in Gilead, Iddo the son of Zechariah: over Benjamin, Jaafiel the son of Abner:

22 Over Dan, Azariel the son of Jeroham: these are the Princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty yeares old and under, because the Lord had said that he would increase Israel like unto the stars of the heavens:

24 And ^{*} Joab the son of Zerviah began to number: but he finished it not, ^e because there came wrath for it against Israel, neither was the number put into the ^f Chronicles of King David.

25 And over the kings treasures *was* Azmaveth the son of Adiel: and over the treasures in the fields, in the cities, and in the villages, and in the towers, *was* Jehonathan the son of Uziah:

26 And over the workmen in the field that tilled the ground, *was* Ezri the son of Chelub:

27 And over them that dressed the vines, *was* Shimei the Ramathite: and over that which appertained to the vines, and over the store of the wine, *was* Sabdi the Shiphmite:

28 And over the Olive trees and mulberry trees that were in the valleyes, *was* Baal Hanan the Gederite: and over the store of the oyl *was* Joash:

29 And over the oxen that fed in Sharon, *was* Shetrai the Sharonite: and over the oxen in the valleyes, *was* Shaphat the son of Adlai.

30 And over the camels *was* Obil the Ishmaelite: and over the asses *was* Jehdejah the Meronothite:

31 And over the sheep *was* Jaziz the Hagerite: all these were the rulers of the substance that was King Davids.

32 And Jehonathan Davids uncle: a man of counsell and of understanding (for he was a scribe) and Jehiel the son of Hachmoni were with the Kings ^h sons.

33 And Abithophel *was* the kings counsellor, & Hushai the Archite the kings friend.

¶ 3.

34 And

[†] Ebr. divisions, or bands,
^a Which executed their charge and office, which is meant by coming in and going out.

^b That is, Dodai's Lieutenant.

^{*} 2 Sam. 23. 20. 21. 23.

[†] Or, Benjamin.

^c Meaning, besides the twelve captains.

^d Which is beyond Jordan in respect of Judah: also one captain was over the Reubenites and the Gadites.

^{*} Chap. 21. 7.

^e And the commandment of the king was abominable to Joab, Chap. 21. 6.

^f The Ebrewes make both these books of Chronicles but one, and at this verse make the midst of the book, as touching the number of verses.

^g That is, a man learned in the word of God,
^h To be their schoolmasters and teachers.

Dauids exhortation to Israel. I. Chronicles. The pattern of the Temple.

¹ After that Ahithophel had hanged himself.
² Sam. 17. 23.
Jehojada was made counsellor.

34 And ¹after Ahithophel *was* Jehojada the son of Benajah and Abiathar: and captain of the Kings army *was* Joab.

CHAP. XXVIII.

³ Because David was forbidden to build the Temple, he willeth Salomon and the people to performe it: ⁸ Exhorting him to feare the Lord.

NOW David assembled all the Princes of Israel: the Princes of the tribes, and the captaines of the bands that served the King, and the captaines of thousands, and the captaines of hundreths, and the Rulers of all the substance and possession of the king, and of his sons, with the [†] Eunuches, and the mighty, and all the men of power, unto Jerusalem.

[†] Or, chief servants, Gen. 37. 36.

2 And King David stood up upon his feet, and said, Hear ye me, my brethren, and my people: I purposed to have built an house of ^a rest for the Ark of the covenant of the Lord, and for a ^{*} footstool of our God, and have made ready for the building,

^a Wherein the Ark should remain, and remove no more too and fro.

^{*} Psalm. 99. 5.
[†] 2. Sam. 7. 5. 13. Chap. 22. 8.

3 But God said unto me, ^{*} Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

4 Yet ^{as} the Lord God of Israel chose me before all the house of my father, to be King over Israel for ever (for in Iudah would he chuse a Prince, and of the house of ^b Iudah is the house of my father, and among the sons of my father, he delighted in me to make me King over all Israel.)

^b According to the prophetic of Jakob, Gen. 49. 8.

5 So of all my sons (for the Lord hath given me many sons) he hath even chosen Salomon my son to sit upon the throne of the kingdom of the Lord over Israel:

6 And he said unto me, Salomon thy son, he shall build mine house and my courts: for I have chosen him to be my son, and I will be his father.

7 I will establish therefore his kingdom for ever, if he endeavour himself to do my commandments, and my judgements, as at ^c this day.

^c If he continue to keep my Law and depart not therefrom, as he doeth hitherto.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that ye may possesse this ^d good land, and leave it for an inheritance for your children after you ^e for ever.

^d To wit, of Canaan.

^e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posteritie. But their sins and iniquitie.

^{*} 1. Sam. 16. 17.
Psalm. 7. 9. Jerem. 31. 20. and 17. 10. and 20. 12.

9 And thou, Salomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: ^{*} For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

10 Take heed now, for the Lord hath chosen thee to build ^f the house of the Sanctuary: be strong therefore, and ^g do it.

^f Meaning, for his Ark.
^g Put it in execution.

11 ¶ Then David gave to Salomon his son the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercy-seat,

12 And the patern of all that [†] he had in his mind for the Courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

[†] Ebr. that were in his spirit with him.

13 And for the courses of the Priests, and of the Levites, and for all the work for the service of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gave of gold by weight, for the vessels of gold, for all the vessels of all manner of service, and all the vessels of silver by weight, for all manner of vessels of all manner of service.

15 The weight also of gold for the ^h candlesticks, and gold for their lampes, with the weight for every candlestick, and for the lampsthereof, and for the candlesticks of silver by the weight of the candlestick, and the lamps thereof, according to the use of every candlestick.

^h That is, the ten candlesticks, 1. King. 7. 49.

16 And the weight of the gold for the tables of shewbread, for every table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and [†] plates, and for basons, gold in weight for every bason, and for silver basons, by weight for every bason,

[†] Or, ming.

18 And for the altar of incense, pure gold by weight, and gold for the patern of ⁱ the chariot of the Cherubs that spread themselves, and covered the Ark of the covenant of the Lord:

ⁱ Meaning of the mercy-seat which covered the Ark, which was called the chariot, because the Lord declared himselfe there.

19 All, [†] said he, by writing sent to me ^k by the hand of the Lord, which made me understand al the workmanship of the patern.

^k For all this was left in writing in the book of the law, Exod. 35. 40. which booke the King was bound to put in execution. Deut. 17. 19

20 And David said to Salomon his son, Be strong, and of a valiant courage, and do it: fear not, nor be afraid: for the Lord God, ^{even} my God ^{is} with thee: he will not leave thee nor forsake thee till thou hast finished all the work for the service of the house of the Lord.

21 Behold also, the companies of the Priests and the Levites for all the service of the house of God, ^{even} they ^{shall} be with thee for the whole work, [†] with every free heart that is skilfull in any manner of service. The princes also and al the people ^{will} be [†] wholly at thy commandement,

[†] That is, every one will be ready to helpe thee with those gifts the God hath given him.
[†] Ebr. as all thy words.

CHAP. XXIX.

2 The offering of David and of the princes for the building of the Temple. 10 David giveth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 23 David dieth, and Salomon his son reigned in his stead.

More-

Moreover, David the king said unto all the congregation, God hath chosen Salomon mine only son young and tender, and the work *is* great: for this house *is* not for man, but for the ^a Lord God.

^a And therefore it ought to be excellent in all points.

2 Now I have prepared with all my power for the house of my God, gold for vessels of gold, and silver for *them* of silver, and brasse for *things* of brasse, iron for *things* of iron, and wood for *things* of wood, and Onix stones, and stones to be set, and carbuncle stones, and of divers colours, and all pretious stones, and marble stones in abundance.

^b His great zeale toward the furtherance of \S temple made him to spare no expences, but to bestow his own peculiar treasure.

3 Moreover, because I have ^b delight in the house of my God, I have of mine own gold and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary,

^c He sheweth what he had of his own store for the Lords house;

4 Even ^c threethousand talents of gold of the gold of Ophir, and seven thousand talents of fined silver to overlay the wals of the houses.

5 The gold for the *things* of gold, and the silver for the *things* of silver, and for all the work by the hands of artificers: and who is ^d willing \dagger to fill his hand to day unto the Lord?

^d He was not only liberall himself, but provoked others to set forth the works of God. \S Or. is offer.

6 So the Princes of the families, and the Princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the kings work, offered willingly,

7 And they gave for the service of the house of God five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of iron.

^e Meaning, them that had any.

8 And they with whom *pretious* stones were ^e found, gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunnite.

^f That is, with a good courage and without hypocrisie. \dagger Psal. 122. 1.

9 And the people rejoyced when they offered willingly: for they offered willingly unto the Lord, with a ^f perfect heart. And David the King also ^g rejoyced with great joy.

^g Which diddest reveal thy selfe to our father Iakob.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of ^h Israel our father, for ever and ever.

11 Thine, O Lord, *is* greatnesse and power, and glory, and victory, and praise: for all that is in heaven and in earth, *is thine*; thine is the Kingdom, O Lord; and thou excellest as head over all.

12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things ^h come of thee: and of thine own hand we have given thee.

^h Wee gave thee nothing of our owne, but that which we have received of thee: for whether the gifts be corporall or spiritual, we receive them all of God, and therefore must give him the glory. \dagger And therefore have this land but lent to us for a time. \dagger Ebr. waiting for them to return.

15 For we are ⁱ strangers before thee, and sojourners, like all our fathers: our dayes *are* like the shadow upon the earth, and there is none \dagger abiding.

16 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy Name, is of thine hand and all *is* thine,

ⁱ 1. Sam. 16. 7. Chap. 28. 9.

17 I know also, my God, that thou ^k tryest the heart, and hast pleasure in righteoufnesse: I have offered willingly in the uprightness of mine heart all these things: now also have I seen thy people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keep this for ever in the ^k purpose, and the thoughts of the heart of thy people; and prepare their hearts unto thee.

^k Continue them in this good mind, that they may serve thee willingly.

19 And give unto Salomon my son, a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now blesse the Lord your God: And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the ^l King.

^l That is, did reverence to the king.

20 And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt offerings unto the Lord, *even* a thousand young bullocks, a thousand rams, and a thousand sheep, with their ^m drink offerings; and sacrifices in abundance for all Israel.

^m Meaning, all kinde of liquor which they mingled with their sacrifices, as wine, oile, &c.

21 And they did eat and drink before the Lord the same day with great joy, and they made Salomon the son of David king the second time, and anointed him Prince before the Lord, and Zadok for the high Priest.

22 So Salomon sat on the ⁿ throne of the Lord, as King in stead of David his father, and prospered: and all Israel obeyed him.

ⁿ This declareth that the Kings of Judah were figures of Christ, who was the true anointed, and to whom God gave the chief government of all things. \dagger Ebr. gave the hand

24 And all the princes and men of power, and all the sons of king David \dagger submitted themselves under King Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, and gave him so glorious a Kingdom, as no King had before him in Israel.

26 ¶ Thus David the sonne of Ishai ^o reigned over all Israel.

^o 1 Kings 1. 11.

27 And the space that he reigned over

Fi 4 Israel

Israel, was fourty yeare: seven years reigned he in Hebron: and three and thirty year reigned he in Jerusalem.

28 And he died in a good age, full of dayes, riches, and honour, and Salomon his son reigned in his stead.

29 Concerning the acts of David the

king, first and last, behold, they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.

30 With all his reign and his power, and times that went over him, and over Israel, and over all the kingdoms of the earth.

^o The bookes of Nathan and Gad are thought to have beene lost in the captivity.

^p Meaning, the troubles and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis second Book containeth briefly in effect that, which is comprehended in the two Books of the Kings: that is, from the reign of Salomon to the destruction of Jerusalem, and the carrying away of the people captive into Babylon. In this story are certain things declared and set forth more copiously then in the books of the kings, and therefore serve greatly to the understanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sin, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should joyne in amity with the wicked. And thirdly, how the good Rulers ever loved the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, & for the true religion and word of God, set up Idolatry, and served God according to the fantasie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jerusalem, which was the two and thirtieth yeare of Darius, and contain in the whole, three thousand, five hundred, threescore and eighteen yeares, and six moneths.

CHAP. I.

⁶ The offering of Salomon at Gibeon. ⁸ He prayeth unto God to give him wisdom: ¹¹ Which he giveth him, and more, ¹⁴ The number of his charrets and horsemen. ¹⁵ and of his riches



Hen Salomon the son of David was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake unto all Israel, to the captaines of thousands, and of hundreds, & to the judges, and to all the governours in all Israel, even the chief fathers.

3 So Salomon and all the congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

4 But the ark of God had David brought up from Kiriath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Moreover the brazen altar ^{*} that Bezaleel the son of Uri, the sonne of Hur had made, did he set before the Tebernacle of

the Lord: and Salomon and the congregation fought it.

6 And Salomon offered there before the Lord upon the brazen altar that was in the tabernacle of the congregation: ^{*} even a thousand burnt-offrings offered he upon it.

7 ¶ The same night did God appeare unto Salomon, and said unto him, Ask what I shall give thee.

8 And Salomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now therefore, O Lord God, let thy promise unto David my father be true: for thou hast made me King over a great people, like to the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and go in before this people: for who can judge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the lives of thine enemies, neither yet hast asked long life; but hast asked for thee wisdom and knowledge, that thou mightest judge my people, over whom I have made thee King.

12 Wis-

^{*} Or, established, and strong, read 1. King. 2. 46.

^a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

^b Read 1. Kings 3. 4.
^c So called, because that God thereby shewed certaine signes to the congregation of his presence.

^d Which was for the burnt offerings. Exod. 27. 1.
^{*} Exod. 38. 1, 2.

^{*} 1 King 3. 4.

^e Perform thy promise made to my father concerning me.

^f That I may govern this people. read 1. Chron. 27. 1, and 1 King. 3. 7.

^g That is, to be revenged on thine enemies.

to the God of the living

12 Wisdom and knowledge is granted unto thee, and I will give thee riches and treasures and honour, so that there hath not been the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Jerusalem from before the tabernacle of the congregation, and reigned over Israel.

14 And Salomon gathered the chariots and horsemen: and he had a thousand and foure hundred chariots, and twelve thousand horsemen, whom he placed in the charret-cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as stones, and made Cedar trees as the wild fig-trees, that are abundantly in the plain.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants received the fine linnen for a price.

17 They came up also and brought out of Egypt some charret, worth six hundred shekels of silver, that is, an horse for an hundred and fifty: and thus they brought horses to all the kings of the Hittites, and of the kings of of Aram by their means.

C H A P. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workmen.

Then Salomon determined to build an house for the name of the Lord, and an house for his kingdom.

2 And Salomon told out seventy thousand that bare burdens, and fourescore thousand men to hew stones in the mountain, and three thousand and six hundred to oversee them.

3 And Salomon sent to Hiram the king of Tyrus, saying, as thou hast done to David my father, and didst send him cedar trees to build him an house to dwell in, so do to me.

4 Behold, I build an house unto the name of the Lord my God, to sanctifie it unto him, and to burn sweet incense before him, and for the continuall shewbread, and for the burnt-offerings of the morning and evening, on the sabbath dayes, and in the new moones, and in the tolemin feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is he then that can be able to build him an house, when the heaven, and the heaven of heavens cannot contain him? who am I then that I should build him an house? but I do it to burne incense before him.

7 Send me now therefore a cunning man that can work in gold, in silver, and in

brasse, and in iron, and in purple, & crimson and blew silk, and that can grave in graven work with the cunning men that are with me in Judah and in Jerusalem, whom David my father hath prepared.

8 Send me also cedar trees, fir-trees and Alummim trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and behold, my servants shall be with thine,

9 That they may prepare me timber in abundance: for the house which I do build, is great and wonderfull.

10 And behold, I will give to thy servants the cutters and the hewers of timber twenty thousand measures of beaten wheate and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oyle.

11 Then Hiram king of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the king a wise son, that hath discretion, prudence and understanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I have sent a wise man, and of understanding of my fathers Hiram,

14 The son of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to work in gold, in silver, in brasse, in iron, in stone, and in timber, in purple, in blue silk, and in fine linnen, and in crimson, and can grave in all graven works, and broider in all broidered work that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheate, and the barley, the oyle and the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon, as much as thou shalt need, and will bring it to thee in rafts by the sea to Japho, so thou mayest carry them to Jerusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father David had numbred them: and they were found an hundred and three and fifty thousand, and six hundred.

18 And he set seventy thousand of them to the burden, and fourescore thousand to hew stones in the mountain, and three thousand and six hundred overseers to cause the people to work.

† Or, scarlet.

Some take it for brass, or the wood called Ebenum, others for corall. † Or, Alummim.

† Ebr. Corim.

Of Bath, read 1 Kings 7. 26. it is also called Ephraim: but Ephraim is to measure dry things, as Bath is a measure for liquors.

The very heathen confessed that it was a singular gift of God when he gave to any nation a king that was wise & of understanding, albeit it appereth that this Hiram had the true knowledge of God.

It is also written that the was of the tribe of Naphthali. 1 King 7. 14 which may be understood by reason of the confusio of tribes, which then began to be, they married in divers tribes, so that by her father she might be of Dan, and by her mother of Naphthali.

† Or, ships.

† Or, toppe.

1 Kings 10. 26.

Which were cities appointed to keep and maintain the chariots.

He caused so great plenty, that it was no more esteemed then stones.

1 Sam. 19. 9. Eccl. 2. 7. 1 Kings 10. 28.

† Ebr. lands.

† Or, palace.

Which is to be understood of all sorts of officers and overseers: for els the chief officers were but 3300. as 1 Kings 1. 16. † Or, Hiram. 2 Sam. 5. 11.

That is, to do that service which he hath commanded, signifying that none is able to honour & serve God in that perfection as his majesty desireth.

The building of the Temple. II. Chronicles. Ornaments for the Temple

CHAP. III.

¹ The Temple of the Lord, and the porch are builded with other things thereto belonging.

* 1 Kings 6. 1.

^a Which is the mountaine where Abraham thought to have sacrificed his son. Gen. 22. 2. * 2 Sam. 24. 16. 21.

SO * Salomon began to build the house of the Lord in Jerusalem, in ^a mount Moriah which had been declared unto David his father, in the place that David prepared in the threshing floore of * Ornan the Jebusite.

2 And he began to build in the second moneth, and the second day, in the fourth yeare of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubits after the first ^b measure was threescore cubits, and the breadth twenty cubits:

^b According to the whole length of the temple, comprehending the most holy place with the rest. ^c It contained as much as did the breadth of the temple. 1 Kings 6. 3.

^d From the foundation to the top: for in the book of the kings, mention is made from the foundation to the first stage.

4 And the porch, that was before the length in the front ^e of the breadth was twenty cubits, and the height was an ^d hundred and twenty, and he overlaid it within with pure gold.

5 And the greater house he sieled with fir tree, which he overlaid with good gold, & graved thereon palme trees and chaines.

6 And he overlaid the house with precious stone for beauty: and the gold was gold ^e of Parvaim.

^e Some think it is that place which is called Parai.

7 The house, I say, the beames, posts, and walles thereof, and the doores thereof overlaid he with gold, and graved Cherubims upon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites, and the breadth thereof twenty cubites: and he overlaid it with the best gold, of six hundred talents.

9 And the weight of the nailes was fifty shekels of gold, and he overlaid the chambers with gold.

10 ¶ And in the house of the most holy place he made two cherubims wrought like children, and overlaid them with gold.

* 1 Kings 6. 24.

11 * And the wings of the cherubims were twenty cubits long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubits: they stood on their feet, and their faces were toward the house.

^f Which separated the Temple from the most holy place.

^g Every one was 18. cubits long, but the half cubite could not be seen for it was hid in the roundness of the chapter, and therefore he giveth to every one but 17. and an half.

14 ¶ He made also ^h the vail of blew silke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars ⁱ of five and thirty cubits high: and the chapter that was upon the top of each of them was five cubits.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an ^a hundredth pomgranates, and put them among the chaines.

^h For every pillar an hundredth, as 1 Kings 7. 19.

17 And he set up the pillars before the temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IV.

¹ The altar of brasse. 2 The molten Sea. 6 The Caldrons. 7 The Candlesticks, &c.

And he made an altar of brasse twenty cubits long, and twenty cubits broad, and ten cubits high.

2 And he made a molten ^a Sea of ten cubites from brim to brim, round in compass, and five cubites high: and a line of thirty cubites did compass it round about.

^a A great vessel of brasse, so called, because of the great quantitie of water, which it contained, 1 Kings 7. 23.

3 And under ^b it was the fashion of oxen, which did compass it round about, ten in a cubite compassing the sea about: two rowes of oxen were cast when it was molten.

^b Meaning, under the brim of the vessel, as 1 Kings 7. 24. ^c In the length of every cubite were ten heads or knops, which in all are 300.

4 It stood upon twelve oxen: three looked toward the North, & three looked toward the west, and three looked toward the South, and three looked toward the East, and the sea stood above upon them, and all their hinder parts were inward.

5 And the thicknes thereof was an hand bredth, & the brim thereof was like the work of the brim of a cup, with flowers of [†] lilies: it contained ^d three thousand baths.

[†] Or, Flowers-de-lis.

6 ¶ He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt-offerings: but the sea was for the Priests to wash in.

^d In the first book of Kings, chap. 7. 26. mention is only made of two thousand, but the lesse number was taken there, and here according as the measures proved afterward is declared.

7 ¶ And he made ten candlesticks of gold (according to their ^e forme) and put them in the Temple, five on the right hand, and five on the left.

^e Even as they should be made.

8 ¶ And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundredth basons of gold.

9 And he made the court of the Priests, & the great ^f court, and doores for the court, & overlaid the doores thereof with brasse.

^f Called also the porch of Solomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Math. 21. 23. [†] Or, caldrons.

10 And he set the sea on the right side eastward toward the south.

11 And Hiram made [†] pots and besoms and basons, and Hiram finished the work that he should make for king Salomon for the house of God.

12 To wit, two pillars, and the bowles, and the chapters on the top of the two pillars, and two grates to cover the two bowles of the chapters which were upon the top of the pillars,

13 And foure hundredth pomgranats for the two grates, two rowes of pomgranats for every grate to cover the two bowles of the

12.
b
thin
car
into
e C
Eith
ing
ber
1 K
mor
call
neth
ney
was
mon
they
Egy
at M
cauf
is un
make
the
write

the chapters, that were upon the pillars.

14 He made also bases, and made caldrons upon the bases:

15 And a sea, and twelve bulles under it:

16 Pots also and befoms, and flesh-hooks, and all these vessels made Hiram his father, to king Salomon for the house of the Lord, of shining brasfe.

17 In the plain of Jorden did the king cast them in clay between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasfe could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also, and the tables whereon the shewbread stood.

20 Moreover, the candlesticks with their lamps, to burn them after the manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the snuffers of gold, which was of fine gold:

22 And the \ddagger hooks, and the basons, and the spoones, and the ash pans of pure gold: the entrie also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the temple, were \ddagger of gold.

C H A P. V.

1 The things dedicated by David are put in the temple. 2 The Arke is brought into the temple. 10 What was within it. 12 They sing praises to the Lord.

SO* was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver & the gold, and all the vessels, & put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chief fathers of the children of Israel unto Jerusalem to bring up the ark of the covenant of the Lord from the \ddagger citie of David, which is Zion.

3 And all the men of Israel assembled unto the king at the \ddagger feast: it was in the seventh \ddagger moneth.

4 And all the Elders of Israel came, and the Levites took up the ark.

5 And they carried up the ark and the tabernacle of the congregation: and all the holy vessels that were in the tabernacle, those did the Priests and Levites bring up.

6 And king Salomon and all the congregation of Israel that were assembled unto him, were before the ark, offering sheep and bullocks, which could not be told nor numbered for multitude.

7 So the Priests brought the ark of the covenant of the Lord unto his place, into the Oracle of the house, into the most Ho-

ly place, even under the wings of the Cherubims.

8 For the Cherubims stretched out their wings over the place of the ark, and the Cherubims covered the ark, and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be seen out of the ark before the Oracle, but they were not seen \ddagger without: and there they are unto this day.

10 Nothing was in the ark, save \ddagger the two tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And when the priests were come out of the Sanctuarie (for all the Priests that were present, were \ddagger sanctified, and did not waite by course.

12 And the Levites were singers of all sorts, as of Asaph, of Heman, of Jeduthun, and of their sons and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift up their voice with trumpets and with cymbals, and with instruments of musick, and when they praised the Lord, singing, \ddagger For he is good, because his mercy lasteth for ever) then the house, even the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God;

C H A P. VI.

3 Salomon blesseth the people. 4 He prayeth the Lord. 14 He prayeth unto God for those that shall pray in the Temple.

THEN* Salomon* said, The Lord hath said that he would dwell in the dark cloud:

2 And I have built thee an house to dwell in; an habitation for thee to dwell in for ever.

3 And the king turned his face, and blessed all the congregation of Israel (for all the congregation of Israel stood there;

4 And he said, blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his \ddagger hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an \ddagger house, that my name might be there, neither chose I any man to be ruler over my people Israel:

6 But

\ddagger When Salomon reverenced for the gifts that God had given him, as a father: he had the same name also that Hiram, the king of Tyrus had, his mother was a Jewesse, and his father a Turi-an. Some read, for his father, the author of this work.

\ddagger In Hebrew, the bread of the faces, because they were set before the ark, where the Lord shewed his presence.

\ddagger Or, instrument of musick.

\ddagger That is covered with plates of gold.

* 1 King. 7. 51. and 8. 1.

\ddagger Read 2 Sam. 6. 12.

\ddagger When the things were dedicated, & brought into the Temple, called in Hebrew Ethanim, containing part of September, & part of Oct. 1 King. 8. 2. which month the Jewes called the first month, because they say that the world was created in that month, and after they came from Egypt, they began at March: but because this opinion is uncertaine, we make march ever the first as best writers do.

\ddagger Or, without the Oracle.

\ddagger For Aarons rod and Manna were taken thence before it was brought to this place.

\ddagger Were prepared to serve the Lord.

\ddagger They agreed all in one tune.

\ddagger This was the effect of their songs, as Psal. 138. 1. and 136. 1.

* 1 King. 8. 12. \ddagger After that he had seen the glory of the Lord in the cloud.

\ddagger Or, power.

\ddagger Or, temple.

6 But I have chosen Jerusalem, that my Name might be there, and have chosen David to be over my people Israel.

* 2 Sam. 7. 3.

7 * And it was in the heart of David my father to build an house unto the Name of the Lord God of Israel,

8 But the Lord said to David my father, Whereas it was in thine heart to build an house unto my Name, thou didst well, that † thou wast so minded :

† Ebr. that is was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy son which shall come out of thy loynes, he shall build an house unto my Name.

10 And the Lord hath performed his word that he spake: and I am risen up in the room of David my father, & am set on the throne of Israel as the Lord promised, and have built an house to the name of the Lord God of Israel.

11 And I have set the ark there, wherein is the ^b covenant of the Lord, that he made with the children of Israel.

^b Meaning, the two tables, wherein is contained the effect of the covenant, that God made with our fathers.

12 ¶ And the king ^c stood before the altar of the Lord, in the presence of all the congregation of Israel, and stretched out his hands,

^c On a scaffold, that was made for that purpose, that he praying for the whole people might be heard of all, as 1. Kings 8. 22.

13 (For Salomon had made a brasen scaffold & set it in the mids of the court, of five cubits long, and five cubits broad, and three cubits of height, & upon it he stood, and kneeled downe upon his knees before all the congregation of Israel, and ^d stretched out his hands toward heaven)

^d Both to give thanks for the great benefits of God bestowed upon him, and also to pray for the perseverance, and prosperity of his people.

14 And said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keepest covenant, and mercy unto thy servants, that walk before thee with all their heart.

15 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it † with thine hand, as *appear-eth* this day.

† Or, in effect, as by thy power.

16 Therefore now Lord God of Israel, keep with thy servant David my father, that thou hast promised him, saying, thou † shalt not want a man in my sight, that shall sit upon the throne of Israel: so that thy sons take heed to their wayes, to walk in my law, as thou hast walked before me.

† Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David.

* 1 Kings 8. 27.

18 (Is it true indeed that God will dwell with man on earth? behold, the * heavens, and the heaven of heavens are not able to containe thee: how much more *unable* is this house which I have built ?

19 But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the cry and prayer which thy servant prayeth before thee;

20 That thine ^e eyes may be open toward this house day and night, *even* toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken unto the prayer, which thy servant prayeth in this place.

^e That thou mayest declare in effect, that thou hast continual care over this place.

21 Heare thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heaven, & when thou hearest, be mercifull.

22 ¶ * When a man shall sin against his neighbour, and he lay upon him an oath to cause him to sweare, and the † swearer shall come before thine altar in this house,

* 1 Kings 8. 31. f By retaining, any thing from him, or else by denying that which he hath left him to keep, or do him any wrong. † Ebr. oath.

23 Then heare thou in heaven, and do, and judge thy servants, in recompensing the wicked to bring his way ^g upon his head, and in justifying the righteous, to give him according to his righteousness.

^g Meaning to give him that which he hath deserved.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turned again, and † confesse thy Name, and pray, and make supplication before thee in this house,

† Or, praise.

25 Then heare thou in heaven, and be mercifull unto the sin of thy people Israel and bring them again unto the land which thou gavest to them and to their fathers.

26 When heaven shall be shut up, and there shall be no rain, because they have sinned against thee, and shall pray in this place, and confesse thy Name, and † turne from their sin, when thou dost afflict them,

† Or, towards the place.

27 Then heare thou in heaven, and pardon the sin of thy servants, & of thy people Israel (when thou hast taught them the good way wherein they may walk) & give raine upon the land, which thou hast given unto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshoppers, or caterpillers, when their enemy shall besiege them † in the cities of their land, or any plague or any sickness,

* Chap. 20. 9.

† Ebr. in the land of their gates.

29 Then what prayer or supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his own disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heaven, thy dwelling place, and be mercifull, and give every man according unto all his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walk in thy wayes as long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall

h He declares, that the prayer of hypocrites shall be heard, not any, but of them which pay unto God with an unfeigned faith and in true repentance.

shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and ¹ pray in this house.

33 Heare thou in heaven thy dwelling place, and doe according to all that the stranger calleth for unto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called upon in this house which I have built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that ^k thou shalt send them, and they pray to thee, [†] in the way toward this city, which thou hast chosen, even toward the house which I have built to thy Name,

35 Then heare thou in heaven their prayer and their supplication, and judge their cause.

36 If they sin against thee (* for there is no man that sinneth not) and thou be angry with them and deliver them unto the enemies, and they take them & cary them away captive unto a land far or neere,

37 If they [†] turne againe to their heart in the land whither they be caried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have transgressed and have done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captivity, whither they have caried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy Name,

39 Then heare thou in heaven, in the place of thine habitation their prayer, and their supplication, and [†] judge their cause, and bee mercifull unto thy people, which have sinned against thee.

40 Now my God, I beseech thee let thine eyes be open, and thine eares attent unto the prayer that is made in this place.

41 Now therefore arise, O Lord God, to come into thy ¹ rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with ^m salvation, and let thy Saints rejoyce in goodnesse.

42 O Lord God, refuse not the face of ^a thine anointed: remember the mercies promised to David thy servant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 he heareth his prayer. 17 and promiseth to exalt him and his throne.

And when Salomon had made an end of praying, a fire came downe from heaven, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe upon the house, they bowed themselves with ^{their} faces to the earth upon the pavement, and worshipped and praised the Lord, saying, For hee is good, because his mercy ^{lasteth} for ever.

4 * Then the king and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musick of the Lord, which king David had made to praise the Lord, because his mercy ^{lasteth} for ever: when David praised God [†] by them, the Priests also blew trumpets over against them, and all they of Israel stood by.

7 Moreover, Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offering, and the fat of the peace offerings; because the brazen altar which Salomon had made, was not able to receive the burnt offering, and the meat offering, and the fat.

8 And Salomon made ^a a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the ^d three and twentieth day of the seventh moneth, he sent the people away into their rents, joyous and with glad heart, because of the goodnesse that the Lord had done for David and for Salomon, and for Israel his people.

11 * So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord ^{*} appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to bee an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

He sheweth that before God there is no acception of person, but all people that feareth him and worketh righteousness is accepted. Act. 10. 35.

Meaning, that none ought to enterpeise any warre, but at the Lords commandment, that is, which is lawfull by his word.

Or, according to the manner of this city.

* 1 King 8. 46.

1 John 1. 8.

Or, repeat.

Or, maintain the right.

* Psal. 132. 8.

That is, into thy Temple.

Let them bee preserved by thy power and made vertuous and holy. n Heare my prayer which am thine anointed king.

Hereby God declared that he was pleased with Salomons prayer.

* 1 King 8. 63. 65.

Elr. by thine hands.

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God, after that they had remained seven dayes in the booths or Tabernacles.

d They had leave to depart the two and twentieth day, 1 King 8. 66, but they went not away till the next day.

* 1 King 9. 1.

* Num. 12. 6.

14 If my people, among whom my Name is called upon, doe humble themselves and pray, and seek my prefence, and turne from their wicked wayes, then will I heare in heaven, and be mercifull to their sin, and will * heale their land:

* I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shall be open and mine cares attent unto the prayer made in this place.

16 For I have now chosen & sanctified this house, that my Name may bee there for ever: and mine eyes and mine heart shall bee there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my judgements:

18 Then will I stablsh the throne of thy kingdome, according as I made the covenant with David thy father, saying, * Thou shalt not want a man to be ruler in Israel.

* Chap. 6. 16.

19 But if yee turne away, and forsake my statutes and my commandements which I have set before you, and shall goe and serve other gods, and worship them,

20 Then will I pluck them up out of my land, which I have given them, and this house which I have ^f sanctified for my Name, will I cast out of my sight, and will make it to be a proverbe and a common talke among all people.

^f Which thing declareth that God had more respect to their salvation, then to the advancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, hee doeth withdraw his graces thence.

21 And this house which is most high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them: therefore hath he brought all this evill upon them.

CHAP. VIII.

2 The cities that Salomon built: 7 People that were made tributary unto him. 12 His sacrifices. 17 He sendeth to Ophir.

And * after a twenty yeare when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hiram ^b gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wilderness, and repaired all the ^c cities of store which he built in Hamath.

5 And he built ^d Beth-horon the upper, and Beth-horon the nether, cities defended with wals, gates and barres:

6 Also Baalath, and all the cities of store

* 1 King 9. 10. a Signifying, that hee was twenty yeare in building them. b That is, which Hiram gave again to Salomon, because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1 Kings 9. 13. c Meaning, of munitions and treasures for the war. d That is, hee repaired, and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1 Chron. 6. 68. and 7. 24.

that Salomon had, and all the charet cities, and the cities of the horsemen, and every pleasant place that Salomon had a mind to build in Jerusalem, and in ^e Lebanon, and throughout all the land of his dominion.

^e Read 1 Kings 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make [†] tributaries until this day.

[†] Ebr. to carry up tribute.

9 But of the children of Israel did Salomon make no servants for his work: for they were men of warre, and his chiefe princes, and the captaines of his charrets and of his horsemen.

10 So these were the chiefe of the officers w^{ch} Salomon had, even ^f two hundred and fifty that bare rule over the people.

^f For in all there were 3300, but here hee meaneth of them that had the principall charge, read 1 King 9. 23.

11 ¶ Then Salomon brought up the daughter of Pharaoh out of the city of David, into the house that hee had built for her: for he said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came unto it.

12 ¶ Then Salomon offred burnt offerings unto the Lord, on the ^{*} altar of the Lord, w^{ch} he had built before the porch,

* Chap. 4. 1.

13 To ^{*} offer according to the commandement of Moses [‡] every day, in the Sabbaths, and in the new Moons, and in the solemne feasts, [§] three times in the yeare, [¶] that is, in the feast of the Unleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

* Exod. 29. 39. [‡] Or, after the manner of every day.

[¶] Read Levit. 23. 4.

14 And he set the courses of the Priests to their offices, according to the order of David his father, and the Levites in their warches, for to praise and minister before the Priests every day, and the porters by ^{*} their courses, at every gate: for so [¶] was the commandement of David the man of God.

* 1 Chron. 24. 1.

15 And they declined not from the commandement of the king, concerning the Priests and the Levites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made provision for all the ^h work, from the day of the foundation of the house of the Lord, until it was finished: so the house of the Lord was perfited.

^h Both for the matter and also for the workmanship.

17 Then went Salomon to Ezion-geber, & to Eloth by the sea side in the land of Edō.

ⁱ Meaning, the Red Sea.

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledg of the sea: & they went with the servants of Salomon to Ophir, & brought thence ^k four hundred and fifty talents of gold, and brought them to king Salomon.

^k Which sum is thought to amount to three millions, and six hundred thousand crowns: for here is mention made of thirty more, then are spoken of, 1 Kings 9. 28.

CHAP.

CHAP. IX.

1. 9 The queene of Sheba cometh to see Salomon and bringeth gifts. 13 His yearly revenues. 30 The time of his reigne. 31 His death.

^a 1 King 10. 1.
^b Math. 12. 42.
^c Luke 11. 31.
^d To know whether his wisdom were so great as the report was.

And^a when the Queen of Sheba heard of the fame of Salomon, she came to^a prove Salomon with hard questions at Jerusalem, with a very great traine, and camels that bare sweet odours, and much gold, and precious stones: and when shee came to Salomon, shee communed with him of all that was in her heart.

^b There was no question to hard that he did not resolve.

2 And Salomon declared her all her questions, and there was^b nothing hid from Salomon, which he declared not unto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had built,

4 And the meat of his table, and the fitting of his servants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his[†] burnt offerings which he offered in the house of the Lord, and she was[†] greatly astonished.

[†] Or, galleries whereby he went up.

[†] Else, there was no more spirit in her.

5 And she said to the king, *It was a true word which I heard in mine owne land of thy[†] sayings, and of thy wisdom:*

[†] Or, all.

6 Howbeit, I beleeved not their report, untill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: *for thou exceedest the fame that I heard.*

7 Happy are thy men, and happy are these thy servants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loved thee, to set thee on his^c throne as King, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for ever, therefore hath he made thee King over them, to execute judgment & justice.

^e Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant unto him the superiority, and minister justice to all.

9 Then she gave the king six score talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours *since*, as the Queen of Sheba gave unto king Salomon.

10 And the servants also of Hiram, and the servants of Salomon which brought gold from Ophir, brought^d Algummim wood and precious stones.

^d Read Chap. 2. 8. and 1 King 10. 11.

11 And the king made of the Algummim wood^e staires in the house of the Lord, and in the kings house, and harpes and violes for fingers: and there was no such seene before in the land of Judah.

^e Or pillars: meaning, the garnishing, and trimming of the staires or pillars.

12 And king Salomon gave to the Queene of Sheba every pleasant thing that shee asked, ^f besides for that which she had brought unto the king: so she returned and went to her owne countrey, *both* she, and her servants.

^f That is, which the King gave her for recompense of that treasure which shee brought.

13 ¶ Also the weight of gold that came to Salomon in one year, was six hundred threescore and six talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and silver to Salomon.

15 And king Salomon made two hundred targets of beaten gold, and^g six hundred^h shekels of beaten gold went to one target,

^g Which summe mounteth to 2400 crownes of the sum, *Budeus de ass.*

16 And three hundred shields of beaten gold: three hundred^h shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

^h Or, pounds, called *mina*, whereof every one seemed to make an hundred shekels.

17 And the king made a great throne of yvory and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of goldⁱ fastened to the throne, & staves on either side on the place of the seat, and two lions standing by the^j staves.

ⁱ That is, the steps and the footstool were fastened to the throne.
^k Upon the pomels or knobs.

19 And twelve lions stood there on the six steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: *for* silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the servants of Hiram, every three year once came the ships of^l Tarshish, and brought gold, and silver, yvorie, and apes, and peacocks.

^l Which countrey of the best writers is thought to bee Cilicia. *read*
¹ King 10. 22.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, & vessels of gold, and raiment, armour, and sweet odours, horses, and mules, from yeare to yeare.

25 And Salomon had^m four thousand stals of horses, & charrets, and twelvethousand horsemen, whom he bestowed in the charret cities, and with the king at Jerusalem.

^m That is, tenne horses in every stable, which in all amount to fourty thousand. *as*
¹ Kings 4. 26.

26 And he reigned over all the kings from theⁿ river even unto the land of the Philistims, and to the border of Egypt.

ⁿ Or, *Euphrates*.

27 And the king gave silver in Jerusalem, ^o as stones, and gave Cedar trees as the wild fig trees that are abundant in the plaine.

^o The abundance of these temporal treasures in Salomons kingdom, is a figure of the spiritual treasures, which the elect shall enjoy in the heavens under the true Salomon, Christ.

28 And they brought unto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet; and in the prophecy of Ahijah the Shilonite, and in the visions of^p Jeedo the Seer^o against Jeroboam the son of Nebat?

^p Or, *Iddo*.
^o That is, which prophesied against him.

30 And Salomon reigned in Jerusalem over all Israel fourty yeares.

31 And Salomon^q slept with his fathers; and they buried him in the city of David his father: & Rehoboam his son reigned in his stead.

^q 1 King 11. 42. 43.

CHAP. X.

14 The rigour of Rehoboam. 15 He followeth his counsell. 16 The people rebell.

* 1 King 12. 1.
a After the death of Salomon.

Then Rehoboam went to Shechem: for to Shechem came all Israel to make him King.

2 And when Jeroboam the son of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) he returned out of Egypt.

3 And they sent and called him: so came Jeroboam, and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke, that he put upon us lighter, and we will serve thee.

5 And he said to them, Depart yet three dayes, then come againe unto mee. And the people departed.

6 And king Rehoboam tooke counsell with the old men that had stood before Salomon his father, while he yet lived, saying, What counsell give yee that I may answer this people?

7 And they spake unto him, saying, If thou bee kind to this people, and please them, and speake loving words to them, they will be thy servants for ever.

8 But he left the counsell of the ancient men that they had given him, and tooke counsell of the young men that were brought up with him, and waited on him.

9 And he said unto them, What counsell give yee, that we may answer this people, which have spoken to mee, saying, Make the yoke which thy father did put upon us lighter?

10 And the yong men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for us: thus shalt thou say unto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to mee the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous: but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkned not unto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat.

16 So when all Israel saw that the king would not hear them, the people answered the king, saying, What portion have we in David? for we have none inheritance in the son of Ishai. O Israel, every man to your tents: now see to thine owne house, David. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned over the children of Israel, that dwelt in the cities of Judah.

18 Then king Rehoboam sent Hadoram that was over the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam made speed to get him up to his charet, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

Rehoboam is forbidden to fight against Jeroboam. 5 Cities which he built. 21 He hath eighteene wives, and threescore concubines, and by them eight and twenty sons and threescore daughters.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah & Benjamin nine score thousand chosen men of war to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemajah the man of God, saying,

3 Speake unto Rehoboam the son of Salomon king of Judah, and to all Israel that are in Judah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not goe up, nor fight against your brethren: return every man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built strong cities in Judah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which were in Judah, and Benjamin, strong cities.

11 And he repaired the strong holds, and put captaines in them, and store of victuaille, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Judah and Benjamin were his.

13 ¶ And the Priests and the Levites that

e Gods will im-
pofeth fuch a ne-
cessity to the fe-
cond causes, that
nothing can be
done. but accord-
ing to the fann
and yet mans will
worketh as of it
self, fo that it can-
not be excused in
doing evil, by al-
luding that it is
Gods ordinance.
† Ebr. by the hand
of.
* 1 King 12. 16.

† Or, receive;

† Ebr. strengthened
himselfe.

* 1 King 12. 20.
21.

a That is, the half
tribe of Benjamin:
for the other half
was gone after
Jeroboam.
b Meaning, the
ten tribes which
rebelled.

c Or, repaired
them and made
them strong, to be
more able to resist
Jeroboam.

† Or, strengthened.

b That is, handled
us rudely. It seem-
eth that God hard-
ned their hearts,
fo that they thus
murmured with-
out cause: which
declareth also the
inconstancy of
the people.

c Or, that stood
by him, that is,
which were of his
counsell and se-
crets.

d Or, little finger:
meaning, that hee
was of far greater
power then was
his father.

† Or, scorpions.

† Ebr. stood.

th at were in all Israel, † resorted unto him out of all their coasts.

* Chap. 13. 9.

14 For the Levites left their suburbs and their possession, and came to Judah and to Jerusalem: * for Jeroboam and his sons had cast them out from ministering in the Priests office unto the Lord,

* 1 K. iij. 12. 31.

d Me mings, idoles, real 16. 44. 15.

15 * And he ordained him Priests for the high places, and for the ^d devils, and for the calves which he had made.

e Which were zealous of true religion, and feared God.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their ^e hearts to seeke the Lord God of Israel, to offer unto the Lord God of their fathers.

f So long as they feared God, and forsook his word, they prospered.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Salomon mighty, three years long: for three years they ^f walked in the way of David and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Ithai,

19 Which bare him sons, Jeush, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Absalom which bare him Abijah, & Atthai, and Ziza, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Absalom, above all his wives and his concubines: for he tooke eighteen wives, and threescore concubines, and begate eight and twenty sons, and threescore daughters.

g Called also Abijah, who reigned three years, 1 King 15. 2.

22 And Rehoboam made ^g Abijah the son of Maakah the chiefe ruler among his brethren: for he thought to make him king.

23 And he taught him: and disperfed all his sons throughout all the countries of Judah and Benjamin unto every strong city: and hee gave them abundance of victual, and ^h desired many wives.

h Hee gave himselfe to have many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemajah reproveth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reign and death. 16 Abijah his son succedeth him.

i Or, when the Lord had established Rehoboam kingdome.

a For such is the inconstancy of the people, that for the most part they follow the vices of their governours.

And when ⁱ Rehoboam had established the kingdome and made it strong, he forsooke the Law of the Lord, and ^a all Israel with him.

2 Therefore in the fift yeare of King Rehoboam, Shishak the king of Egypt came up against Jerusalem (because they had transgressed against the Lord)

3 With twelve hundred charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, ^e even the Lubims, ^b Shukkims, and the ^f Ethiopians.

b Which were a people of Africa called the Troglodytes, because they dwell in holes. f Or, blackmoors.

4 And he tooke the strong cities which were of Judah, and came unto Jerusalem.

5 ¶ Then came Shemajah the Prophet

to Rehoboam, and to the Princes of Judah, that were gathered together in Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Yee have forsaken mee, ^c therefore have I also left you in the hands of Shishak.

c Signifying, that no calamity can come unto us, except wee forsake God, and that hee never leaveth us untill wee have cast him off. d And therefore doth justly punish you for your sins.

6 Then the Princes of Israel, and the King humbled themselves, and said, The Lord ^d is just.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemajah, saying, They have humbled themselves, ^e therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not ^f be powred out upon Jerusalem by the hand of Shishak.

† Ebr. drop down.

8 Neverthelesse they shall be his servants: so shall they know my ^e service, and the service of the kingdomes of the earth.

e He sheweth that Gods punishments are not to destroy his utterly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serve God then tyrants. f Chap. 9. 15. 18.

9 ¶ Then Shishak king of Egypt came up against Jerusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: he tooke ^e even all, and he caried away the shields of gold, ^{* which Salomon had made.}

10 Instead whereof King Rehoboam made shields of brasse, & committed them to the hands of the chief of the guard, that waited at the doore of the kings house.

11 And when the king entred into the house of the Lord, the guard came and bare them and brought them againe unto the guard chamber.

12 And because he ^f humbled himself, the wrath of the Lord turned from him, that hee would not destroy all together. And also in Judah the things prospered.

f Which declareth that God seeketh not the death of a sinner, but his conversion. Ezek. 18. 32. and 33. 11. * 1 K. iij. 14. 21.

13 * So king Rehoboam was strong in Jerusalem and reigned: for Rehoboam was one and forty yeares old, when hee began to reigne, and reigned ^g seventeen yeares in Jerusalem, the City which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

g That is, twelve yeares after that hee had become overcome by Shishak, verse 1.

14 And he did evill: for he prepared not his heart to seeke the Lord.

15 The acts also of Rehoboam, first and last, are they not written in the [†] book of Shemajah the Prophet, and Iddo the Seer, in rehearsing the genealogy [†] and there [†] was warre alway betweene Rehoboam and Jeroboam.

† Ebr. saying.

16 And Rehoboam slept with his fathers, and was buried in the city of David, and [†] Abijah his son reigned in his stead.

† Or, Abiam.

CHAP. XIII.

1 Abijah maketh war against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and overcometh Jeroboam. 21 Of his wives and children.

IN the eighteenth year of king Jeroboam began Abijah to reigne over ^a Judah.

^a He meaneth Judah and Benjamin.

^b Or, Maacha,

^c King 15. 2.

^d Called also Abshalom, for Abshalom was her grandfather,

^e King 15. 2.

2 He reigned three year in Jerusalem (his mothers name also was ^bMichaiah the daughter of ^cUriel of Gibeon) and there was war betweene Abijah and Jeroboam.

3 And Abijah set the battell in aray with the army of valiant men of war, ^eeven foure hundred thousand chosen men. Jeroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood up upon mount ^dZemeraim, which is in mount Ephraim, & said, O Jeroboam, & all Israel, hear you me.

5 Ought you not to know that the Lord God of Israel hath given the kingdom over Israel to ^eDavid for ever, ^eeven to him and to his sons by a covenant ^fof salt?

6 And Jeroboam the son of Nebat the servant of Salomon the son of David is risen up, and hath ^grebelled against his lord:

7 And there are gathered to him ^hvain men and ^hwicked, and made themselves strong against Rehoboam the son of Salomon: for Rehoboam was ⁱbut a child and ^jtender hearted, & could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, ^kwhich is in the hands of the sons of David, and yee bee a great multitude, and the golden calves ^lare with you which Jeroboam made you for Gods.

9 ^mHave ye not driven away the Priests of the Lord, the sons of Aaron, and the Levites, and have made you Priests like the people of ⁿother countries? whosoever commeth to ^oconsecrate with a ^oyoung bullock and seven rammes, the same may be a priest of them that are no gods.

10 But we belong unto the Lord our God, and have not forsaken him, and the priests the sons of Aaron minister unto the Lord, and the Levites in ^ptheir office.

11 And they burn unto the Lord every ^qmorning and every evening burnt offerings and sweet incense, and the bread is set in order upon the pure Table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the watch of the Lord our God: but yee have forsaken him.

12 And behold, this God ^ris with us as a captaine, and his priests with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 ¶ But Jeroboam caused an ambushment ^sto compass, and come behind them, when they were before Judah, and the ambushment behind them.

14 Then Judah looked, and behold, the

battell ^twas before and behind them, and they cried unto the Lord, and the Priests blew with the trumpets,

15 And the men of Judah gave a shout: and even as the men of Judah shouted, God ^usmote Jeroboam and also Israel before Abijah and Judah.

^u Or, gave him the overthrow.

16 And the children of Israel fled before Judah, and God delivered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel five hundred thousand chosen men.

18 So the children of Israel were brought under at that time: and the children of Judah prevailed, ^vbecause they stayed upon the Lord God of their fathers.

^v He sheweth that the stay of all kingdomes, and assurance of victories depend upon our trust and confidence in the Lord.

19 And Abijah pursued after Jeroboam, and tooke cities from him, ^weven Beth-el, and the ^xvillages thereof, and Jeshanah with her villages, and Ephron with her villages.

20 And Jeroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, and married fourteene wives, and begate two and twenty sons, and sixteen daughters.

22 The rest of the acts of Abijah and his manners, and his sayings, are written in the story of the Prophet Iddo.

CHAP. XIV.

3 ^yAfa destroyeth idolatry, and commandeth his people to serve the true God. 11 He prayeth unto God when he should goe to fight. 12 He obtaineth the victory.

SO ^zAbijah slept with his fathers, and they buried him in the city of David, and Afa his son reigned in his stead: in whose dayes the land was quiet ten year.

^z King 15. 6.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the ^{aa}strange gods, and the high places, and brake down the images, & cut down the ^{ab}groves,

4 And commanded Judah to seeke the Lord God of their fathers, and to do ^{ac}according to the Law and the Commandement.

^{aa} Which were planted contrary to the Law, Deut. 16. 21.

5 And he took away out of all the cities of Judah the high places, and the images: therefore the kingdom was ^{ad}quiet before him.

^{ab} He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatry, and advancing true religion.

6 He built also strong cities in Judah, because the land was in rest, and he had no war in those yeares: for the Lord had given him rest.

7 Therefore hee said to Judah, Let us build these cities and make walles about, and towres, gates, and barres, whiles the land is ^{ae}before us: because we have fought the Lord our God, we have fought him, and he hath given us rest on every side: so they built and prospered.

^{ac} Whiles we have the full government thereof.

8 And Afa had an army of Judah that

bare

^d Which was one of the tops of mount Ephraim.

^e And therefore, whosoever doth usurpe it, or take it from that stock transgresseth the ordinance of the Lord: thus like an hypocrite hee alledged the word of God for his advantage.

^f That is, perpetually, because the thing which is salted, is preserved from corruption: hee meaneth also that it was made solemnly and confirmed by offering of sacrifices.

^g Whereas they used salt according as was ordained, Num. 18. 19.

^h This word in the Calde tongue is Racha, which our Saviour useth, Matth. 5. 22.

ⁱ Ebr. children of Belial.

^j Meaning, in heart and courage.

^k Or, faint hearted.

^l Levit. 26. 36.

^m King 12. 31.

ⁿ Chap. 11. 14.

^o Ebr. fill his hand.

^p He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beasts sufficient to serve their turne.

^q As it was appointed in the Law, Exod. 29. 39.

^r Because their cause was good, and approved by the Lord, they doubted not of the successe and victory.

^s Contemning the good counsell which came of the spirit of God, hee thought to have overcome by deceit.

b of un an un lig g try c E no the of the Go wh in on, his kin piar and ther who spo

bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah^d of Ethiopia with an host of ten hundred thousand, and three hundred charers, and came unto Maresha.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephatah besides Maresha.

11 And Asa cried unto the Lord his God, and said, Lord, * it is nothing with thee to help: with many, or with no power: help us, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, let not man prevaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them unto Gerar. And the Ethiopians host was overthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his hoste: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came upon them, and they spoiled all the cities, for there was exceeding much spoil in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheep and camels, and returned to Jerusalem.

CHAP. XV.

² The exhortation of Azariah. ³ Asa purgeth his countrey of idolatry. ¹¹ He sacrificeth with the people. ¹⁴ They sweare together to serve the Lord. ¹⁶ He deposeth his mother for her idolatry.

Then the Spirit of God came upon ^a Azariah the son of Obed.

2 And he went out to meet Asa, and said unto him, O Asa, and all Judah and Benjamin, heare yee mee. The Lord is with you, while yee be with him: and if yee seeke him, he will be found of you, but if yee forsake him, hee will forsake you.

3 Now for a long season Israel hath been without the true God, and without Priest to teach, and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and fought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and city of city: for God troubled them with all adversity.

7 Bee yee strong therefore, and let not

your hands bee weake: for your worke shall have a reward.

8 ¶ And when Asa heard these words, and the prophecy of Obed the prophet, he was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Jerusalem in the third moneth, in the fifteenth yeare of the reigne of Asa.

11 And they offered unto the Lord the same time of the spoile, which they had brought, even seven hundred bullocks, and seven thousand sheep.

12 And they made a covenant to seek the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever will not seeke the Lord God of Israel, shall be slain, whether he were small or great, man or woman.

14 And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had sworne unto the Lord with all their heart, and sought him with a whole desire, and he was found of them. And the Lord gave them rest round about.

16 ¶ And King Asa deposeth Maachah his mother from her regency, because she had made an idole in a grove: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the high places were not taken away out of Israel: yet the heart of Asa was perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, and gold, and vessels.

19 And there was no warre unto the five and thirtieth yeare of the reigne of Asa.

CHAP. XVI.

² Asa for feare of Baasha king of Israel, maketh a covenant with Benhadad king of Aram. ⁷ He is reproved by the Prophet. ¹⁰ Whom he putteth in prison. ¹² He putteth his trust in the Physicians. ¹³ He dyeth.

In the six and thirtieth yeare of the reigne of Asa came Baasha king of Israel up against Judah, and built Ramah to let none passe out or goe in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to

K k 4

Ben-

^d The king of Ethiopia, or Egypt.

^e Which was a city in Judah, Josh. 15. 44. where Michaiah the Prophet was borne.

^{* 1} Sam. 14. 6.

[†] Or, against many, without power.

^f Thus the children of God neither trust in their owne power or policy, neither feare the strength and subtilty of their enemies, but consider the cause, and see whether their enterprise tend to Gods glory, and thereupon assure themselves of the victory by him, which is onely Almighty, and can turne all flesh into dust with the breath of his mouth.

^g The Lord had smitten them with sore.

^d Your confidence and trust in God shall not bee frustrated.

^e Called Shivan, containing part of May, and part of June.

^f Which they had taken of the Ethiopians.

^g These were the words of their covenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13. 5. 9. 15. h So long as they served him aright, so long did hee preserve and prosper them.

^{* 1} King. 15. 13. i Or, grandmother: and herein hee shewed that hee lacked zeale: for she ought to have died both by the covenant, as ver. 13. and by the Law of God: but hee gave place to foolish pity, and would also seeme after a sort to satiate the Law.

^k Which partly came through lack of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

^l Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Judah, because Judah was his chiefe people.

^m In respect of his predecessors.

^h For the space of twelve yeares under Rehoboam, and three yeares under Abijah, religion was neglected and idolatry planted.

^c He sheweth, that notwithstanding the wickednesse of tyrants and their rage, yet God hath his whom hee heareth in their tribulations, as he delivered his from Zerah king of the Ethiopians, c. 14. 9. 12. and out of all other dangers, when they called upon the Lord.

^a Who reigned after Nadab the son of Jeroboam. ^{* 1} King. 15. 17. b Hee fortified it with walles and dirches: it was a city in Benjamin, near to Gibdon.

† Or, Darmesek.

Ben-hadad king of Aram that dwelt at † Damascus, saying,

3 There is a covenant between me and thee, and betweene my father and thy father: behold, I have sent thee silver & gold: come, & breake thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkned unto king Afa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Jion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his work cease.

6 Then Afa the king took all Judah & caried away the stones of Ramah, and the timber therof, wherwith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the † Seer came to Afa king of Judah and said unto him, Because thou hast rested upon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great host with charrets and horsemen, exceeding many? yet because thou didst rest upon the Lord, he delivered them into thine hand.

9 For the eyes of the Lord beheld all the earth to shew himself strong with thee that are of perfit heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt have warres.

10 Then Afa was wroth with the Seer, and put him into a † prison: for he was displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And behold the acts of Afa first and last, loe, they are written in the booke of the Kings of Judah and Israel.

12 ¶ And Afa in the nine and thirtieth year of his reigne was † diseased in his feet, and his disease was † extreame: yet he sought not the Lord in his disease, but to the † physicians.

13 So Afa slept with his fathers, and died in the one and fourtieth year of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himself in the city of David, and laid him in the bed, which they had filled with sweet odours and divers kinds of spices, made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Jehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatry. 7 And causeth the people to be taught. 11 He receiveth tribute of strangers. 13 His munitions, and men of warre.

And Jehoshaphat his son reigned in his stead, and prevailed against Israel.

2 And he put garisons in all the strong cities of Judah, and set bands in the land of Judah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Jehoshaphat, because hee walked in the † first wayes of his father David, and fought not † Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lord established the kingdom in his hand, & all Judah brought presents to Jehoshaphat, so that he had of riches and honour in abundance.

6 And he lifted up his heart unto the wayes of the Lord, and he took away moreover the high places & the groves out of Judah.

7 ¶ And in the third year of his reigne he sent his princes, Benhail, and Obadiah, and Zechariah, and Nethaneel, and Michajah, that they should † teach in the cities of Judah,

8 And with them Levites, Shemajah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites, and with them Elishama and Jehoram Priests.

9 And they taught in Judah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the feare of the Lord fell upon all the kingdomes of the lands that were round about Judah, and they † fought not against Jehoshaphat.

11 And some of the Philistims brought Jehoshaphat gifts and tribute silver, & the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred Hee goates.

12 So Jehoshaphat prospered and grew up on high: and he built in Judah palaces and cities of store.

13 And he had great works in the cities of Judah, and men of warre, and valiant men in Jerusalem.

14 And these are the numbers of them after the house of their fathers, in Judah were Captaines of thousands, Adnah the captaine, and † with him of valiant men three hundred thousand.

15 And † at his hand Jehohanan a Captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the son of Zichri, which † willingly offered himselfe unto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Jehozabad, and with him

c Hee thought to requite his adversary by an unlawful means, that is, by seeking helpe of infidels, as they that seeke the Turkes amity, thinking thereby to make themselves more strong.

† Or, Prophet.

* Chap. 14. 9.

† Ebr. prisonhouse. d Thus in stead of turning to God by repentance, hee disdained the admonition of the Prophet, and punished him, as the wicked doe when they see told of their faults.

† Or, gently or sweetly.

* 2 King 15. 23.

† Or, to the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we continue to the end, that is, zealous of Gods glory, and put our whole trust in him. f He sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge our sins, which are the chiefe cause of all our diseases, and after use the helpe of the Physician, as a meane by whom God worketh.

a That is, his vertues: meaning, before hee had committed sin with Bathsheba and against Uriah. b Sought not help at strange gods. † Ebr. worke.

c He gave himself wholly to serve the Lord.

d Hee knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.

e Thus God profeth all such that with a pure heart seek his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

† Ebr. in his hand.

† Or, next to him.

f Meaning, which was a Nazirite Numb. 6.

him an hundreth and fourescore thousand armed to the warre.

19 These ⁸ waited on the king, besides those which the king put in the strong cities throughout all Judah.

CHAP. XVIII.

¹ Jehoshaphat maketh affinity with Ahab. ¹⁰ Foure hundred Prophets counsell Ahab to goe to warre. ¹⁶ Michaiah is against them. ²³ Zidkiah smiteth him. ²⁵ The King putteth him in prison. ²⁹ The effect of the prophecy.

And ^{*} Jehoshaphat had riches and honour in abundance, but he was joyned in ^a affinity with Ahab.

2 And after certaine ^b yeares he went down to Ahab to Samaria: and Ahab slew sheep and oxen for him in great number, and for the people that he had with him, and entised him to goe up unto ^c Ramoth Gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with mee to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will joyne with thee in the warre.

4 And Jehoshaphat said unto the king of Israel, Aske counsell, I pray thee, at the ^d word of the Lord this day.

5 Therefore the King of Israel gathered of ^e prophets four hundred men, and said unto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe up: for God shall deliver it into the kings hand.

6 But Jehoshaphat said, Is there here never a Prophet more of the Lord that we might enquire of him?

7 And the King of Israel said unto Jehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I ^f hate him: for he doeth not prophecy good unto mee, but alway evill: it is Michaiah the son of Imla. Then Jehoshaphat said, Let not the King say ^g so.

8 And the King of Israel called an eunuch, and said, Call quickly Michaiah the son of Imla.

9 ¶ And the King of Israel, and Jehoshaphat King of Judah sate either of them on his throne, clothed in ^h their apparell: they sate even in the threshing floore at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the son of Chenaanah made him ⁱ hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites untill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Be-

hold, the words of the Prophets declare good to the king with one ^k accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liveth, whatsoever my God saith, that will I speake.

14 ¶ So he came to the king, and the king said unto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shal I leave off? And he said, ^l Goe ye up, and prosper, and they shal be delivered into your hand.

15 And the king said to him, How oft shal I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheep that have no shepherd: and the Lord said, ^m These have no master: let them returne every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would not prophesie good unto mee, but evill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit upon his throne, and all the ⁿ host of heaven standing at his right hand, and at his left.

19 And the Lord said, Who shall ^o persuade Ahab king of Israel, that he may go up, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherein?

21 And he said, I will go out, and be a false spirit in the mouth of all his Prophets. And ^p he said, Thou shalt persuade, and shalt also prevail: go forth, and do so.

22 Now therefore behold, the Lord hath put a ^q false spirit in the mouth of these thy Prophets, and the Lord hath determined evill against thee.

23 Then Zidkiah the son of Chenaanah came neere, and smote Michaiah upon the ^r cheek, and said, By what way went the spirit of the Lord from mee, to speak with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel said, Take yee Michaiah, & cary him to Amon the governor of the city, & to Joash the Kings son,

26 And say, Thus saith the King, Put this man in the prison house, and feed him with bread of ^s affliction and with water of affliction, untill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And ^t he said, Heare all yee people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead;

^k Thinking, that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainsay it.

^l He speak this by derision of the false prophets, as the king well perceived.

^m He prophesieth how the people should be dispersed, and Ahab slaine.

ⁿ Meaning, his Angels.

^o Or, deceive.

^p That is, the Lord.

^q To them that will not beleve the truth, God sendeth strong delusion that they should beleve lies. 2 Thes. 2. 10.

^r By this cruelty, his ambition and hypocrisie was discovered: thus the hypocrites boast of the spirit which they have, not, and declare their malice against them in whom the true spirit is.

^s Ke. sp him streightly in prison, and let him feele hunger and thirst.

^t Or, Michaiah.

⁸ That is, they were as his ordinary guard.

^{*} 1 King. 22. 3. For Joram, Jehoshaphats son, married Ahabs daughter. ^b That is, the third yeare. 1 King. 22. 2.

^c To recover it out of the hands of the Syrians.

^d Here the advice of some prophet, to know whether it be Gods will. ^e Which were the prophets of Baal, signifying, that the wicked esteeme none but flatterers and such as will beare with their inordinate affections.

^f Yet the true ministers of God ought not to cease to doe their duty, though the wicked Magistrates cannot abide them to speake the truth. ^g Meaning, that he ought not to refuse to heare any that was of God.

^h That is, in their majesty, and royall apparell.

ⁱ Read 1 King. 22. 11.

^f Thus the wicked thinke by their owne subtilty to escape Gods judgments which hee threateth by his word.

29 And the King of Israel said unto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the chariots that were with him, saying, Fight you not with small nor great, but against the king of Israel only.

31 And when the captaines of the chariots saw Jehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cried, and the Lord helped him and moved them to depart from him.

32 For when the captaines of the chariots saw that he was not the king of Israel, they turned back from him.

33 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the joynts of his brigandine: Therefore hee said to his chariot-man, Turne thine hand, and cary mee out of the host: for I am hurt.

34 And the battell increased that day: and the King of Israel stood still in his chariot against the Aramites untill even, and died at the time of the Sun going down.

CHAP. XIX.

^a After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. ⁵ Hee appointed judges and ministers, ⁹ And exhorteth them to feare God.

And Jehoshaphat the king of Judah returned safe to his house in Jerusalem.

2 And Jehu the son of Hanani the Seer went out to meet him, and said to King Jehoshaphat, ^a Wouldst thou helpe the wicked, and love them that hate the Lord? therefore for this thing the wrath of the Lord is upon thee.

3 Neverthelesse good things are found in thee, because thou hast taken away the groves out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Jehoshaphat dwelt at Jerusalem, and returned and went through the people from Beerseba to mount Ephraim, and brought them again unto the Lord God of their fathers.

5 And he set judges in the land throughout all the strong cities of Judah, city by city,

6 And said unto the Judges, Take heed what ye do: for ye execute not the judgments of man, but of the Lord, and he will be with you in the cause and judgement.

7 Wherefore now let the feare of the Lord be upon you: take heed, and doe it: for there is no iniquity with the Lord our God, neither respect of persons, nor receiving of reward.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, & of the Priests, and

of the chiefe of the families of Israel, for the judgement and cause of the Lord: and they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfect heart.

10 And in every cause that shall come to you of your brethren that dwell in their Cities betwene bloud, and bloud, betwene law and precept, statutes and judgments, ye shall judge them, and admonish them that they trespass not against the Lord, that their wrath come not upon you and upon your brethren. Thus shall ye doe and trespass not.

11 And behold, Amariah the Priest shall be the chiefe over you in all matters of the Lord, and Zebadiah the son of Ihmael, a ruler of the house of Judah, shall be for all the kings affaires, and the Levites shall be officers before you. Be of good courage, and doe it, and the Lord shall bee with the good.

CHAP. XX.

³ Iehoshaphat and the people pray unto the Lord. ²² The marvelous victory that the Lord gave him against his enemies. ³⁰ His residue and after.

After this also came the children of Moab, and the children of Ammon, and with them of the Ammonites against Jehoshaphat to battell.

2 Then there came that told Jehoshaphat, saying, There commeth a great multitude against thee from beyond the sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Jehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to aske counsell of the Lord: they came even out of all the cities of Judah to enquire of the Lord.

5 And Jehoshaphat stood in the Congregation of Judah and Jerusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heaven? and reignest not thou over all the kingdoms of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying,

9 * If evill come upon us, as the sword of judgement, or pestilence, or famine, we will stand before this house and in thy presence (for thy Name is in this house) and will cry unto thee in our tribulation, and thou wilt heare and helpe.

^e The Priests and Levites, which should judge matters according to the word of the Lord.

^f That is, to trie whether the murder was done at unawares, or els on set purpose, Num. 35. 11. Deut. 4. 41.

^g Meaning, that God would punish them most sharply, if they would not execute justice aright.

^h Shall bee chiefe overseer of the publike affaires of the realme.

ⁱ They shall have the handling of inferior causes.

^k God will assist them that doe justice.

^t Hee cried to the Lord by acknowledging his fault. In going with this wicked king to warre, against the word of the Lord by his prophet, and also by desiring mercy for the same.

[†] Ebr. in his simplicity, or ignorantly. [‡] Or, betweene the brigandins.

^v Hee dissembled his hurt, that his souldiers might fight more courageously.

[†] Ebr. in peace.

^a Hee declareth that the wrath and judgment of God is over all such, that support the wicked, and rather shew not indeed, that they are enemies to all such as hate the Lord.

[†] Ebr. wrath from the Lord.

^b He visited all his country and brought his people from idolatry to the knowledge of the true God.

^c Both to preserve you, if you doe justly, or to punish you, if you doe the contrary.

^d Hee will declare by the sharpnesse of the punishment that he hateth all iniquity.

^{*} Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 11. 7.

^a That is, which counterfeited the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

^b Called the dead Sea, where God destroyed the five cities for sin.

^c This declareth what the feare of the godly is, which is as a spark to fire them to prayer, and to depend on the Lord, whereas it moveth the wicked either to seeke after worldly means and policies, or else to fall into despair.

^d Hee groundeth his prayer upon Gods power, whereby he is able to help, and also on his mercy, which hee will continue toward his, for as much as hee hath once chosen them, and begun to shew his graces toward them.

^{*} 1 King 8. 37. Chap. 6. 28.

^e Meaning, warre which commeth by Gods just judgments for our sins.

^f That is, it is here called upon, and thou declarest thy presence and favour.

10 And

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, how they reward us, in coming to cast us out of thine inheritance, w^{ch} thou hast caused us to inherite.

12 O our God, wilt thou not judge them? for there is no strength in us to stand before this great multitude that commeth against us, neither doe we know what to doe: but our eyes are toward thee.

13 And all Judah stood ^b before the Lord with their young ones, their wives, and their children.

14 And Jehaziel the son of Zechariah, the son of Benajah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, was there, upon whom came ⁱ the Spirit of the Lord in the mids of the congregation.

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou, king Jehoshaphat: thus saith the Lord unto you, Feare you not, neither be afraid for this great multitude: for the ^k battell is not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come up by the cleft of Ziz, & ye shall find them at the end of the brooke before the wilderness of Jeruel.

17 Yee shall not need to fight in this battell; * stand still, move not, and behold the [†] salvation of the Lord towards you, O Judah, and Jerusalem: feare yee not, neither be afraid; to morrow goe out against them, and the Lord will bee with you.

18 ¶ Then Jehoshaphat ^l bowed down with his face to the earth, and all Judah & the inhabitants of Jerusalem fell downe before the Lord, worshipping the Lord.

19 And the Levites of the children of the Kohathites, and of the children of the Korhites stood up to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and said, Heare ye me, O Judah, and yee inhabitants of Jerusalem: put your trust in the Lord your God, and yee shall bee assured: beleve his ^m Prophets, and yee shall prosper.

21 And when he had consulted with the people, and appointed singers unto the Lord, and them that should praise him ⁿ that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, Praise yee the Lord, for his mercy lasteth for ever.

22 And when they began to shout, & to praise, the Lord laid ambushments against

the children of Ammon, Moab, and ^o mount Seir, which were come against Judah, and they slew one another.

23 For the children of Ammon & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward Mizpah in the wilderness, they looked unto the multitude, and behold the carcases were fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoile of them; they found among them in abundance both of substance and also of bodies laden with precious jewels, which they tooke for themselves, till they could cary no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

27 Then every man of Judah and Jerusalem returned with Jehoshaphat their head, to go againe to Jerusalem with joy: for the Lord had made them to rejoyce over their enemies.

28 And they came to Jerusalem with viols, and with harps, and with trumpets, even unto the house of the Lord.

29 And the ^p feare of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was quiet; and his God gave him rest on every side.

31 ¶ And * Jehoshaphat reigned over Judah, & was five and thirty year old, when he began to reigne: and reigned five and twenty year in Jerusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the ^q way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away; for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Jehoshaphat, first and last, behold they are written in the booke of Jehu the son of Hanani, which ^r is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Jehoshaphat king of Judah joyne himselfe with Ahaziah king of Israel, who was given to do evill:

36 And he joyned with him to make ships to goe to Tarshish: and they made the ships in Ezion-Gaber:

37 Then

* Dist. 2. 9.
Nahem. 13. 1.

¶ Wee onely put our trust in thee, and wait for our deliverance from heaven.
h That is, before the Arke of the covenant.

i Which was moved by the Spirit of God to prophecy.

k They fight against God and not against you: therefore hee will fight for you.

* End. 14. 13. 14.
¶ Or deliverance.

l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

m Give credit to their words and doctrine.

n This was a Psalm of thanksgiving, which they used commonly to sing when they praised the Lord for his benefits, and was made by David. Psal. 136.

o Meaning, the Idumeans, which dwell in mount Seir.

p Thus the Lord according to Jehoshaphat's prayer declared his power, when he delivered his, by causing their enemies to kill one another.

q To give thanks to the Lord for the victory, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Jehoshaphat, Joel 3. 13. because the Lord judged the enemies according to Jehoshaphat's prayer.

r He declared here by what the works of God bring ever comfort, or deliverance to his servants, as in this case, p^r destruction to his enemies.

s Meaning, in his virtues, and those wayes wherein he followed God.

t If the great care and diligence of this good king was not able utterly to abolish all superstition and idolatry out of the people, yet that they would still retain their faith and idolatry, how much more are they able to reforme idolatry, which either have little zeale, or such as have little faith, though they be not so much corrupted by it as the people of Israel were.

37 Then Eliezer the son of Dodavah of Marebath prophesied against Jehoshaphat saying, Because thou hast joyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.
1 Jehoshaphat dieth. 3 Jehoram succedeth him. 4 which killeth his brethren. 6 He was brought to idolatrie, and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver and of gold, and of precious things, with strong cities in Judah, but the kingdome gave he to Jehoram: for he was the eldest.

4 And Jehoram rose up upon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the Princes of Israel.

5 Jehoram was two and thirty years old, when he began to reigne, and he reigned eight years in Jerusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to a wife, and he wrought evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that hee had made with David, and because hee had promised to give a light to him, and to his sons for ever.

8 In his dayes Edom rebelled from under the hand of Judah, and made a king over them.

9 And Jehoram went forth with his princes, and all his chariots with him: and he rose up by night and smote Edom, which had compassed him in, and the captaines of the chariots.

10 But Edom rebelled from under the hand of Judah unto this day, then did Libnah rebell at the same time from under his hand, because he had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountaines of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Elijah the Prophet, saying, Thus saith the Lord God of David thy father,

Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whooring, as the house of Ahab went a whooring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, untill thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred up against Jehoram the spirit of the Philistims, and the Arabians that were beside the Ethiopians.

17 And they came up into Judah, and brake into it, and caried away all the substance that was found in the kings house, and his sons also, and his wives, so that there was not a son left him, save Jehozabab, the yongest of his sons.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in proceesse of time, even after the end of two yeares, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirty years old, and reigned in Jerusalem eight years, and lived without being desired: yet they buried him in the city of David, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Jehoram. 9 Jeho king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings issue. 11 Joash escapeth.

And the inhabitants of Jerusalem made Azaziah his yongest son King in his stead: for the army that came with the Arabians to the camp, had slaine all the eldest: therefore Ahaziah the son of Jehoram king of Judah reigned.

2 Two and forty year old was Ahaziah when he began to reigne, and he reigned one year in Jerusalem, and his mothers name was Athaliah the daughter of Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Jehoram the son of Ahab king of Israel to fight against Hazael king of Aram, at Ramoth Gilead: and the Aramites smote joram.

6 ¶ And

v Thus God would not have his to joyne in society with idolaters and wicked men.

Read Chap. 17. 19. how by Israel is meant Judah.

Read Chap. 17. 19. how by Israel is meant Judah.

2 King 8. 16.

b Because the wicked live ever in feare, and also are ambitious, they become cruell, and spare not to murder them, whom by nature they ought molt to cherish and defend.

c Meaning, of Judah and Benjamin.

d So that wee see how it cannot be that wee should joyne with the wicked, and serve God.

* 1 Sam. 7. 12. 16. 1 King 2. 4. and 9. 5. 2 King 8. 19. Chap. 6. 16.

Read Chap. 17. 19. how by Israel is meant Judah.

2 King 8. 16.

f Meaning, idolatry, because that the idolaters breake both promise with God, and the adulation to her husband.

h Wee see this example daily practised upon them that fall away from God, and become idolaters and murderers of their brethren.

k Called also Ahaziah, as Chap. 22. 1. or Azariah, veries following. l That is, a good write, hee was not regarded, but deposed for his wickednesse and idolatry, so that his son reigned 22. yeares (his father yet living) without honour, and after his fathers death hee was confined to reigne still. m Chap. 22. 1.

a Meaning, the Philistims.

b Read Chap. 22. 1.

c That is, after the death of his father.

d She was Athaliah, daughter of Omri.

e He sheweth, that it must needs follow that the rulers are rich in their counsell, be, and that they cannot be a good King, that is, a King that is rich in counsell.

6 ¶ And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah; when he fought with Hazael king of Aram. Now Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Joram: for when he was come, he went forth with Jehoram against Jehu the son of Nimshi, * whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Jehu ‡ executed judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he fought Ahaziah: and they caught him where he was hid in Samaria, and brought him to Jehu, and slew him, and buried him, because said they, he is the son of † Jehoshaphat, which fought the Lord with all his heart. So the house of Ahaziah was not able to retain the kingdom.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her son was dead, she arose and † destroyed all the kings seed of the house of Judah.

11 But Jehoshabeath the daughter of the King, took Joash the son of Ahaziah, and stole him from among the Kings sons that should be slaine, and put him and his nurse in the bed chamber: so Jehoshabeath the daughter of King Jehoram the wife of Jehojada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the house of God six years, whiles Athaliah reigned over the † land.

CHAP. XXIII.

1 Joash the son of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Jehojada appointeth ministers in the Temple.

And * a in the seventh yeare Jehojada waxed bold, and tooke the captaines of hundreths, to wit, Azariah the son of Jehoram, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maasiah the son of Adajah, and Elishaphat the son of Zichri in covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chiefe fathers † of Israel: and they came to Jerusalem.

3 And all the congregation made a covenant with the King in the house of God and he said unto them, Behold, the kings son must reign, * as the Lord hath said of the sons of David.

4 This is it that ye shall do, The third

part of you that come on the Sabbath, of the Priests, and the Levites, shall be porters of the doors.

5 And another third part toward the kings house, and another third part at the * gate of the † foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests and the Levites that minister, they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the king round about, and every man with his weapon in his hand, and he that entreth † into the house, shall be slain, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Levites and all Judah did according to all things that Jehojada the Priest had commanded, and took every man his men that came on the Sabbath, with them that † went out on the Sabbath: for Jehojada the Priest did not discharge the courses.

9 And Jehojada the Priest delivered to the Captains of hundreds, spears, and shields, and bucklers, which had bin kings Davids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, and by the † house round about the king.

11 Then they brought out the kings son, and put upon him the crown, and gave him the † testimony, and made him King. And Jehojada and his sons anointed him, and said, God save the King.

12 ¶ But when Athaliah heard the noyse of the people running and praising the king, she came to the people into the house of the Lord.

13 And when she † looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the king, & all the people of the land rejoiced, and blew the trumpets, and the singers were with instruments of musick, and they that could sing praise: then Athaliah rent her clothes, and said, † Treason, treason.

14 Then Jehojada the Priest brought out the captaines of hundreds that were governors of the host, and said unto them, Have her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entring of the horse-gate by the kings house, they slew her there.

16 ¶ And Jehojada made a † covenant

L1

be-

f Hereby wee see how nothing can come to any, but by Gods providence, and as hee hath appointed, and therefore he can do all meanes to serve his will.
* 2 King. 9. 7.
† Or, to be reigned.

g This was the full plight of God, because he joined himself with Gods enemies: yet God to declare the worthinesse of Jehoshaphat: his grand father, moved them to give him the honour of buriall.
* 2 King. 11. 1.
h To the intent that there should be none to make title to the crown, and so the might might the government.

i Meaning, in the chamber, where the Priests and Levites slept, which kept their courses weekly in the Temple.
k Towit, of Judah.

* 2 King. 11. 4.
a Of the reign of Athaliah, or after the death of Ahab.

b Meaning, of Judah and Benjamin: read why they are called Israel, Chap. 15. 17.

* 2 Sam. 7. 12.
16. 1 King. 2. 4.
Chap. 21. 7.

* 2 King. 11. 6.
c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keep their turn.

f Meaning, the most holy place where the Ark stood.

g That is, the booke of the Law, or as some read, they put upon him his royall apparell.

† Or, saw the king standing.

h Declaring her vile impudency, which having unjustly, and by murder usurped the crown, would still have defeated the true possessor, and therefore called true obedience treason.

i To joyne with her party, and to maintain her authority.

k That they would onely serve him, and renounce all idolatry.

between him, and all the people, and the King, that they would be the Lords people.

17 And all the people went to the house of Baal, and ^l destroyed it, and brake his altars, and his images, and slew ^m Mattan the priest of Baal before the altars.

18 And Jehojada appointed officers for the house of the Lord, under the [‡] hands of the Priests and Levites, whom David had distributed for the house of the Lord, to offer burnt offerings unto the Lord, ^{*} as it is written in the Law of Moses, with rejoycing and singing, by the appointment of David.

19 And he set potters by the gates of the house of the Lord, that none that was unclean in any thing, should enter in.

20 And he took the Captains of hundreds, and the noble men, and the governors of the people, and all the people of the land, and he caused the King to come down out of the house of the Lord, and they went thorow ⁿ the high gate of the kings house, and set the King upon the throne of the kingdom.

21 Then all the people of the land rejoyced, and the city was quiet, ^o after that they had slain Athaliah with the sword.

CHAP. XXIV.

⁴ *Joash repaireth the house of the Lord. 17 After the death of Jehojada, he falleth to idolatry. 21 He stoneth to death Zechariah the Prophet. 25 Joash is killed of his own servants, 27 After him reigneth Amaziah.*

Joash ^{*} was seven year old, when he began to reign, and he reigned fourty year in Jerusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Joash did uprightly in the sight of the Lord, all the dayes of ^{*} Jehojada the Priest.

3 And Jehojada [‡] took him two wives, and he begat sons and daughters.

4 ¶ And afterward it came into Joash mind, to renew the house of the Lord.

5 And he assembled the Priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all ^b Israel money to repaire the house of your God, from year to year, and haste the thing: but the Levites hastned not.

6 Therefore the king called Jehojada the ^c chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and Jerusalem, ^{*} the taxe of Moses the servant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimony?

7 For ^d wicked Athaliah, and her children brake up the house of God: and all the things that were dedicate for the house of the Lord, did they bestow upon Baalim.

8 Therefore the king commanded, ^{*} and

they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Judah and Jerusalem, to bring unto the Lord ^{*} the taxe of Moses the servant of God, ^e layed upon Israel in the wildernesse.

10 And all the princes, and all the people rejoyced, and brought in, and cast into the chest, untill they had finished.

11 And when it was time, ^{*} they brought the chest unto the kings officer, by the hand of the Levites: and when they saw that there was much silver, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and took it, and caryed it to his place again: thus they did day by day, and gathered silver in abundance.

12 And the King and ^f Jehojada gave it to such as did the labour and work in the house of the Lord, and hired masons and carpenters to repair the house of the Lord: ^g they gave it also to workers of yron and brasse, to repair the house of the Lord.

13 So the workmen wrought, and the work [‡] amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the King and Jehojada, and he made thereof ^h vessels for the house of the Lord, even vessels to minister, both morters and incense cups, and vessels of gold, and of silver: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehojada.

15 ¶ But Jehojada waxed old, and was full of dayes, and dyed. An hundreth and thirty year old ⁱ was he when he dyed.

16 And they buried him in the City of David with the ^j Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Jehojada, came the ^k princes of Judah, and did reverence to the King, and the king hearkned unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them again unto the Lord: and they ^l made protestation among them, but they would not hear.

20 And the Spirit of God came upon Zechariah the son of Jehojada the Priest, which stood ^m above the people, & said unto them, Thus saith God, Why transgresse ye the commandements of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

21 Then

^l According to their Covenant made to the Lord.
^m As the Lord commanded in his Law, both for the person and also the city, Deut. 13. 9. and 15.
[‡] Or, charge.

^{*} Numb. 28. 3.

ⁿ Which was the principall gate, that the King might be seen of all the people.
^o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are ever among such people.

^{*} Ex. 4. 30. 13.

^e Such as were faithful men, whom the King had appointed for that matter.

^f Signifying, that this thing was done by advice and counsell, and not by any one mans affection.

[‡] Ebr. a medicine you as upon the work; meaning, it was repaired.

^g For the wicked Kings his predecessors, and Athaliah had destroyed the vessels of the Temple, or turned them to the use of their idols.

^{*} 2 King. 12. 1.

^a Who was a faithful counsellor, and governed him by the word of God.
[‡] Or, gave him two wives.

^b He meaneth not the ten tribes, but onely the two tribes of Judah and Benjamin.

^c For he was the high Priest.

^{*} Exod. 30. 13.

^d The Scripture doth terme her thus, because she was a cruel murderer, and a blasphemous idolatress.

^{*} 2 King. 12. 9.

^h Signifying, that they could not honour him too much, who had so excellently served in the worke of the Lord, and in the affaires of the Common-wealth.
ⁱ Which were flatterers, and knew now that the King was destitute of him who did watch over him as a father, and therefore brought him to most vile idolatry.

^k They took heaven, and earth and all creatures to witness, that except they returned to the Lord, he would most grievously punish their inidelity and rebellion.
^l Nehe. 9. 26.
^m In a place above the people, so the intent that he might be heard.

21 Then they conspired against him, and stoned him with stones at the ^m Commandements of the King, in the Court of the house of the Lord.

22 Thus Joash the King remembered not the kindness which Jehojada his father had done to him, but slew his son. And when he died, he said, The Lord ^a look upon it, and require it.

23 ¶ And when the year was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the Princes of the people from among the people, and sent all the spoil of them unto the King of Damascus.

24 Though the army of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers: and they ^o gave sentence against Joash.

25 And when they were departed from him, (for they left him in great diseases) his own servants conspired against him for the blood of the ^p children of Jehojada the Priest, and slew him on his bed, and he dyed, & they buried him in the city of David: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the son of Shimrath an Ammonitess, and Jehozabad the son of Shimrath a Moabitess.

27 But ^q his sons, and the sum of the tax gathered by him, and the ^r foundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his son reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He overcometh the Edomites. 14 He falleth to idolatrie. 17 And Joash King of Israel overcometh Amaziah. 27 He is slaine by a conspiracy.

Amaziah was five and twenty yeare old when he began to reigne, & he reigned nine and twenty yeare in ^{*} Jerusalem; and his mothers name was Jehoaddan of Jerusalem.

2 And he did ^a uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the Kingdom was established unto him, he slew his servants, that had slain the King his father.

4 But he slew not their children, but *did* as it is written in the Law, and in the book of Moses, where the Lord commanded; saying, ^{*} The fathers shall not die for the ^b children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ And Amaziah assembled Judah, and made them Captains over thousands, and

Captains over hundredths, according to the houses of their fathers, thoroughout all Judah and Benjamin: and he numbred them from ^c twenty year old and above, and found among them three hundred thousand chosen men, to go forth to the war, and to handle spear and shield.

6 He hired also an hundred thousand valiant men ^d out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O King, let not the army of Israel goe with thee: for the LORD is not ^e with Israel, neither with all the house of Ephraim.

8 If ^f not, go thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, What shall we do then for the hundred talents, which I have given to the host of Israel? Then the man of God answered, The Lord is able to ^g give thee more than this.

10 So Amaziah separated them, to wit, the army that was come to him out of Ephraim, to return to their place: wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of ^h Seir, ten thousand.

12 And *other* ten thousand did the children of Judah take alive, & carried them to the top of a ⁱ rock, & cast them down from the top of the rock, and they all burst to pieces.

13 But the men of the ^k army, which Amaziah sent away, that they should not go with his people to battell, fell upon the cities of Judah from Samaria unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and ^l worshipped them, & burnt incense unto them.

15 Wherefore the Lord was wroth with Amaziah, and sent unto him a Prophet, which said unto him, why hast thou sought the gods of the people, which were not able to ^m deliver their own people out of thine hand?

16 And as he talked with him, ⁿ he said unto him, Have they made thee the Kings Counsellor? cease thou: why should they ^o smite thee? And the Prophet ceased, but said: I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

11 2

17 ¶ Then

m There is no rage so cruel and heathly, as of them whose hearts God hath hardened, and which delight more in superstition and idolatry, then in the true service of God and pure simplicity of his word, n Revenge my death, and require my blood at your hands: for hee speaketh this by prophesie, because hee knew that God would doe it. This Zacharie is also called the son of Barachie. Math. 23. 35. because his progenitors were 140. Barachie, Jehojada, &c.

o That is, reproved and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Jehojadas sons, and a Prophet of the Lord,

q That is, concerning his sons, &c. r That is, the reparation.

c So many as were able men to bear weapons, and go to the war.

d That is, out of the ten tribes, which had separated themselves before, both from God and their true King.

e And therefore to thinke to have helpe of them, whom the Lord favoureth not, is to cast off the helpe of the Lord. f If thou wilt not give credit to my words,

g He sheweth that if we depend only upon God, we shall not need to be troubled with these worldly respects: for he will give at all times that which shall be necessary, if wee obey his word.

h For the Idumeans whom David had brought to subjection, rebelled under Jehoram, Jehoahaphats son. i In the 2 King. 14. 7. this rock is called the City Selah. k That is, the hundred thousand of Israel.

l Thus where he should have given the praise to God, for his benefits & great victory, he fell from God, and did most vilely dishonour him. m He proveth, that whatsoever cannot save himselfe, nor his worshippers, is no god, but an idol. n Meaning, the King.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him: that waueth him: yea, imprisoneth him, and putteth him to death, as Chap. 16. 18. 26. &c. 24. 21.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

* 2 King. 14. 3.

Joash overcommeth Amaziah. II. Chronicles. Vzziah obeyeth the Lord.

17 ¶ Then Amaziah king of Judah took counsell, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, ^p let us see one another in the face.

^p That is, let us trie the matter hand to hand: for he was offended, that the army of the Israelites, whom he had in wages, and dimitted by the counsell of the Prophet, had destroyed certaine of the cities of Judah.
* 2 King. 14. 9.

18 But Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Give thy daughter to my son to wife: and the wilde beast that was in Lebanon went and trode down the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart listeth thee up to brag: abide now at home, ^q why dost thou provoke to *thine* hurt, that thou shouldest fall, and Judah with thee?

^q Thus God oftentimes plagueth by those means wherein men most trust, to teach them to have their recourse onely to him: and to shew his judgements, mooveth their hearts to follow that which shalbe their destruction.

20 But Amaziah would not hear: for it was of God, that he might deliver them into *his* hand, because they had fought the gods of Edom.

21 So Joash the king of Israel went up: and he, and Amaziah king of Judah saw one another in the face at Beth-shehem, which is in Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tents.

23 But Joash the king of Israel took Amaziah king of Judah, the son of Joash, the sonne of Jehoahaz in Beth-shehem, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubites.

24 And he tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

^r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel, fifteen year.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the book of the Kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from the Lord, * they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprises.

16 He waxeth proud, and usurpeth the Priests Office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 29 His buriall, and his successour.

* 2 King. 14. 21.
a Called also Azaziah.

Then * all the people of Judah tooke Vzziah, which was sixteen years

old, and made him King in the stead of his father Amaziah.

2 He built^b Eloth, and restored it to Judah after that the King slept with his fathers.

^b He fortified it & made it strong: this city was also called Elath and Elanon, neere to the red Sea.
* 2 King. 15. 2.

3 * Sixteene year old *was* Vzziah when he began to reign, and he reigned two and fifty year in Jerusalem, and his mothers name *was* Jecoliah of Jerusalem.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of Zechariah (which understood the Visions of God) and when as he^d sought the Lord, God made him to prosper.

^c This was not that Zechariah that was the son of Jehoiada, but some other Prophet of that name. ^d For God never forsaketh any that seeketh unto him, and therefore man is the cause of his own destruction.

6 For he went forth and fought against the Philistims, and brake down the wall of Gath, and the wall of Jabneth, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave^e gifts to Vzziah, and his name spread to the entring in of Egypt: for he did most valiantly.

^e That is, they payed tribute in signe of subjection.

9 Moreover, Vzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the^f turning, and made them strong.

* Neh. 3. 19. & 24
^f Whereas the wall or tower turneth.

10 And he built towers in the wilderness, and digged many^g cisterns: for he had much cattell both in the valleyes & plaines, plowmen, & dressers of vines in the mountains, and in^h Carmel: for he loved husbandrie.

^g Or, pits.
^h That is, in mount Carmel, or as the word signifieth, in the fruitful field, it is also taken for a greene ear of corne, when it is full, as Levit. 2. 14.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number under the hand of Ieiel the Scribe, and Maasejah the ruler, and under the hand of Hananiah, one of the kings captaines.

12 the wholeⁱ number of the chiefe of the families of the valiant men were two thousand and six hundreth.

ⁱ Of the chiefe Officers of the kings house, or of the Captaines and Serjants in warre.

13 And under their hand *was* the armie for warre, three hundred and seven thousand, and five hundred that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them thorow-out all the host, shields, and spears, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very[†] artificiall engines in Jerusalem, to be upon the towers and upon the corners, to shoot arrowes and great stones: and his name spread far abroad, because God did help him marvelously, till he was mighty.

[†] Ebr. engines, by the invention of an inventive man.

16 ¶ But when he was strong, his heart^j was lifted up to his destruction: for he transgressed against the Lord his God, and went into

^j Thus prosperity causeth men to trust in themselves, and by forgetting him, which is the sinne, though thereof, procure their own perdition.

into the Temple of the Lord to burne incense upon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourscore Priests of the Lord, valiant men.

18 And they withstood Uziah the king, and said unto him, * It pertaineth not to thee, Uziah, to burne incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt have none honour of the Lord God.

19 Then Uziah was wroth, and had incense in his hand to burn it: and while he was wroth with the Priests, the leprosie rose up in his forehead before the priests in the house of the Lord beside the incense altar.

20 And when Azariah the chief Priest withall the Priests looked upon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was even compelled to go out, because the Lord had smitten him.

21 * And Uziah the king was a leper unto the day of his death, and dwelt as a leper in an¹ house apart, because he was cut off from the house of the Lord: and Jotham his son ruled over the Kings house, and judged the people of the land.

22 Concerning the rest of the acts of Uziah, first and last, did Isaiah the prophet the son of Amoz write.

23 So Uziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, He ^mis a leper. And Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigneth, and overcommeth the Ammonites. 2 His reign and death. 3 Ahaz his son reigneth in his stead.

Jotham * was five and twenty yeares old when he began to reign, and reigned sixteen yeares in Jerusalem, and his mothers name was Jerushah the daughter of Zadok.

2 And he did uprightly in the sight of the Lord, according to all that his father Uziah did, save that he entred not into the Temple of the Lord, and the people did yet^b corrupt their ways.

3 He built the high^c gate of the house of the Lord, and he built very much on the wall of the Castle.

4 Moreover he built cities in the mountains of Judah, and in the forrests he built places and towers.

5 And he fought with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand † measures of wheat,

and ten thousand of barley: this did the children of Ammon give him ‡ both in the second year and the third.

6 So Jotham became mighty^d because he directed his way before the Lord his God.

7 Concerning the rest of the acts of Jotham, and all his wars and his wayes, loe, they are written in the book of the Kings of Israel, and Judah.

8 He was five and twenty yeares old, when he began to reign, and reigned sixteen yeares in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the City of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is given into the hands of the Syrians, and the king of Israel. 2 The Prophet reproveth the Israelites cruelty. 3 Judah is molested with enemies. 4 Ahaz increaseth his idolatry. 5 His death and successour.

Ahaz * was twenty year old, when he began to reigne, and reigned sixteen yeares in Jerusalem, and did not uprightly in the sight of the Lord, like David his † father:

2 But * he walked in the wayes of the kings of Israel, and made even molten images for^b Baalim.

3 Moreover he burnt incense in the valley of Ben-hinnom, and ‡ burnt his sons with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they smote him, and took of his † many prisoners, and brought them to Damascus: and he was also delivered into the hand of the king of Israel, which smote him with a great slaughter.

6 For^c Pekah the son of Remaliah slew in Judah six score thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‡ mighty man of Ephraim slew Maasejah the kings son, and Azrikam the governour of the house, and Elkanah the second after the king.

8 And the children of Israel took prisoners of their brethren, ^dtwo hundreth thousand of women, sons and daughters, and caried away much spoil of them, & brought the spoil to Samaria.

9 ¶ But there was a prophet of the Lords, (whose name was Oded) and he went out before the host that came to Samaria, and said unto them, Behold, * because the Lord God of your fathers is wroth with Judah,

‡ Or, yearly.

^d He sheweth that all prosperie cometh of God, who never faileth, when we put our trust in him.

* 2 Kings 15. 2.

† Or, predecessour.

a Hee was an idolater like them.

b As the idolaters have certain chiefe idols, who are as patrons: (as were these Baalim) so have they others which are inferior and doe represent the greater idols.

† Or, made them passe thorough the fire, as Chap. 33. 6. Levit. 18. 21.

† Ebd. a great captivity.

c Who was King of Israel.
† Ebd. some of strength.

‡ Or, tyrant.

^d Thus by the just judgement of God Israel destroyed Judah.

e For they thought they had overcome them by their own valiantnesse, and did not consider that God had delivered them into their hands, because Judah had offended him.

* Num. 18. 7.

k Though his zeal seemed to be good, and also his intention, yet because they were not governed by the word of God, he did wickedly, and was therefore both justly resisted and also punished.

* 2 Kings 15. 5.

l According to the commandment of the Lord, Levit. 13. 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessours.

* 2 Kings 15. 33.

a To wit, to offer incense against the word of God: which thing is spoken in the commendation of Jotham.

b They were not clean purged from idolatry.

c Which was six score cubits high, and was for the height called Ophel: it was at the east gate, and mention is made of it. Chap. 3. 5.

† Ebd. Carion.

dah, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up to heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem, as servants and handmaids unto you: but are not you such, that^e sins are with you before the Lord your God?

11 Now therefore hear me, and deliver the captives againe, which ye have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certain of the chief of the children of Ephraim, Azariah the son of Jehohanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shalum, and Amasa the son of Hadlay, stood up against them that came from the war,

13 And said unto them, Bring not in the captives hither: for this shall be^a a sin upon us against the Lord: ye intend to adde more to our sins and to our trespasses: though our trespass be great, and the fierce wrath of God is against Israel.

14 So the army left the captives and the spoil, before the Princes and all the Congregation.

15 And the men that wereⁱ named by name, rose up and took the prisoners, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them meat, and gave them drink, and^k anointed them, and caryed all that were feeble of them upon asses, and brought them to Jericho the City of Palm trees to their brethren: so they returned to Samaria.

16 ¶ At that time did King Ahaz send unto the^m kings of Ashur, to help him.

17 (For the Edomites came moreover, and slew of Judah: and caryed away captives.

18 The Philistims also invaded the cities in the low countrey, and toward the South of Judah, and took Bethhemesh, and Ajalon, and Gederot, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Judah, because of Ahaz King of Israel: for he had brought vengeance upon Judah, and had grievously transgressed against the Lord.)

20 And Tilgath Pilnezer King of Ashur came unto him, who troubled him, and did not strengthen him.

21 For Ahaz[†] took a portion^{*} out of the house of the Lord, and out of the kings house, and of the Princes, and gave unto the King of Ashur: yet he helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is king Ahaz.)

23 For he sacrificed unto the gods of Damascus, which^o plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice unto them, and they will^p helpe me: yet they were his ruine, and of all^q Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem.

25 And in every city of Judah he made high places, to burne incense unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his wayes first and last, behold, they are written in the book of the Kings of Judah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the City[‡] of Jerusalem, but brought him not unto the[§] sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

3 5 Hezekiah repaireth the Temple, and advertiseth the Levites of the corruption of religion. 12 The Levites prepare the Temple. 20 The King and Princes sacrifice in the Temple. 25 The Levites sing praises, 31 The oblation of the people.

Hezekiah^{*} began to reigne, when he was five and twenty yeare old, and reigned nine and twenty yeares in Jerusalem: and his mothers name was[‡] Abijah the daughter of Zechariah.

2 And he did uprightly in the sight of the Lord, according to all that David his father had done.

3 He opened the^a doors of the house of the Lord in the first year, and in the^b first month of his reign, and repaired them.

4 And he brought in the Priests and the Levites, and gathered them into the East street,

5 And said unto them, Hear me, ye Levites: sanctifie now your selves, and sanctifie the house of the Lord God of your fathers, and cary forth^c the filthinesse out of the Sanctuary.

6 For our fathers have trespassed, and done evill in the eyes of the Lord our God, and have forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They have also shut the doors of the porch, and quenched the lamps, and have neither burnt incense, nor offered burnt offerings in the Sanctuary unto the God of Israel.

8^d Wherefore the wrath of the Lord hath been on Judah and Jerusalem: and he hath made them a[‡] scattering, a desolation, and an hissing, as ye see with your eyes.

^o As hee falsely supposed.

^p Thus the wicked measure Gods favour by prosperity and adversity: for if idolaters prosper, they make their idol gods, not considering that God punished them oftentimes whom he loveth, and giveth his enemies good successe for a time whom afterward he will destroy.

^q Or, Judah and Benjamin.

^r Or, in Jerusalem. They buried him not in the City of David, where were the sepulchres of the kings.

^{*} 2 King. 18. 10.

[‡] Or, Abi.

^a Which Ahaz had shut up, Chap. 28. 24.

^b This is a notable example for all Princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and served aright.

^c Meaning, all the idols, altars, groves, and whatsoever was occupied in their service, and where-with the Temple was polluted.

^d Hee sheweth that the contempt of religion is the cause of all Gods plagues. [‡] Or, a reeking of the head and nose.

9 For

May not God as well punish you for your sins, as he hath done these men for theirs, seeing yours are greater?

^g Which tribe was now greatest, and had most authority.

^h God will not suffer this sin which we commit against him, to be unpunished.

ⁱ Whose names were rehearsed before, verse 12.

^k Either for their wounds or weariness.

^l To them of the tribe of Judah.

^m To Tilgath Pilnezer, and those kings that were under his dominion, 2 King. 16. 7.

ⁿ He meaneth Judah, because Ahaz forsooke the Lord, and sought helpe of the infidels. Reade of Israel taken for Judah. Chap. 15. 17.

[†] Ebr. divided. ^{*} 2 King. 16. 8.

9 For lo, our fathers are fallen by the sword, and our sons, and our daughters, and our wives *are* in captivity for the same cause.

10 Now † I purpose to make a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us.

11 Now my sons, be not deceived: for the Lord hath * chosen you to stand before him, to serve him, and to be his ministers, and to burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the son of Abdi, and Azariah the sonne of Jehalelel: and of the Gershonites, Joah the son of Zimmah, and Eden the sonne of Joah.

13 And of the sons of Elizaphan, Shimri, and Jehiel: and of the sons of Asaph, Zechariah, and Mattaniah:

14 And of the sons of Heman, Jehiel, and Shimei: and of the sons of Jeduthun, Shemajah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, and ‡ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to † cleanse it, and brought out all the uncleanness that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites took it, to carry it out unto the brook Kidron.

17 They began the first day of the 8 first month to sanctify it, and the eight day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days, and in the sixteenth day of the first month, they made an end.

18 ¶ Then they went in to Hezekiah the king, & said, We have cleansed all the house of the Lord, and the altar of burnt-offring, with all the vessels thereof, and the ‡ shewbread table, with all the vessels thereof:

19 And all the vessels which king Ahaz had cast aside when he reigned, and transgressed, have we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king^h rose early, and gathered the Princes of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs; and seven Hee-goats, for a * sin-offring for the kingdom, and for the Sanctuary, and for Judah. And he commanded the Priests the sonnes of Aaron, to offer *them* on the altar of the Lord.

22 So they slew the bullocks, and the Priests received the blood, and † sprinkled it upon the altar: they slew also the rams and sprinkled the blood upon the altar, and they slew the lambs, and they sprinkled the blood upon the altar.

23 Then they brought the Hee-goats for the sin-offring before the king and the congregation, † and they laid their hands upon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt-offring and the sin-offring.

45 He appointed also the Levites in the house of the Lord with cymbals, with viols, and with harps, * according to the commandment of David, and Gad the kings Seer, and Nathan the Prophet: for the † commandment was by the hand of the Lord, & by the hand of his Prophets.

26 And the Levites stood with the instruments of David, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offring upon the altar: and when the burnt-offring began, the song of the † Lord began with the trumpets, and the instrumentsⁿ of David king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this *continued* untill the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king, and the Princes commanded the Levites to praise the Lord with the ° words of David, and of Asaph the Seer: so they praised with joy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and said, Now ye have † consecrated your selves to the Lord: come neer, and bring the sacrifices and offerings of praise into the house of the Lord. And the congregation brought sacrifices, and offerings of praises, and every man that was willing in heart, offered burnt-offerings:

32 And the number of the burnt-offerings, which the congregation brought, was seventy bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the Lord.

33 And for † sanctification six hundred bullocks, and three thousand sheep.

34 But the Priests were too few, and were not able to slay all the burnt-offerings: therefore their brethren the Levites did help them, till they had ended the work, and

L1 4 untill

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8.

k That is, the king and the elders, as Levit. 4. 14 for they that offered a sin-offering must lay their hands upon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified. Exod. 29. 10.

* 1 Chron. 16. 4.

l This thing was not appointed of man, but it was the commandment of God.

m The Psalm which David had appointed to be sung for thanksgiving. n Which David had appointed to praise the Lord with.

o With that Psalm whereof mention is made, 1 Chron. 16. 8.

† Ebr. filled your hands.

p That is, for the holy offerings.

† Ebr. it is in mine heart.

e He proveth by the judgements of God upon those that have contemned his word, that there is no way to avoid his plagues, but by conforming themselves to his will. * Num. 18. 6.

‡ Or, concerning the things of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

‡ Or, table where the bread was set in order.

h By this manner of speech the Ebreus mean a certain diligence and speed to do a thing and when there is no delay.

* Levit. 4. 14.

^a Meaning, were more zealous to set forward the religion.

^{*} Levit. 3, 2, 3.

^y He sheweth that Religion cannot proceed, except God touch the heart of the people

untill *other* priests were sanctified: for the Levites were ^a more upright in heart to sanctifie themselves, then the priests.

35 And also the burnt-offrings were many, with the ^{*} fat of the peace-offrings and the drink-offrings for the burnt-offering: so the service of the house of the Lord was set in order.

36 Then Hezekiah rejoyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX

1. 1; The keeping of the Passeeover by the kings commandment. 6 He exhorteth Israel to turn to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites blasse the people.

^a Meaning, all Israel, whom Tiglath Pileeser had not taken away into the captivity. 2 King. 15, 29.

AND Hezekiah sent to all Israel and Judah, and also wrote letters to ^a Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passeeover unto the Lord God of Israel.

2 And the king and his princes and all the congregation had taken counsell in Jerusalem to keep the Passeeover in the ^b second moneth.

^b Though they ought to have done it in the first moneth, as Exod. 12, 18. Num. 9, 3. yet if any were not cleane, or else had a long journey, they might deferre it unto the second moneth, as Numb. 9, 10, 11.

3 For they could not keep it at this time because there were not Priests enough sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the king, and all the congregation.

^c From one end of the land to the other. North and South.

5 And they decreed to make Proclamation throughout all Israel from ^c Beer-sheba even to Dan, that they should come to keep the Passeeover unto the Lord God of Israel at Jerusalem: for they had not done it of a great time, ^d as it was written.

^d In such sort and perfection, as God had appointed.

6 ¶ So the posts went with letters by the commission of the king, and his princes, thorowout all Israel and Judah, and with the commandment of the king, saying, Ye children of Israel, turn againe unto the Lord God of Abraham, Izhak, and Israel, and ^e he will return to the remnant that are escaped of you, out of the hands of the kings of Ashur.

^e Hee will have compassion on them, and preserve them.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

^f Submit your selves to the Lord, and rebell no more.

8 Be not ye now stiffnecked like your fathers, ^f but give the hand to the Lord, and come unto his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenesse of his wrath shall turn away from you.

^g God will not only preserve you, but through your repentance restore your brethren, which for their sins hee gave into the hands of the enemies.

9 For if ye return unto the Lord, your brethren and your children shall find mercy before them that led them captives, and they shall return unto this land: for the Lord your God is gracious and mercifull, and will not turn away his face from you, if ye convert unto him.

10 ¶ So the posts went from city to city thorow the land of Ephraim and Manasseh, even unto Zebulun: but they ^h laughed them to scorn, and mocked them.

^h Though the wicked mocke at the servants of God by whom he calleth them to repentance, as Gen. 19, 14. yet the wo d ceaseth not to fructifie in the hearts of Gods elect.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that he gave them ⁱ one heart to do the commandment of the king, and of the rulers, according to the word of the Lord.

ⁱ He sheweth the cause why some obey, & some mock at Gods calling, to wit, because his Spirit is with the one for, & moveth their heart, and the other are left to themselves,

13 And there assembled to Jerusalem much people, to keepe the feast of the unleavened bread in the second month, a very great assembly.

14 ¶ And they arose, and took away the ^k altars that were in Jerusalem: and all those for incense took they away, and cast them into the brook Kidron.

^k Which declareth that wee must put away those things wherewith God is offended, before we can serve him aright.

15 Afterward they slew the passeeover the fourteenth day of the second moneth: and the Priests and Levites were ^l ashamed, and sanctified themselves, and brought the burnt-offrings into the house of the Lord.

^l Seeing their own negligence (who should have beene most prompt) and the readinesse of the people, Chap. 29, 36.

16 And they stood in their place after their manner, according to the law of Moses the man of God: and the Priests sprinkled the ^m bloud, received of the hands of the Levites.

^m To wit, of the Lamb of the Passeeover.

17 Because there were many in the congregation that were not sanctified, therefore the Levites had the charge of the killing of the Passeeover for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, ⁿ even a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselves, yet did eat the Passeeover, but not as it was written: wherefore Hezekiah prayed for them, saying, The ⁿ good Lord be mercifull toward him.

ⁿ Hee knew, that faith and sincerity of heart was more agreeable to God, then the observation of these ceremonies, and therefore he prayed unto God to pardon this fault unto the people, which did not offend of malice, but of ignorance.

19 That prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not ^o cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and ^o healed the people.

^o That is, did accept them as purified.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven dayes with great joy: and the Levites, and the Priests praised the Lord, day by day, singing with loud instruments unto the Lord.

22 And Hezekiah ^p spake comfortably unto all the Levites that had good knowledge to sing unto the Lord: and they did eat in that feast seven dayes, and offered peace-offrings, and praised the Lord God of their fathers.

^p Ebr. spoke with heart.

23 And the whole assembly took counsell to keep it other seven dayes. So they kept it seven dayes with joy.

24 For Hezekiah King of Judah had given

^p This great liberality declareth how kings, princes, and all they to whom God hath given wherewith ought to be most ready to bestow it in setting forth of Gods glory.

given to the congregation a ^p thousand bullocks, and seven thousand sheep. And the princes had given to the Congregation a thousand bullocks, and ten thousand sheep: and many Priests were sanctified.

25 And all the congregation of Judah rejoiced with the Priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah.

26 So there was great joy in Jerusalem: for since the time of Solomon the sonne of David King of Israel, there *was* not the like thing in Jerusalem.

^q According to that which is written Num. 6. 23. when they should dismiss the people

27 Then the Priests and the Levites arose, and ^q blessed the people, and their voice was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

¹ The people destroy idolatry. ² Hezekiah appointeth Priests and Levites. ⁴ and provideth for their living. ¹³ He ordaineth overseers to distribute to every one his portion.

^a According to the commandment of the Lord, Deut. 25. 10th. 7. 1.

AND when all these things were finished, all Israel that were found in the cities of Judah, went out and ^a brake the images, and cut down the groves, and brake down the high places, and the altars thoroughout all Judah and Benjamin, in Ephraim also and Manasseh, untill they had made an end: afterward all ^b the children of Israel returned every man to his possession, into their own cities.

^b That is, all they which came to the Passover.

2 And Hezekiah appointed the courses of the Priests and Levites by their turnes, every man according to his office, *both* priests and Levites, for the burnt-offerings, and peace-offerings, to minister, and to give thanks, and to praise in the gates of the ^c tents of the Lord.

^c That is, in the temple where they assembled as in a tent.

3 (And the kings portion *was* of his own substance for the burnt-offrings, *even* for the burnt-offrings of the morning, and of the evenings, and the burnt-offrings for the Sabbaths, and for the new moons, and for the solemn feasts, ^{*} as it is written in the law of the Lord.)

^{*} Num. 28. 3. 9.

4 He commanded also the people that dwelt in Jerusalem, to give a ^d part to the Priests and Levites, that they might be ^e encouraged in the law of the Lord.

^d The tythes and first fruits for the maintenance of the Priests and Levites.

5 ¶ And when the commandment was ^f spread, the children of Israel brought abundance of first fruits, of corn, wine, and oyl, and hony, and of all the increase of the field, and the tythes of all things brought they abundantly.

^e That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tythes of bullocks and sheep, and the holy tythes ^g which were consecrate unto the Lord their God, and laid them on ^h many heaps.

^f Which they had dedicated to the Lord by a vow.

7 In the third moneth they began to lay

the foundation of the heapes, and finished them in the seventh month.

8 ¶ And when Hezekiah and the Princes came, and saw the heaps, they ^h blessed the Lord and his people Israel.

^h They praised the Lord, and prayed for all prosperity to his people.

9 And Hezekiah questioned with the Priests and the Levites, concerning the heapes.

10 And Azariah the chief Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we have ⁱ eaten and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

ⁱ He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tythes, & the dedicate things faithfully: and over them *was* Cononiah the Levite, the chief, and Shimei his brother the second.

13 And Jehiel, and Azariah, and Nahath, and Afahel, and Jerimoth, and Uzabab, and Eliel, and Ismachiah, and Mahan, and Benajah, *were* overseers [†] by the appointment of Cononiah and Shimei his brother, *and* by the commandment of Hezekiah the king, and of Azariah the chiefe of the house of God.

[†] Ebr. by the hands.

14 And Kore the son of Imnah the Levite, porter toward the East, *was* over the things that were willingly offred unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Jeshua, and Shemajah, Amariah, & Shecaniah, in the cities of the Priests, to distribute with fidelity to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation being males ^k from three year old and above, *even* to all that entred into the house of the Lord to their office in their charge, according to their courses.

^k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twenty year old and above, according to their charge in their courses:

18 And to the generation of all their children, their wives, and their sons, and their daughters throughout all the congregation: for by their ^l fidelity are they partakers of the holy things.

^l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved because the Levites were faithful in their office, and so depended on them.

19 Also, the sons of Aaron, the Priests: *which were* in the fields and suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God.

Ll 5

21 And

21 And in all the works that he began for the service of the house of God, both in the law and in the commandments, to seek his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib invadeth Judah. 2. Hezekiah prepareth for the war. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the king is slain. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

* 2 Kings 18. 13. Isa. 30. 1.

† Ebr. break them up.

† Ebr. face.

After these things faithfully described, * Saneherib king of Ashur came and entred into Judah, and besieged the strong cities, and thought to † win them for himself.

2 When Hezekiah saw that Saneherib was come, and that his † purpose was to fight against Jerusalem,

3 Then he took counsell with his Princes and his Nobles, to stop the water of the fountains without the City: and they did help him.

4 So many of the people assembled themselves, and stopt all the fountains, and the river that ran through the mids of the country, saying, Why should the kings of Ashur come, and find much water?

† Ebr. he was strengthened.

a He made a double wall.

b Read 2 Sam. 5. 9.

c Some read

† words or daggers.

† Ebr. he spake to their hearts.

* 2 King. 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did ever put his trust in God, and yet made himselfe strong, and used lawfull means, lest he should seem to tempt God.

* 2 King. 18. 17.

f While he besieged Lachish.

5 And † he took courage, and built all the broken wall, and made up the towers, and another wall without, and repaired a Millo in the^b city of David, and made many^c darts and shields.

6 And he set Captains of war over the people, and assembled them to him in the broad place of the gate of the city, & † spake comfortably unto them, saying,

7 Be strong and couragious: fear not, neither be afraid for the king of Ashur, neither for all the multitude that is with him: * for there be more with us, then ^u with him.

8 With him ^u is an^d arm of flesh, but with us ^u is the^e Lord our God for to help us, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Judah.

9 * After this, did Saneherib king of Ashur send his servants to Jerusalem (while he was^f against Lachish, and all his dominion with him) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Saneherib the king of Ashur, Wherein do ye trust, that ye will remain in Jerusalem, during the siege?

g Thus the wicked put no difference between true religion and false, God and idols: for Hezekiah onely destroyed idolatry, & placed true religion, thus the Papists slander ^g servants of God: for when they destroy idolatry, they say that they abolish Religion.

11 Doth not Hezekiah entice you to give over your selves unto death, by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Ashur?

12 Hath not the same Hezekiah taken away his high places and his altars, and

commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other countries? were the gods of the nations of other lands able to deliver their land out of mine hand?

14 Who is he of all the^h gods of those nations (that my fathers have destroyed) that could deliver his people out of my hand? that your God should be able to deliver you out of mine hand?

h This is his blasphemy, that he will compare the living God to vile idols.

15 Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither believe ye him: for none of all the gods of any nation or kingdom was able to deliver his people out ofⁱ mine hand, and out of the hand of my fathers: how much lesse shall your gods deliver you out of mine hand?

i When man hath prosperity, he swelleth in pride, and thinketh himselfe able to resist and overcome even God himself.

16 And his servants spake yet more against the Lord God, and against his^k servant Hezekiah.

k Herein wee see that when the wicked speake evill of the servants of God, they care not to blaspheme God himself: for if they feared God, they would love his servants.

17 He wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other Countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they^l cryed with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to fear them and to astonish them, that they might take the City.

l Their words are written, 2 Kings 18. 19.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, even the^m workes of mans hands.

m Which were invented, made, and authorized by man.

20 But Hezekiah the king, and the prophet Isaiah the son of Amozⁿ prayed against this, and cryed to heaven.

n This sheweth what is the best refuge in all troubles and dangers.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and^o captains of the host of the king of Ashur: so he returned † with shame to his own land. And when he was come into the house of his god, they that came forth of his^p own bowels, slew him there with the sword.

o To the number of an hundred, foure score and five thousand, 2 Kings 19. 35. 36. † Ebr. with shame of face.

p Meaning, Adramelech and Sennacherib his sons.

22 So the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Saneherib king of Ashur, and from the hand of all other, and † maintained them on every side.

† Or, governed.

23 And many brought offerings unto the Lord to Jerusalem, and presents to Hezekiah king of Judah, so that he was^q magnified in the sight of all Nations from thenceforth.

q Thus after trouble, God sendeth comfort to a chiefe that patiently wait on him, and constantly put their trust in his mercies.

24 * In those dayes Hezekiah was sick unto the death, & prayed unto the Lord, who spake

* 2 Kings 20. 1. Isa. 38. 1.

spake unto him, and gave him ^a sign.

25 But Hezekiah did not render according to the reward bestowed upon him: for his heart ^f was lift up, and wrath came upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself (after that his heart was lifted up) he and the inhabitants of Jerusalem, and the wrath of the Lord came not upon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of silver, and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store-houses for the increase of wheat, and wine and oyl, and stals for all beasts, and ^g rows for the ^h stables.

29 And he made him cities, and had possession of sheep, and oxen in abundance: for God had given him substance exceeding much.

30 This same Hezekiah also stopped the upper water springs of ⁱ Gihon, and led them straight underneath toward the City of David Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the Princes of Babel, which sent unto him to enquire of the wonder that was done in the land, God left him to ^j try him, and to know all that was in his heart.

32 Concerning the rest of the acts of Hezekiah, and his goodnesse, behold, they are written in the vision of Iſaiah the Prophet, the son of Amoz, in the book of the Kings of Judah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest Sepulchre of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Judah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He aboliseth idolatry. 16 and setteth up true religion. 20 He dieth, and Amon his son succeedeth. 24 Whom his own servants slay.

Manasseh was twelve year old, ^k when he began to reign, and he reigned five and fifty year in Jerusalem:

2 And he did evill in the sight of the Lord, like the abominations of the heathen, ^l whom the Lord had cast out before the children of Israel.

3 For he went back and built the high places, ^m which Hezekiah his father had broken down: ⁿ and he set up altars for Baalim, and made groves, and worshipped all the host of the heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, ^o In Jerusalem shall be my name for ever.

5 And he built altars for all the host of the heaven in the two courts of the house of the Lord.

6 ^p And he caused his sons to passe through the fire in the valley of Ben-hinnom: he gave himself to witchcraft, and to charming, and to sorcery, and he used them that had familiar spirits, and soothsayers: he did very much evill in the sight of the Lord to anger him.

7 He put also the carved image, which he had made, in the house of God: whereof God had said to David and to Salomon his son, ^q In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my Name for ever.

8 Neither will ^r I make the foot of Israel to remove any more out of the land which I have appointed for your fathers, so that they take heed, and do all that I have commanded them, according to the Law and statutes and judgements by the ^s hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to erre, and to do worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake ^t to Manasseh & to his people, but they would not regard.

11 Wherefore the Lord brought upon them the captains of the host of the king of Ashur, which took Manasseh and put him in fetters, and bound him in chains, and caryed him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and God was ^u entreated of him, and heard his prayer, and brought him again to Jerusalem into his Kingdom: then Manasseh knew that the Lord was God.

14 Now after this he built a wall without the city of David, on the West side of ^v Gihon in the valley, even at the entry of the filth-gate, and compassed about ^w Ophel, and raised it very high, and put captains of war in all the strong cities of Judah.

15 And he took away the strange gods, and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 Also he prepared the ^x altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, but unto the ^y Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his ^z prayer unto his God, and

^a To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteen years. ^b He was lifted up with the pride of his victory and victories: & shewed them for an occasion to the ambassadors of Babylon.

^c Or, ranges, and partitions. ^d Or, racks.

^e Which also was called Siloe, whereof mention is made, Iſa. 8. 6. Iohn. 9. 7.

^f Here we see the cause, why the faithfull are tempted, which is to try whether they have faith or no, and that they may feeble the presence of God, who suffereth them not to be overcome by temptations, but in their weakness minister strength.

^g Reade 2 Kings 16. 3.

^h 1 Kings 8. 29. and 9. 3. 2 Kings 21. 7. and 23. 27.

ⁱ 2 Sam. 7. 10.

^j By the charge given to Moses.

^k Meaning, by his Prophets, but their hearts were not touched to believe and repent, without the which the preaching of the word taken no place.

^l Thus affliction giveth understanding: for he that hated God in his prosperity, now in his misery he seeketh unto him.

^m Reade chap. 33. 30.

ⁿ Reade Chap. 27. 3.

^o Which Salomon had caused to be made.

^p Thus by ignorance they were deceived, thinking it nothing to keepe the altar, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed. ^q Which albeit that it is not contained in the Hebrew, yet because it is here mentioned, and is written in the Greeke, we have placed it in the end of this book.

¹ 2 Kings 21. 1.

² Deut. 18. 9.

³ 2 Kings 18. 4. ⁴ 1st. 32. 34. ⁵ 2 Kings 17. 10.

⁶ 2 Kings 21. 4.

and the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

19 And his prayer, and how God was entreated of him: and all his sin, and his trespass, and the places wherein he built high places, and set groves and images (before he was humbled) behold, they are written in the book of the \dagger Seers.

20 So Manasseh slept with his fathers, and they buried him in his own \dagger house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty year old when he began to reign, and reigned two year in Jerusalem.

22 But he did evill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and served them.

23 And he humbled not himself before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

24 And his servants \ast conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Josiah his son King in his stead.

C H A P. XXXIV.

1 *Iosiah destroyeth the Idols, 8 And restoreth the Temple. 14 The book of the law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.*

Iosiah \ast was eight year old when he began to reign, and he reigned in Jerusalem one and thirty year.

2 And he did uprightly in the sight of the Lord, and walked in the wayes of \dagger David his father, and bowed neither to the right hand nor to the left.

3 And in the eight year of his reigne (when he was yet a \dagger child) he began to seek after the God of David his father: and in the twelfth year he began to purge Judah, and Jerusalem from the high places, and the groves, and the carved images, and molten images.

4 And they brake down \dagger in his sight the altars of Baalim, and he caused to cut down the images that were on high upon them: he brake also the groves, and the carved images, and the molten images, and stampd them to powder, and strowed it upon the graves of them that had sacrificed unto them.

5 Also he burnt the \dagger bones of the priests upon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, & Simeon, even unto Naphtali, with their maules they brake all round about.

7 And when he had \dagger destroyed the altars and the groves, and had broken and stamped to powder the images, and had cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ \ast Then in the eighteene year of his reign, when he had purged the land and the Temple, he sent Shaphan the son of Azaliah, and Maasejah the governour of the citie, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they delivered the money that was brought into the house of God, which the Levites that kept the door, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and \dagger of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should do the work, and had the oversight in the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house.

11 Even to the workmen and to the builders gave they it, to buy hewed stone, and timber for couples, and for beams of the \dagger houses, which the kings of Judah had destroyed.

12 And the men did the work \dagger faithfully, and the overseers of them were Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites, to set it forward: and of the Levites all that could skill of instruments of musick.

13 And they were over the bearers of burdens, and them that set forward all the workmen in every work: and of the Levites were Scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the \dagger book of the law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the Chancellor, I have found the book of the Law in the house of the Lord: and Hilkiah gave the book to Shaphan.

16 And Shaphan carried the book to \dagger the king, and brought the king word again, saying, All that is committed to the hand of thy servants, that do they.

17 For they have gathered the mony that was found in the house of the Lord, & have delivered it into the hands of the overseers, and to the hands of the workmen.

18 Also Shaphan the Chancellor declared to the king, saying, Hilkiah the Priest hath given me a book, and Shaphan read it before the king.

19 And

\dagger Or, Hozai.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

\ast 2 King. 21. 23.

\ast 2 King. 22. 1.

a He followed David in all points that he followed the Lord.

b When hee was but sixteen years old, he shewed himself zealous of Gods glory, and at twenty years old he abolished idolatry, and restored the true religion.

c Which sheweth that hee would see the Reformation with his own eyes.

d Reade 2 Kings 23. 16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and pattern to other kings and rulers, to teach them what God requirerh of them. \ast 2 King. 22. 3.

\dagger Or, they returned to Jerusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the temple. g Meaning, that they were in such credit for their fidelity, that they made none accounts of that which they received, 2 Kings 22. 7-9.

h Reade 2 Kings 22. 8.

i For the king was commanded to have continually a copy of this book, and to reade therein day and night. Deut. 17. 18.

19 And when the King had heard the words of the Law, he ^k tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the Chancellor, and Asajah the kings servant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Judah, concerning the words of this book that is found: for great ^{is} the wrath of the Lord that is fallen upon us, because our ¹ fathers have not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the son of [†] Tokhath, the son of [†] Hasrah keeper of the ^m wardrobe (and shee dwelt in Jerusalem within the ^a Colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell yee ^o the man that sent you to mee,

24 Thus saith the Lord, Behold, I will bring evill upon this place, and upon the inhabitants thereof, ^{even} all the curses, that are written in the booke which they have read before the king of Judah:

25 Because they have forsaken me, and burnt incense unto other gods, to anger mee with all the workes of their ^p hands, therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Judah, who sent you to enquire of the Lord, so shall yee say unto him, Thus saith the Lord God of Israel, The words which thou hast heard, shall come to passe.

27 But because thine heart did ^a melt, & thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy clothes, and weptst before mee, I have also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evill, which I will bring upon this ^r place, and upon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the Priests, and the Levites, and all the people from the greatest to the ^s smallest, and he read in their eares all the words of the booke of the covenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a covenant before the Lord, to walk

after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soule, and that hee would accomplish the words of the covenant written in the same booke.

32 And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the covenant of God, ^{even} the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countries that pertained to the children of Israel, and compelled all ^t that were found in Israel, to serve the Lord their God: so all his dayes they turned not back from the Lord God of their fathers.

C H A P XXXV.

¹ Iosiah keepeth the Passeover. ² Hee setteth forth Gods service. ³⁰ He fighteth against the king of Egypt, and dieth. ²⁴ The people bewaile him.

Moreover, ^{*} Iosiah kept a Passeover unto the Lord in Jerusalem, and they slew the ^a Passeover in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord,

3 And hee said unto the Levites that ^b taught all Israel, and were sanctified unto the Lord, Put the holy Arke in the house which Salomon the son of David king of Israel did build: it shall bee no more a ^c burden upon your shoulders: serve now the Lord your God, and his people Israel,

4 And prepare your selves by the houses of your fathers according to your courses, as ^{*} David the King of Israel hath written, and according to the writing of Salomon his son.

5 And stand in the Sanctuary according to the division of the families of your brethren: the children of the people; and after [†] the division of the family of the Levites:

6 So kill the Passeover and sanctifie your selves, and ^d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gave to the [†] people sheep, lambes and kids, all for the Passeover, ^{even} to all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the kings substance.

8 And his Princes offered willingly unto the people, to the Priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the Priests for the Passeover, ^{even} two thousand and six hundred sheep, and three hundred bullocks.

9 ^{*} Copaniah also and Shemajah and Nethaneel his brethren, and Hashabiah and Jeiel and Jozabad, chiefe of the Levites

M m gave

^k For sorrow, that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

¹ Thus the godly doe not onely lament their owne sins, but also that their fathers and predecessors have offended God.

[†] Or, Tikhah.
[†] Or, Harhar.

^m Meaning, either of the Priests apparel, or of the kings.
ⁿ Read hereof.
^o King. 22. 15.

^o That is, to the King.

^p This speakeeth in contempt of the idolaters, who contrary to reason and nature make that a god, which they have made and framed with their owne hands.

^a This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the unpent of their destruction.

^r It shew appeare that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

^s For as much as neither young nor old could bee exempted from the curses contained therein, if they did transgresse, he knew it pertained to all, and was his duty to see it read to all sorts, that every one might learn to avoid those punishments by following Gods righte.

^t Because hee had charge over all, and must answer for every one that perished: hee thought it his duty to see that all should make profession to receive the word of God.

^{*} 2 King. 23. 21.

^a The Scripture useth in sundry places to call the Lambe, the Passeover, which was but the signe of the Passeover, because in all Sacraments the signes of the things have the names which are signified.
^b So that the Levites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

^c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

^{*} 1 Chron. 23. 24. 25. 26. Chap. 22.

^d Exhort every one to examine themselves, that they bee not unmeet to eat of the Passeover.
[†] Ebr. sons of the people.

^e So that every one, and of all sorts, gave of that they had a liberal portion to the service of God.

gave unto the Levites for the Passeeover, five thousand *sheep*, and five hundred bullocks.

10 Thus the service was prepared, and the Priests stood in their places, also the Levites in their orders, according to the Kings commandment:

11 And they slew the Passeeover, and the Priests^f sprinkled *the blood* with their hands, and the Levites slayed *them*.

12 And they took away *from the* burnt offering to give it according to the divisions of the families of the children of the people, to offer unto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they roasted the Passeeover with fire, according to the custome, but the sanctified things they sod in pots, pans, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves, and for the Priests: for the Priests the sons of Aaron *were occupied* in offering of burnt offerings, and the fat untill night: therefore the Levites prepared for themselves, and for the Priests the sons of Aaron.

15 And the singers the sons of Asaph stood in their standing, * according to the commandment of David, and Asaph, and Heman, and Jeduthun the kings^b Seer: and the porters at every gate, who might not depart from their service: therefore their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the Passeeover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of King Josiah.

17 And the children of Israel that were present kept the Passeeover the same time, and the feast of the unleavened bread seven days.

18 And there was no Passeeover kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keep such a Passeeover as Josiah kept, and the Priests and the Levites, and all Judah, and Israel, that were † present, and the inhabitants of Jerusalem.

19 This Passeeover was kept in the eighteenth year of the reigne of Josiah.

20 ¶ * After all this, when Josiah had prepared the Temple, Necho king of Egypt came up to fight against^k Carchemish by † Perath, & Josiah went out against him.

21 But he sent messengers to him, saying, What have I to doe with thee, thou king of Judah? *I come not against thee this day, but against the house † of mine enemy, and God commanded mee to make hast: leave off to come against God,*

which is with mee, least hee destroy thee.

22 But Josiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not unto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Josiah: then the King said to his servants, Carry mee away, for I am very sick.

24 So his servants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Jerusalem, he died, and was buried in the sepulchres of his fathers: & all Judah and Jerusalem^m mourned for Josiah.

25 And Jeremiah lamented Josiah, and all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in theⁿ lamentations.

26 Concerning the rest of the acts of Josiah, and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deeds, first and last, behold, they are written in the booke of the Kings of Israel and Judah.

CHAP. XXXVI.

1 After Josiah, reigneth Jehoahaz. 4 After Jehoahaz, Jehoachin. 8 After him Jehoachin. 11 After him Zedekiah.

14. 17. In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets. 22 And were restored againe the seventieth years after by king Cyrus.

THEN * the people of the land tooke Jehoahaz the son of Josiah, and made him king in his fathers stead in Jerusalem.

2 Jehoahaz *was* three and twenty year old when he began to reigne, and he reigned three^a moneths in Jerusalem.

3 And the king of Egypt tooke him away at Jerusalem, and condemned the land in an^b hundredth talents of silver, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoachin: and Necho tooke Jehoahaz his brother, and caried him to Egypt.

5 Jehojakim *was* five and twenty years old, when he began to reigne, and he reigned eleven yeares in Jerusalem, and did^c evill in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babel, and bound him with chaines to cary him to Babel.

7 Nebuchadnezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the acts of Jehojakim, and his abominations which hee did, and^d that which was found upon him, behold, they are written in the booke of the Kings of Israel and Judah, and Jehoachin his son reigned in his stead.

9 ¶ Jeho-

^f Meaning of the Lamb, which was called the Passeeover: for onely the Priests might sprinkle, and in necessity the Levites might kill the sacrifice.

^g They reserved for the people that which was not expedient to bee offered, that every man might offer peace offerings, and so have his portion.

* Exod. 12. 8.

* 1 Chron. 25. 1.

^h Meaning hereby his Prophet, because hee appointed the Psalmes and Propheties: which were to be sung.

† Ebr. found.

ⁱ Which was in the six and twentieth year of his age.

* 2 King. 23. 29.

^k Which was a city of the Assyrians, and Josiah fearing lest hee passing through Judah, would have taken his kingdome, made warre against him, and consulted not with the Lord.

* Or, Exasperate. † Ebr. of my heart.

^l That is, armed himselfe, or disguised himselfe, because he might not be knowne.

^m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a proverb, read Zach. 12. 11.

ⁿ Which some thinke Jeremy made, wherein he lamenteth the state of the Church after this kings death.

^a For three moneths after, the death of Josiah came Necho to Jerusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come upon Jerusalem. ^b To pay this as a yearly tribute.

^c Because he and the people turned not to God by his first plague, hee brought a new upon him, and at length rooted them out.

* 2 King. 24. 3.

^d He meant the perfidious marks, which were found upon his body, when hee was dead: which thing declared how deeply idolatry was rooted in his heart, seeing hee bare the marks in his flesh.

^e This is, he began his reigne at eight yeare old, and reigned ten yeares when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned alone three moneths and ten dayes.
^g Or, much.

9 ¶ Jehojachin ^{was} eight yeare old when he began to reigne, and he reigned three moneths and ten dayes in Jerusalem, and did evill in the sight of the Lord.

10 And when the yeare was out, king Nebuchad-nezzar sent, and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his [†] brother king over Judah and Jerusalem.

11 Zedekiah ^{was} one and twenty yeare old, when he began to reigne, and reigned eleven yeare in Jerusalem.

12 ^{*} And he did evill in the sight of the Lord his God, and humbled not himselfe before Jeremiah the Prophet, at the commandement of the Lord,

13 But he rebelled moreover against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke, and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Jerusalem.

15 Therefore the Lord God of their fathers sent to them [†] by his messengers, [†] rising early, and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no [‡] remedie.

17 For he brought upon them the king of the Caldeans, who slew their yong men

with the sword ^h in the house of their Sanctuary, and spared neither yong man, nor virgine, ancient, nor aged. God ⁱ gave all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his Princes: all these caried he to Babel.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire: and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were servants to him, and to his sons, untill the kingdome of the ^k Persians had rule,

21 To fulfill the word of the Lord by the ^l mouth of Jeremiah, untill the land had her fill of her Sabbaths: for all the dayes that shee lay desolate, she kept Sabbath, to fulfill severitie yeares.

22 ¶ ^{*} But in the ^m first yeare of Cyrus king of Persia (when the word of the Lord, spoken by the mouth of Jeremiah, was finished) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writting, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heaven given me, & he hath ⁿ commanded me to build him an house in Jerusalem, that is in Judah. Who is among you of all his people, with whom the Lord his God ^o ? let him goe up.

^h Whither they fled, thinking to have been saved, for the holinesse thereof.

ⁱ Which is not because God approved him, which yet is the minister of his justice, but because God would by his just judgement punish this people: for this king was led with ambition and vaine glory, whereunto were joyued furie and cruelty: therefore his worke was condemnable, notwithstanding it was just and holy on Gods part, who used this wicked instrument to declare his justice.

^k When Cyrus king of Persia had made the Babylonians subject.

^l Who threatened the vengeance of God, and severie yeares captivity, which he calleth the Sabbaths, or rest of the land.

^m Jer. 25. 11.

^{*} Jer. 25. 13. and 29. 10.

ⁿ In the first year that he reigned over the Caldeans, Ezra 1. 1.

^o God had so forewarned by his Prophet above an hundred yeares before Cyrus was borne, Isa. 44. 28. that Jerusalem and the Temple should be built againe by Cyrus his anointed: so called, because God used his service for a time to deliver his Church.

[†] Or by the hand of his.
[†] By this phrase the Scripture meaneth, oftentimes and diligently, as Ierem. 1. 7. and 25. 3. and 26. 5. and 32. 33.

[‡] Till God could no longer suffer their sins, but must needs punish them.

¶ The prayer of Manasseh king of the Iewes.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth, with all their ornament, which hast bound the Sea by the word of thy commandement, which hast shut up the deep, and sealed it by thy terrible & glorious Name, whom all do feare, and tremble before thy power: for the Majestie of thy glory cannot be borne, and thy angry threatning toward sinners is importable, but thy merciful promise is unmeasurable and unfearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised upon ^{*}repentance forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore, O Lord, that art the God of the just, hast appointed repentance to the just, as to Abraham, & Isaac, and Jacob, which have [†] sinned against thee, [†] so thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine unrighteousnesse. I am bowed down with many yron bands that I cannot lift up mine head, neither have any release. For I have provoked thy wrath and done evill before thee, I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge

Mm 2

knowledge

^{*} This prayer is not in the Hebrew, but is translated out of the Greek.

[†] Thou hast promised that repentance shall be the way for them to returne to thee.

[†] He speaketh this in comparison of himself and those holy fathers which have their commendation in the Scriptures, so that in respect of himselfe, he calleth their sins nothing, but attributeth unto them righteousness.

knowledge my transgressions: But I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by reserving evil for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt save me that am unworthy, according to thy great mercy: Therefore I will praise thee for ever all the dayes of my life: for all the powers of the heavens praise thee, and thine is the glory for ever and ever, Amen.



E Z R A.

THE ARGUMENT.

As the Lord is ever mercifull unto his Church, and doeth not punish them, but to the intent they should see their own miseries, and be exercised under the crosse, that they might contemn the world and aspire unto the heavens: so after that he had visited the Jewes, and kept them now in bondage seventy yeares in a strange countrey among insidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his own sake raised them up a deliverer, and moved both the heart of the chiefe ruler to pittie them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The authour of this booke was Ezra, who was Priest, and Scribe of the Law, as Chap. 7. 6. He returned to Ierusalem the sixth yeare of Darius, who succeeded Cyrus, that is, about fifty yeares after the return of the first under Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

C H A P. I.

¹ Cyrus sendeth againe the people that was in captivitie, ² and restoreth them their holy vessels.



Ow * in * the first year of Cyrus king of Persia (that the word of the Lord, spoken by the ^b mouth of Jeremiah, might be accomplished) the Lord stirred up the ^c spirit of Cy-

rus king of Persia, and he made a Proclamation through all his kingdome, and also by writing, saying,

² Thus saith Cyrus king of Persia, The Lord God of heaven hath given me ^d all the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Judah.

³ Who is he among you of all his people with whom his God is? let him goe up to Ierusalem which is in Judah, and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

⁴ And every one that remaineth in any place (where he sojourneth) ^e let the men of his place relieve him with silver and with gold, and with substance, and with cattell, ^f and with a willing offering, for the house of God that is in Ierusalem.

⁵ Then the chiefe fathers of Judah and

Benjamin, and the Priests and the Levites rose up, with all them whose spirit God had raised to go up to build the house of the Lord which is in Ierusalem.

⁶ And all ^g they that were about them, strengthened their hands with vessels of silver, with gold, with substance, and with cattell, and with precious things, besides all that was willingly offered.

⁷ Also the king Cyrus brought forth the vessels of the house of the Lord, ^h Which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his God.

⁸ Even them did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted them unto ⁱ Sheshbazzar the prince of Judah.

⁹ And this is the number of them, thirty basons of gold, a thousand basons of silver, nine and twenty ^j knives,

¹⁰ Thirty boules of gold, and of silver boules of the second sort, foure hundred and ten, and of other vessels, a thousand.

¹¹ All the vessels of gold and silver were five thousand and foure hundredeth. Sheshbazzar brought up all ^k with them of the captivity that came up from Babel to Ierusalem.

* 2 Chron. 36. 22. Item. 25. 12. and 29. 10.
a After that he and Darius had wonne Babylon.

b Who promised them deliverance after that 70. yeares were past, Iere. 25. 11.

c That is, moved him, and gave him heart.

d For he was chiefe Monarch, and had many nations under his Dominion, which this heathen king confesseth to have received of the living God.

e If any through poverty were not able to return, the kings commission was, that he should be furnished with necessities.

f Which they themselves should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre up the heart of the very insidels to helpe them.
* 2 King. 25. 13. 2 Chron. 36. 7. Iere. 27. 19. 20. Dan. 1. 3.

h So the Chaldeans called Zerubbabel, who was the chiefe governor, so that the preeminence still remained in the house of David.

i Which served to kill the beasts that were offered in sacrifice.

k With the Jewes that had been kept captives in Babylon.

C H A P. I I.

The number of them that returned from the captivity.

* Neh. 7. 6.
a Meaning, Judea,
which was a pro-
vince, that is, a
countrie which
was in subjection.

THESE * also are the sons^a of the province, that went up out of the captivity (whom Nebuchad-nezzar King of Babel had caried away unto Babel) and returned to Jerusalem, and to Judah, every one unto his citie,

b Zerubbabel
was chiefe cap-
taine, and Ieshua
the high Priest:
but Nehemiah a
man of great au-
thority went not
now, but came
after 64. yeares.
c This was not
that Mordecai
which was Esters
kinsman.
d Meaning, of the
common people.

2 Which came with^b Zerubbabel, to wit, Ieshua, Nehemiah, Serajah, Reelajah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men^d of the people of Israel was,

3 The sons of Parosh, two thousand, an hundreth seventie and two:

4 The sons of Sephatiah, three hundreth seventie and two:

5 The sons of Arah, seven hundreth seventie and five:

† Or, of the duke
of Moab.

6 The sons of † Pahath-Moab, of the sons of Ieshua, and Joab, two thousand, eight hundreth and twelve:

7 The sons of Elam, a thousand, two hundreth and foure and fifty:

8 The sons of Zartu, nine hundreth and five and forty:

9 The sons of Saccai, seven hundreth and threescore:

10 The sons of Bani, six hundreth and two and fortie:

11 The sons of Bebai, six hundreth and three and twenty:

12 The sons of Azgad, a thousand two hundreth and two and twenty:

13 The sons of Adonikam, six hundred threescore and six:

14 The sons of Biguai, two thousand and six and fiftie:

15 The sons of Adin, foure hundreth and foure and fifty:

g Which were
of the posterity of
Hizkiah.

16 The sons of Ater of^g Hizkiah, ninety and eight:

17 The sons of Bezai, three hundreth and three and twentie:

18 The sons of Jorah, an hundreth and twelve:

19 The sons of Hashum, two hundreth and three and twentie:

20 The sons of Gibbar, ninety and five:

h That is, inhabi-
tants: for so this
word (son) signi-
feth, when it is
joynd with the
names of places.

21^h The sons of Beth-lehem, an hundreth and three and twenty:

22 The men of Netophah, six and fifty:

23 The men of Anathoth, an hundreth and eight and twenty:

24 The sons of Azmaveth, two and forty:

25 The sons of Kiriath-arim, of Chephirah, and Beeroth, seven hundreth and three and forty:

26 The sons of Haramah and Gaba, six hundreth and one and twenty:

27 The men of Michmas, an hundreth

and two and twenty:

28 The sons of Beth-el, and Ai, two hundreth and three and twenty:

29 The sons of Nebo, two and fiftie:

30 The sons of Magbish, an hundreth and six and fifty:

31 The sons of the other Elam, a thousand and two hundreth and foure and fiftie:

32 The sons of Harim, three hundreth and twenty:

33 The sons of Lod-hadid and Ono, seven hundreth and five and twenty:

34 The sons of Jericho, three hundreth and five and fourtie:

35 The sons of Senaah, three thousand six hundreth and thirty.

36 ¶ The^g Priests: of the sons of Jedajah of the house of Ieshua, nine hundreth seventie and three:

g Before, he hath
declared the two
Tribes of Indah
and Benjamin, and
now commeth to
the tribe of Levi,
and beginneth at
the Priests.

37 The sons of Immer, a thousand and two and fiftie:

38 The sons of Pashur, a thousand two hundreth and seven and fourty:

39 The sons of Harim, a thousand and seventeene.

40 ¶ † The Levites: the sons of Ieshua, and Kadmiel of the sons of Hodaviah, seventy and foure.

† The Levites.

41 ¶ † The Singers: the sons of Asaph, an hundreth and eight and twenty.

† The Singers.

42 ¶ † The sons of the porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai: all were an hundreth and nine and thirty.

† The Porters.

43 ¶ The^h Nethinims: the sons of Zihah, the sons of Hasiapha, the sons of Tabbaoth,

h So called, be-
cause they were
given for^g Tem-
ple, to cut wood,
and beare water
for the use of the
sacrifices, and
came of the Gi-
beonites, which
were appointed to
this use by Ioshua,
Ioth. 9. 23.

44 The sons of Keros, the sons of Siaha, the sons of Padon,

45 The sons of Lebanah, the sons of Hagabah, the sons of Akkub,

46 The sons of Hagab, the sons of Shamlai, the sons of Hanan,

47 The sons of Giddel, the sons of Gahar, the sons of Reajah,

48 The sons of Rezin, the sons of Neko-da, the sons of Gazzam,

49 The sons of Uzza, the sons of Paseah, the sons of Befai,

50 The sons of Asnah, the sons of Meunim, the sons of Nephusim,

51 The sons of Bakbuk, the sons of Hakupa, the sons of Harhur,

52 The sons of Bazluth, the sons of Mehida, the sons of Hartha,

53 The sons of Barcos, the sons of Sisera, the sons of Thamah,

54 The sons of Nezia, the sons of Hatipha,

55 The sons of Salomonsⁱ servants: the sons of Sotai, the sons of Sophe-

Mm 3 reth,

reth, the sonnes of Peruda,

56 The sons of Jaalah, the sons of Darkon, the sons of Giddel,

57 The sons of Shephatiah, the sons of Hartil, the sons of Pochereth Hazzebaim, the sons of Ami.

58 All the Nethinims, and the sons of Salomons servants were three hundred ninety and two.

59 ¶ And these went up from Teme-lah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed, whether they were of Israel.

60 The sons of Delajah, the sons of Tobiah, the sons of Nekoda, six hundred and two and fifty.

61 And of the sons of the Priests, the sons of Habajah, the sons of Coz, the sonnes of Barzillai: which took of the daughters of Barzillai the Giliadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

33 And¹ Tirshatha said unto them, that they should not eat of the most holy thing, till there rose up a Priest with^m Vrim and Thummim.

64 The whole congregation together was two and fourty thousand, three hundred and threescore,

65 Beside their servants and their maids: of whom were seven thousand, three hundred and seven and thirty: and among them were two hundred singing men and singing women.

66 Their horses were seven hundred and six and thirty: their mules two hundred and five and fourty.

67 Their camels foure hundred and five and thirty: their asses six thousand, seven hundred and twenty.

68 And certain of the chief fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to set it up upon his foundation.

69 They gave after their abilitie unto the treasure of the work, even threescore, and one thousand^a drams of gold, and five thousand^b pieces of silver, and an hundred Priests garments.

70 So the Priests and the Levites, and certain of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

¹ They build the altar of God. ⁶ They offer to the Lord. ⁷ They prepare for the temple. ¹¹ And sing unto the Lord.

And when the^a seventh moneth was come, and the children of Israel were in

their cities, the people assembled themselves as one man unto Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel, the^b son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is writte in the law of Moses the man of God.

3 And they set the altar upon^c his bases (for feare was among them, because of the people of those countries) therefore they offered burnt-offerings thereon unto the Lord even burnt-offerings in the morning, and at even.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt-offering^{*} daily, by number according to the custome day by day,

5 And afterward^d the continuall burnt-offering, both in the new moons, and in all the feast dayes that were consecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not laid.

7 They gave money also unto the masons, and to the workmen, & meat and drink, & oyle unto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea unto[†] Japhio, according to the grant that they had of Cyrus king of Persia.

8 ¶ And in the second year of their coming unto the house of God in Jerusalem, in the second moneth, began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the Priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty yeare old and above, to set forward the work of the house of the Lord.

9 And Jeshua^f stood with his sons, and his brethren, and Kadmiel with his sons, and the sons of Judah together, to set forward the workmen in the house of God, and the sons of Henadad with their sons, and their brethren the Levites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Levites the sons of Asaph with cymbales, to praise the Lord, ^{*} after the ordinance of David king of Israel.

11 Thus they sang when they gave praise, and when they gave thanks unto the Lord, For he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 Many

^k Of him is made mention. 2 Sam. 17.27. and 19.31. and because the Priests office was had in contempt, these would have changed their estate by their name and so by Gods just judgement lost both the estimation of the world, and the dignity of their office.
^l This is a Calde name, and significeth him that hath authority over others.
^m Reade Exod. 28.30.

ⁿ Which mount to of our money, 24826. li. 13. s. 4. d. esteeming the French crowne at 6s. 4d. for the dram is the eighth part of an ounce, and the ounce the eight part of a marke.
^o Which are called mina, and contain a piece, two marks: so 5000. mina make 550000. franks, which mount to, of our money 69666. li. 13. s. 4. d. so that the whole sum was 94493. li. 6. s. 8. d.

^a Called Tishri, which answereth to part of September, and part of October.

^b Meaning, nephew: for he was the son of Pedajah, read 1 Chro. 3.19.

^c In the place where Salomon had placed it.

^{*} Exod. 23.16.

^d That is after the feast of Tabernacles.

[†] Or, Tapp.

^e Which moneth contained part of April and part of May, for in the meane season they had provided for things necessary for the work.

^f They gave their exhortations, and encouraged every man forward in the work.

^{*} 1 Chro. 16.7.

12 Many also of the Priests and Levites, and the chief of the fathers, ancient men which had seen the first house, (when the foundation of this house was laid before their eyes) ^g wept with a loud voyce, and many shouted a loud for joy,

13 So that the people could not discern the sound of the shout for joy, from the noyse of the weeping of the people: for the people shouted with a loud crie, and the noyse was heard farre off.

CHAP. IV.

2 The building of the temple is hindered, and how. 11 Letters to Artaxerxes, and the answer.

BUt ^a the adversaries of Judah and Benjamin heard, that the children of the captivity builded the temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chief fathers, and said unto them, We will build with you: for we seek the Lord your God as ye *do*, and we have sacrificed unto him since the time of Esar-Haddon king of Aschur, which brought us up hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chief fathers of Israel, said unto them, It is not for you, but for us to build the house unto our God: ^b for we our selves together will build it unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Wherefore the people of the land [†] discouraged the people of Judah, and troubled them in building,

5 And they ^c hired counsellors against them, to hinder their devise, all the dayes of Cyrus king of Persia, even unto the reign of Darius king of Persia.

6 And in the reigne of ^d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of ^e Artahshashtē, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, unto Artahshashtē king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the [‡] chancellor, and Shimshai the Scribe wrote a letter against Jerusalem to Artahshashtē the king, in this sort.

9 Then *wrote* Rehum the Chauncellour, and Shimshai the scribe, and their companions ^f Dinai, and Apharathcaie, Tarpelaie, Apharfaie, Archevaie, Bablaie, Shulhanchaie, Dehave, Elmaie,

10 And the rest of the people whom the great and noble ^g Asnapper brought over, and set it in the cities of Samaria, and other that are beyond the ^h River and ⁱ Cheeneth.

11 ¶ This is the copy of the letter that

they sent unto king Artahshashtē, **THEY SERVANTS** the men beyond the River and Cheeneth, *salute thee.*

12 Be it known unto the king that the Jews, which came up from thee to us, are come unto Jerusalem (a city rebellious and wicked) and build, and lay the foundations of the wals, & have joyned the foundations

13 Be it known now unto the king, that if this city be built, and the foundations of the wals laid, they wil not give toll, tribute, nor ^k custome: so shalt thou hinder the kings tribute.

14 Now therefore because [†] we have been brought up in the *king's* palace, it was not meet for us to see the kings dishonour: for this cause have we sent and certified the king,

15 That one may search in the book of the Chronicles of thy fathers, & thou shalt find in the book of the Chronicles, and perceive that this city is rebellious & noysome unto kings and provinces, and that they have moved sedition of old time, for the which cause this city was destroyed.

16 We certifie the king *therefore*, that if this city be builded, and the foundation of the wals laid, by this meanes the portion beyond the River shall not be thine.

17 ¶ The king sent an answer unto Rehum the chancellor, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the River, ^l Shelam and ^m Cheeth.

18 ¶ The letter which ye sent unto us hath been openly reade before me,

19 And I have commanded and they have searched, and found, that this citie of old time hath made insurrection against kings, and hath rebelled, and rebellion hath been committed therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all beyond the River, and toll, tribute, and custome was given unto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, till I have given *another* commandment.

22 Take heed now that ye fail not to do this: why should doimage grow to hurt the king?

23 When the copy of king Artahshashtē's letter was reade before Rehum and Shimshai the Scribe, and their companions, they went up in all the haste to Jerusalem unto the Jews, and caused them to cease by force and power.

24 Then ⁿ ceased the work of the house of God, which was in Jerusalem, and did stay unto the second yeare of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The work of the temple goeth forward contrary to the minde of Tarnai. 6 His letters to Darius.

M m 4 Then

^g Because they saw that it was nothing so glorious as that Temple which Salomon had built, notwithstanding Aggeus comforted them, and prophesied that it shall be more beautiful than the first, meaning the spirituall temple, which are the members of Christs body.

^a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2 Kings 17. 24. and 19. 37. These professed God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.

^b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion.

[†] Ebr. made their hands weak.

^c They bribed the governours under the king, to hinder their work, thus they that hate, cannot abide that God should be purely served.

^d He was also called Artaxerxes, which is a Persian name: some think it was Cambyles, Cyrus, son, or Darius, as ver. 5.

^e Called Artaxerxes, which significth in the Persian tongue, an excellent warrior.

[‡] Or counsellour.

^f These were certain people, which the Assyrians placed in Samaria, in stead of the ten tribes.

^g Some think it was Saneherib, but rather Salmanassar. ^h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.

ⁱ Which were a certain people that envied the Jewes.

^k Meaning, the gifts that are wont to be given to kings when they passe by any country. [†] Ebr. in the Chaldees. ^l We have eaten the salt of the Palaces.

^l Some reade for Shelam, salutation, or greeting. ^m Called also Cheeneth, as ver. 10.

ⁿ Not altogether for the Prophets exhorted them to continue, but they used lesse diligence because of the troubles.

† Or, Haggai
* Hagg. 1.1.

THen † * Haggai a Prophet and Zechariah the son of Iddo a prophet, prophesied unto the Jewes that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak arose, and began to build the house of God at Jerusalem, and with them were the prophets of God which * helped them.

a Which encouraged them to go forward. & accused them that they were more careful to build their own houses. then zealous to build the temple of God.

3 ¶ At the same time came to them Tatnai, which was captain beyond the River, and Shethar-boznai and their companions, and said thus unto them, who hath given you commandment to build this house, and to lay the foundations of these walles?

b That is, the enemies asked this, as verse 10.

4 ^b Then said we unto them after this manner, What are the names of the men that build this building?

c His favour & the spirit of strength.

5 But the ^e eye of their God was upon the Elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copy of the letter that Tatnai captain beyond the River, & Shethar-boznai and his companions, Apharsachites (which were beyond the River) sent unto king Darius.

7 They sent a letter unto him, wherein it was written thus, UNTO DARIUS the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and beames are laid in the walles, and his work is wrought speedily, and prospereth in their hands.

† Or, marble.

9 Then asked we those Elders, and said unto them thus, Who hath given you commandment to build this house, and to lay the foundation of these walles?

10 We asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered us thus, and said, We are the servants of the God of heaven and earth, and build the house that was built of old many yeares agoe, which a^d great king of Israel * builded, and founded it.

d To wit, Salomon.
* 1 King. 6.2.
2 Chron. 3.2.

* 2 Kings. 24.12.
and 25.9.

12 But after that our fathers had provoked the God of heaven unto wrath, * he gave them over into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captive unto Babel.

e Reade Chap. 1.1.2.

13 But in the ^e first yeare of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and silver of the house of God, which Nebuchad-nezzar

took out of the temple that was in Jerusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gave them unto one^f Sheshbazzar by his name, whom he had made captain:

f Reade Chap. 1.8.

15 And he said unto him, Take these vessels and go thy way, and put them in the temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and laid the foundation of the house of God, which is in Jerusalem, and since that time even untill now, hath it been in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings' treasures, which is there in Babel, whether a decree hath been made by king Cyrus, to build this house of God in Jerusalem, and let the king send his minde concerning this.

g Meaning in the library, or places where lay the registers, or records of times.

CHAP. VI.

As the commandment of Darius king of Persia, after the temple was builded and dedicate, the children of Israel keep the feast of unleavened bread.

THen king Darius gave commandment, and they made search in the † library of the treasures, which were there laid up in Babel:

† Libr, house of books.

2 And there was found in a ^a coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the acts of the kings of Media, and Persia.

3 IN THE FIRST yeare of king Cyrus, king Cyrus made a decree for the house of God in Jerusalem, Let the house be built, even the place where they offered sacrifices, and let the walls thereof be joyned together: let the height thereof be threescore cubits, and the breadth thereof threescore cubits,

4 Three † orders of † great stones, and one order of timber, and let the expences be given of the kings house.

† Or, room, or wing.
† Or, marble.

5 And also let them render the vessels of the house of God (of gold and silver, which Nebuchad-nezzar took out of the temple, which was in Jerusalem, and brought unto Babel) and let him go unto the temple that is in Jerusalem to his place, and put them in the house of God.

b Meaning Zerubbabel, to whom he giveth charge.

6 Therefore Tatnai captain beyond the River, and Shethar-boznai, (and their companions Apharsachiets, which are beyond the River) be ye far ^e from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the work of this house of God, that the captain of the Jewes and the Elders of the Jewes may build this house of God in his place.

8 For I have given a commandment what ye shall do to the Elders of these Jewes, for the building of this house of God, that of the

the

the renewes of the king, which is of the tribute beyond the River, there be incontinently expences given unto these men that they cease not.

9 And that which they shall have need of, let it be given unto them day by day, whether it be young bullocks, or rams, or lambs, for the burnt-offerings of the God of heaven, wheate, salt, wine, and oyle, according to the appointment of the Priests that are in Jerusalem, that there be no fault;

10 That they may have to offer sweet odours unto the God of heaven, and pray for the kings life, and for his sons.

11 And I have made a decree, that whosoever shall alter this sentence, the wood shall be pulled down from his house, and shall be set up, and he shall be hanged thereon, and his house shall be made a dung-hill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God, which is in Jerusalem, I Darius have made a decree, let it be done with speed.

13 ¶ Then Tatnai the captain beyond the River, and Shethar-Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Jewes builded, and they prospered by the prophecy of Haggai the Prophet, and Zechariah the son of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahshashtes king of Persia.

15 And this house was finished the third day of the moneth Adar, which was the first yeare of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivity kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, foure hundred lambes, and twelve goats, for the sin of all Israel, according to the number of the tribes of Israel,

18 And they set the Priests in their order, and the Levites in their courses over the service of God in Jerusalem, as it is written in the book of Moses.

19 And the children of the captivity kept the Pasſeover on the fourteenth day of the first moneth.

20 (For the Priests and the Levites were purified altogether) & they killed the Pasſeover for all the children of the captivity, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come again out of captivity, and all such as

had separated themselves unto them, from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

23 And they kept the feast of unleavened bread seven dayes with joy: for the Lord had made them glad, and turned the heart of the king of Asihur unto them, to encourage them in the work of the house of God, even the God of Israel.

C H A P. VII.

1 By the commandment of the king, Ezra and his companions come to Jerusalem. 27 He giveth thanks to God.

NOW after these things, in the reigne of Artahshashtes king of Persia, was Ezra the son of Serajah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Merajoth,

4 The son of Zerajah, the son of Vzzi, the son of Bukki,

5 The son of Abishhua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief Priest.

6 This Ezra came up from Babel, and was a Scribe, prompt in the law of Moses, which the Lord God of Israel had given, and the king gave him all his request according to the hand of the Lord his God which was upon him.

7 And there went up certain of the children of Israel, and of the Priests, & the Levites, and the singers, and the porters, and the Nethinims unto Jerusalem, in the seventh yeare of king Artahshashtes.

8 And he came to Jerusalem in the fifth moneth, which was in the seventh yeare of the king.

9 For upon the first day of the first moneth began he to go up from Babel, and on the first day of the fifth moneth came he to Jerusalem, according to the good hand of his God that was upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach the precepts & judgements in Israel.

11 ¶ And this is the copy of the letter that king Artahshashtes gave unto Ezra the Priest, and Scribe, even a writer of the words of the commandments of the Lord, and of his statutes over Israel.

12 ARTAHSHASHTES king of kings, unto Ezra the Priest, and perfit Scribe of the law of the God of heaven, and to Cheeneth.

13 I have given commandment, that every one, that is willing in my kingdom of the people of Israel, and of the Priests, and Levites to go to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king

Mm 5

and

i Which were of the heathen, and forsaken their idollary to worship the true God

k Meaning, Darius who was king of the Medes, Persians, & Assyrians.
 † Ebr. to strengthen their hands.

a The Ebrewes write that divers of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Romane Emperors.

b Ezra deduceth his kintred, till he cometh to Aaron, to prove that he came of him?
 c He sheweth here what a scribe is, who had charge to write the law and to expound it, whom Marke called a Scribe, Mark. 12. 28. Matthew and Luke call him a lawyer, or doctor of the Law, Math. 22. 35. Luke 10. 27.

d That contained part of July, and part of August.
 e Of King Darius.

d For lack of money.

e Who hath appointed that place to have his Name called upon there.

f Whom God stirred up, to assure them that he would give their work good success.

g That is, the twelfth moneth, & containeth part of February and part of March.
 h And the two and fortieth after their first return.

* Num. 3. 5. and 8. 9.

f Some make this for the name of a people, some for the time or continuance, meaning that king withed him long life.
 g Which remained as yet in Babylon, and had not returned with Zerubbabel.

^hTo examine who lived according to the Law. ⁱ Whereof thou art expert.

and his seven counsellors, to enquire in Judah and Jerusalem, according to the law of thy God, which is in ⁱ thine hand,

15 And to cary the silver and the gold, which the king and his counsellors willingly offered unto the God of Israel (whose habitation is in Jerusalem)

16 And all the silver and gold that thou canst finde in al the provinces of Babel, with the free-offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this silver, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings: and thou shalt offer them upon the altar of the house of your God, which is in Jerusalem.

18 And whatsoever it pleaseth thee and thy brethren, to do with the rest of the silver, and gold, do ye it according to the will of your ^k God.

19 And the vessels that are given thee for the service of the house of thy God, those deliver thou before God in Jerusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the kings treasure-house,

21 And I, king Artahhashte have given commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest, and Scribe of the law of the God of heaven shall require of you, that it be done incontinently,

22 Vnto an hundred talents of silver, unto an hundred [†] measures of wheate, and unto an hundred baths of wine, and unto an hundred ^m baths of oyle, and salt without writting.

23 Whatsoever ⁿ by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should he be wroth against the realm of the king, and his children?

24 And we certifie you, that upon any of the Priests, Levites, singers, porters, Nethinims, or ministers in this house of God, there shall no governour lay upon them toll, tribute, nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) set judges and arbiters, which may judge all the people that is beyond the River, ^o even al that know the law of thy God, & teach ye them that know it not.

26 And whosoever will not do the law of thy God, and the kings law, let him have judgment without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ^p Blessed be the Lord God of our fathers, which so hath put in the kings heart,

to beautifie the house of the Lord that is in Jerusalem.

28 And hath enclined mercy toward mee, before the king and his counsellors, and before all the kings mighty princes: and I was comforted by the hand of the Lord my God which was upon mee, and I gathered the chiefe of Israel to goe up with mee.

CHAP. VIII.

¹ The number of them that returned to Jerusalem with Ezra. ²¹ He causeth them to fast. ²⁴ He admonisheth the Priests of their duty. ³¹ What they did when they came to Jerusalem.

These are now the chiefe fathers of them, and the genealogy of them that came up with mee from Babel, in the reigne of king Artahhashte.

^a Reade Chap. 7.1.

2 Of the sons of Phinehas, Gershom: of the sons of Ithamar, Daniel: of the sons of David, Hattush:

3 Of the sons of Shechaniah, of the sons of Pharosh, Zechariah, and with him the count of the males, an hundred and fifty.

4 Of the sons of [†] Pahath-Moab, Elihoenai, the son of Zerahiah, and with him two hundred males.

[†] Or captain of the ark.

5 Of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males.

6 And of the sons of Adin, Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam, Jeshajah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah, Zebadiah the son of Michael, and with him fourescore males.

9 Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eightene males.

10 And of the sons of Shelomith the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai, Zechariah the son of Bebai, and with him eight and twenty males.

12 And of the sons of Azgad, Johanan the son of Hakkatan: and with him an hundred and ten males.

13 And of the sons of Adonikam, ^{that} were the ^b last, whose names are these: Eliphelet, Jehiel, and Shemajah, and with them threescore males.

^b That came to go with Ezra.

14 And of the sons of Biguai, Uthai, and Zabbud, and with them seventy males.

15 And I gathered them to the ^c River that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sons of Levi.

^c To that place of Euphrates, where Ahava the river entreth into it.

16 Therefore sent I to Eliezer, to Ariel, to Shemajah, and to Elnathan, and to Jarib, and

^k As ye know, best may serve to Gods glory.

^h To examine who lived according to the Law. ⁱ Whereof thou art expert.

^l Which was the river Euphrates, & they were beyond it in respect of Babylon.

[†] Ebr. Corino.

^m Reade 1 Kings 7.26. and 2 Chron. 4.10.

ⁿ This declareth that the feare of Gods judgements caused him to use this liberality, and not the love that he bare to Gods glory, or affection to his people.

^o He gave Ezra full authority to restore all things according to the word of God, and to punish them that resisted, and would not obey.

^p Thus Ezra gave God thanks, for that he gave him so good successe in his affaires, by reason of the king.

and to Elnathan, and to Nathan, and to Zachariah, and to Meshullam the chiefe, and to Jocharib, and to Elnathan, men of understanding,

^d He was the chiefe that taught there the law of God unto the Levites.
^f Ebr. put words in their mouth.

17 And I gave them commandment, to Iddo the ^d chiefe at the place of Casiphia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come unto us.

18 So by the good hand of our God *which was* upon us, they brought us a man of understanding of the sons of Mahali, the son of Levi, the son of Israel, and Sherebiah with his sons and his brethren, *even* eighteen.

19 Also Hashabiah, and with him Jeshajah of the sons of Merari, with his brethren, and their twenty sons.

^e Read chap. 2.
^g

20 And of the ^e Nethinims, whom David had set and the Princes for the service of the Levites, two hundred and twenty of the Nethinims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that we might humble *our selves*, before our God, and seeke of him a right way for us, and for our children, and for all our substance.

^f He sheweth that the end of fasting is to humble the body to the spirit, which must proceed of the heart lively touched, or else it is but hypocrisie.
^g Hee thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes, to give an occasion to others to thinke that hee did doubt of Gods power.

22 For I was ^h ashamed to require of the king an army and horsemen, to help us against the enemy in the way, because we had spoken to the king, saying, The hand of our God *is* upon all them that seeke him in goodnesse, but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold, and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors, and his Princes, and all Israel that were present had offered.

^h Read 1 Kings 9.
ⁱ

26 And I weighed unto their hand six hundred and fifty ⁱ talents of silver, and in silver vessels an hundred talents, and in gold an hundred talents:

ⁱ Read Chap. 2.
^j

27 And twenty basons of gold, of a thousand ^j drams, and two vessels of shining brasse, very good, and precious as gold.

28 ¶ And I said unto them, Yee are consecrate unto the Lord, and the vessels *are* consecrate, and the gold and the silver *are* freely offered unto the Lord God of your fathers.

29 Watch yee, and keep *them* untill yee weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel

in Jerusalem, in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the silver, and of the gold, and of the vessels to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day*, of the first month, to go unto Jerusalem, and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as laid ^k wait by the way.

^k This declared that their journey was full of danger, and yet God delivered them according to their prayer.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the silver weighed, and the gold, and the vessels in the house of our God, by the hand of Meremoth the son of Uriah the Priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui the ^l Levites.

^l This was a token of a good conscience, and of his integrity, that hee would have witness of his honesty.

34 By number and by weight of every one, and all the weight was written at the same time.

35 Also the children of the captivity, which were come out of captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, and twelve He-goats for sin: all *was* a burnt-offering unto the Lord.

36 And they delivered the kings commission unto the Kings officers, and to the captaines beyond the River: and they promoted the people, and the house of God.

CHAP. IX.

¹ Ezra complaineth on the people that had turned themselves from God and married with the Gentiles. ² He prayeth unto God.

WHEN as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests and the Levites, are not ^a separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Ammorites.

^a From this time they came home under Zerubbabel untill the coming of Ezra, they had degenerate contrary to the law of God, and married where it was not lawfull, Deut. 7. 3.

2 For they have taken their daughters to themselves, and to their sons, and they have mixed the holy seed with the people of the lands; and the hand of the ^b princes and rulers have beene chiefe in this trespass.

^b That is, the governors are the chiefe beginners thereof.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard; and sat downe ^c astonished.

^c As one doubting whether God would continue his benefits toward us, or else destroy this which hee had begun.
^d Ezra. 29. 39.
^e Num. 23. 3. 4.

4 And there assembled unto me all that feared the words of the God of Israel, because of the transgression of them of the captivity. And I sat downe astonished untill the ^e evening sacrifice.

5 And

C H A P. X.

¹ The people repent and turn, and put away their strange wives.

W^hiles Ezra prayed thus, and ^a confessed himself, weeping, and falling down before the house of God, there assembled unto him of Israel a very great congregation of men, & women, and children: for the people wept with a great lamentation.

^a He confessed his sins, and the sins of the people.

² Then Shechaniah the son of Jehiel one of the sons of Elam, answered, and said to Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is ^b hope in Israel concerning this.

^b Meaning, that God would receive them to mercy.

³ Now therefore let us make a covenant with our God, to put away ^c all the wives (and such as are born of them) according to the counsel of the Lord, and of those that feare the commandments of our God, and let it be done according to the law.

^c Which are strangers and married contrary to the law of God.

⁴ Arise: for the matter ^d belongeth unto thee: we also will be with thee: be of comfort and do it.

^d Because God hath given thee authority, and learning to persuade the people herein, and to command them.

⁵ ¶ Then arose Ezra, and caused the chief Priests, the Levites, and all Israel, to swear that they would do according to this word, So they sware.

⁶ And Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliahb: he went even thither, *but* he did eat neither bread, nor drunk water: for he mourned, because of the transgression of them of the captivity.

⁷ And they caused a proclamation to go throughout Judah and Jerusalem, unto ^e all them of the captivity, that they should assemble themselves unto Jerusalem.

^e *Ezra, son of his captivity.*

⁸ And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ^f forfeit, and he should be separate from the congregation of them of the captivity.

^f Or, condemned.

⁹ ¶ Then all the men of Judah and Benjamin assembled themselves unto Jerusalem within three dayes, which was the twentieth ^g day of the ninth moneth, and all the people sate in the street of the house of God, trembling for this matter, and for the ^h raine.

^g Which contained part of November and part of December.

¹⁰ And Ezra the Priest stood up, and said unto them, Ye have transgressed; and have taken strange wives, to ⁱ increase the trespass of Israel.

ⁱ For the season was given to rain, and so the weather was more sharp and cold, and also their consciences touched them.

¹¹ Now therefore ^j give praise unto the Lord God of your fathers, and do his will, and separate your selves from the people of the land, and from the strange wives.

^j *h Read John 7. 18.*

¹² And all the congregation answered, and said with a loud voice, So will we do

⁵ And at the evening sacrifice I arose up from mine heaviness, and when I had rent my clothes, and my garment, I fell upon my knees, and spread out mine hands unto the Lord my God,

⁶ And said, O my God, I am confounded and ashamed, to lift up mine eyes unto thee my God: for our iniquities are increased over ^d our head, and our trespass is growne up unto ^e the heaven.

^d That is, wee are drowned in sin.
^e They so exceed that they cannot grow greater.

⁷ From the dayes of our fathers have we beene in a great trespass unto this day, and for our iniquities have we, our kings, and our Priests beene delivered into the hand of the kings of the lands, unto the sword, into captivity, into a spoile, and into confusion of face, as *appeareth* this day.

⁸ And now for a little space grace hath beene shewed from the Lord our God in causing a remnant to escape, and in giving us a ^f naile in his holy place, that our God may light our eyes, and give us a little reviving in our servitude.

^f In giving us a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things upon, Isa. 22. 23.

⁹ For *though* we were bondmen, yet our God hath not forsaken us in our bondage, but hath inclined mercy unto us in the sight of the kings of Persia, to give us life, and to erect the house of our God, and to redresse the desolate places thereof, and to give us a wall in Judah and in Jerusalem.

¹⁰ And now, our God, what shall wee say after this? for wee have forsaken thy commandments,

¹⁰ *Ezra. 23. 32. and 34. 12. 15. 16. Deut. 7. 23.*

¹¹ Which thou hast commanded by thy servants the Prophets, saying, ^{*} The land whereunto yee goe to possesse it, is an uncleane land, because of the filthiness of the people of the lands, which by their abominations, and by their uncleanness have filled it from corner to corner.

¹² Now therefore shall yee not give your daughters unto their sons, neither shall yee take their daughters unto your sons, nor seeke their ^{*} peace nor wealth for ever, that ye may be strong and eat the goodnesse of the land, and leave it for an inheritance to your sons for ever.

¹² *Deut. 23. 6.*

¹³ And after all that is come upon us for our evill deeds, and for our great trespasses, (seeing that thou our God hast stayed *us from being* beneath ^h for our iniquities, and hast given us such deliverance)

^h Hast not utterly cast us downe and destroyed us for our sins, Deut. 28. 13.

¹⁴ Should wee returne to breake thy commandments, and joyne in affinity with the people of such abominations? wouldest not thou be angry toward us till thou hadst consumed *us*, so that there should be no remnant nor any escaping?

¹⁵ O Lord God of Israel, thou art just, for we have beene ⁱ reserved to escape, as *appeareth* this day: behold, wee are before thee in our trespass: therefore we cannot stand before thee because of it.

ⁱ He sheweth that God is just in punishing his people, and yet merciful in reserving a residue to whom hee sheweth favour.

do according to thy words unto us.

13 But the people are many, and it is a rainy weather, and wee are not able to stand without, neither *is it* the worke of one day or two: for we are many that have offended in this thing.

^l Let them be appointed to examine this matter.

14 Let our rulers stand thereforeⁱ before all the Congregation, and let all them which have taken strange wives in our cities, come at the time appointed, and with them the Elders of every city, and the Judges thereof, till the fierce wrath of our God for this matter turne away from us.

15 Then were appointed Jonathan the son of Asah-el, and Jahaziah the son of Tikuah over this matter, and Meshullam & Shabberthai the Levites helped them.

^k They went to the chiefe cities to sit on this matter which was three months in finishing.

16 And they of the captivity did so, and^k departed, *even* Ezra the Priest, and the men *that were* chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And untill the first day of the first month they were finishing the businesse with all the men that had taken strange wives.

18 And of the sons of the Priests there were men found, that had taken strange wives, *to wit*, of the sons of Jehua, the son of Jozadak, and of his brethren, Maasejah, Eliezer, and Jarib, and Gedaliah.

^l As a token that they would keep promise and do it.

19 And they gave^l their hands, that they would put away their wives, and they that had trespassed, *gave* a ramme for their trespassse.

20 And of the sons of Immer, Honani, and Zebadiah.

21 And of the sons of Harim, Maasejah, and Elijah, and Shemajah, and Jehiel, and Uziah.

22 And of the sons of Pashur, Elioenai, Maasejah, Ishmael, Nethaneel, Jozabad, and Elafah.

23 And of the Levites, Jozabad and

Shimei, and Kelajah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the singers, Eliahshib. And of the porters, Shallum, and Telem, and Uri.

25 And of^m Israel: of the sons of Parosh, Ramia, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benajah.

^m Meaning, of the common people for before hee spake of the Priests and Levites.

26 And of the sons of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu, Elioenai, Eliahshib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sons of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sons of Bani, Meshullam, Malluch, and Adajah, Jashub, and Sheal, Jeremoth.

30 And of the sons ofⁿ Pahath-Moab, Adna, & Chelal, Benajah, Maasejah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

ⁿ Or, the captain of Moab.

31 And of the sons of Harim, Eliezer, Ishijah, Malchiah, Shemajah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sons of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sons of Bani, Maadai, Amram, and Vel,

35 Banajah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahshib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Banni, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adajah,

40 Machnadebai, Shalhaz, Sharai,

41 Azareel, & Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sons of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benajah.

44 All these had taken strange wives: and among them were women that hadⁿ children.

ⁿ Which also were made illegitimate because the marriage was unlawful.



NEHEMIAH.

THE ARGUMENT.

God doth in all ages and at all times set up worthy persons for the commodity and profit of his Church, as now within the compasse of seventy yeares, hee raised up divers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners and planted Religion: and the third builded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man, and in great authority with the king, so that the king favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second booke of Ezra, because he was the writer thereof.

N n

C H A P.

C H A P. I.

^a Nehemiah bewaileth the calamity of Ierusalem. ^s He confesseth the sins of the people, and prayeth God for them.



^a Which containeth part of November, and part of December, and was their ninth moneth.

He words of Nehemiah the son of Hachaliah. In the moneth ^a Chisleu, in the twentieth yeare, as I was in the palace of Shushan,

^b A Jew as I was.

² Came Hanani, one of my ^b brethren, he and the men of Judah, and I asked them concerning the Jewes that were delivered, which were of the residue of the captivity, and concerning Ierusalem.

^c Meaning in Judea.

³ And they said unto mee, The residue that are left of the captivity there in the ^c province, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

⁴ And when I heard these words, I fate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heaven,

^{* Dan. 9. 4.}

⁵ And said, ^{*} O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandements,

⁶ I pray thee let thine eares bee attent, and thine eyes open, to heare the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy servants, and confesse the sins of the children of Israel, which we have sinned against thee, both I and my fathers house have sinned:

[†] Ebr, corrupted.

⁷ We have [†] grievously sinned against thee, and have not kept the commandements, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

^{* Deut. 29. 21. 28.}

⁸ I beseech thee, remember the word that thou commandedst thy servant Moses, saying, Yee will transgresse, and I ^{*} will scatter you abroad among the people.

^{* Deut. 30. 4.}

⁹ But if ye return unto me, & keep my commandements, and do them, ^{*} though your scattering were to the uttermost part of the heaven, yet will I gather you from thence, and will bring you unto the place that I have chosen to place my Name there.

¹⁰ Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

[†] That is, to worship thee.

¹¹ O Lord, I beseech thee, let thine ear now hearken to the prayer of thy servant, and to the prayer of thy servants, who desire to [†] feare thy Name, and I pray thee, cause thy servant to prosper this day, and

give him favour in the presence of ^e this man: for I was the kings butler.

^e To wit, the king Artahshastue.

C H A P. II.

¹ After Nehemiah had obtained letters of Artaxerxes, ¹⁷ hee came to Ierusalem, ¹⁷ and builded the walles.

Now in the month ^a Nisan in the twentieth year of king ^b Artahshastue, the wine stood before him, and I tooke up the wine, and gave it unto the king. Now I was not before time sad in his presence.

^a Which was the first moneth of the yeare, and containeth part of March, and part of April.
^b Who is also called Darius: read Ezra 7. 1. and was the son of Hythaspis.

² And the king said unto mee, Why is thy countenance sad, seeing thou art not sick? this is nothing, but sorrow of heart. Then was I fore afraid,

³ And I said to the king, God save the king for ever: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lieth wast, & the gates thereof are devoured with fire?

⁴ And the King said unto me, For what thing doest thou require? Then I prayed ^c to the God of heaven,

^c I desired God in mine heart to prosper mine enterprise.

⁵ And said unto the king, If it please the king, and if thy servant have found favour in thy sight, I desire that thou wouldest send mee to Judah unto the city of the sepulchres of my fathers, that I may build it.

⁶ And the king said unto mee, (the Queene also sitting by him) How long shall thy journey be? and when wilt thou come againe? So it pleased the king, and he sent mee, and I set him a time.

⁷ After, I said unto the king, If it please the king, let them give mee letters to the captains beyond the [†] River, that they may convey mee over, till I come into Judah,

[†] Or, Euphrates.

⁸ And letters unto Asaph the keeper of the kings [†] parke, that hee may give mee timber to build the gates of the palace (which appertained to the house) and for the wals of the city, and for the house that I shall enter into. And the king gave me according to the ^d good hand of my God upon mee.

^d As God moved mee to aske, and as hee gave mee good successe therein.

⁹ ¶ Then came I to the captaines beyond the River, and gave them the Kings letters. And the king had sent captaines of the army and horsemen with me.

¹⁰ But ^e Sanballat the Horonite, and Tobiah a servant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

^e These were great enemies to the Jewes, and laboured alwayes both by force and subtilty to overcome them; and Tobiah, because his wife was a Jewesse, had avertisement ever of their affaires, and so wrought them great trouble.

¹¹ So I came to Ierusalem, and was there three dayes.

¹² And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

¹³ And I went out by night by the gate of the valley, & came before the dragon well, & to the dung port, & viewed the wals of Ierusalem, how they were broken down, and

and the ports thereof devoured with the fire.

14 Then I went forth unto the gate of the fountain, and to the kings fishpooles, and there was no roome for the beast that was under mee to passe.

15 Then went I up in the night by the brooke, and viewed the wall, and turned back, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said unto them, Yee see the misery that wee are in, how Jerusalem lyeth wast, and the gates thereof are burnt with fire: come and let us build the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God, (which was good over mee) and also of the kings words that he had spoken unto mee. And they said, Let us rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the servant an Ammonite, and Gelhem the Arabian heard it, they mocked us, and despised us, and said, What a thing is this that yee doe? Will yee rebell against the king?

20 Then answered I them, and said to them, The God of heaven, he will prosper us, and we his servants will rise up & build: but as for you, yee have no portion nor right, nor memoriall in Jerusalem.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashib the high Priest with his brethren the Priests, and they built the sheep gate: they repaired it, and set up the doores thereof: even unto the towre of Meah repaired they it, and unto the towre of Hananeel.

2 And next unto him builded the men of Jericho, and beside him Zaccur the son of Imri.

3 But the fishport did the sons of Senah build, which also laid the beams thereof, and set on the doores thereof, the locks thereof, and the barres thereof.

4 And next unto them fortified Merimoth, the son of Vrijah, the son of Hakkoz: and next unto them fortified Meshullam, the son of Berechiah, the son of Meshezabeel: and next unto them fortified Zadok the son of Baana:

5 And next unto them fortified the Tekoites: but the great men of them put not their necks to the work of their Lords.

6 And the gate of the old fishpooles for-

tified Jehojada the son of Paseah, and Meshullam the son of Besodajah: they laid the beams thereof, & set on the doors thereof, & the locks thereof, and the bars thereof.

7 Next unto them also fortified Melatiah the Gibeonite, and Jadon the Merothite, men of Gibeon, and of Mizpah, unto the throne of the Duke, which was beyond the River.

8 Next unto him fortified Uzziel the son of Harhaiah of the goldsmiths: next unto him also fortified Hananiah, the son of Harakkahim, and they repaired Jerusalem unto the broad wall.

9 Also next unto them fortified Rephajah, the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto him fortified Jedajah, the son of Harumaph, even over against his house, and next unto him fortified Hattush, the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath Moab fortified the second portion, and the tower of the furnaces.

12 Next unto him also fortified Shallum, the son of Halloesh, the ruler of the half part of Jerusalem, he, & his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanuah: they built it, & set on the doors thereof, the locks thereof, and the bars thereof, even a thousand cubites on the wall unto the dung port.

14 But the dung port fortified Malchiah, the son of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain fortified Shallun, the son of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, & covered it, and set on the doors thereof, the locks thereof, and the bars thereof, & the wall unto the fishpool of Siloah by the Kings garden, and unto the steps that goe downe from the city of David.

16 After him fortified Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, untill the other side over against the sepulchres of David, and to the fishpool that was repaired, and unto the house of the mighty.

17 After him fortified the Levites, Rehum the son of Bani, and next unto him fortified Hashabiah the ruler of the half part of Keilah in his quarter.

18 After him fortified their brethren: Bavai, the son of Henadad the ruler of the half part of Keilah:

19 And next unto him fortified Ezer, the son of Jeshua the ruler of Mizpah, the other portion over against the going up to the corner of the armour.

N n 2 20 Af-

Or, conduit.

Thus is, contemned of other nations, as though God had forsaken us.

They were incouraged, and gave themselves to doe well, and to travell in this worthy enterprise.

These were three chiefe governors under the King of Persia beyond Euphrates.

Thus the wicked when they will burthen the children of God, ever lay reason unto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them. Neither are yee of the number of the children of God (to whom he hath appointed this city onely,) neither did any of your Predecessors ever feare God.

In Hebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The rich and mighty would not obey them, which were appointed officers in this worke, neither would they help thereunto.

1/2, 22, 11,

Unto the place where the Duke was wont to sit in judgement, who governed the countrey in their absence.

Or of Zorobabell, Or of the Agathasair.

Or, six parts.

Or, Siloah.

Where the weapons and armour of the city lay.

20 After him was earnest Baruch the son of Zacchai, and fortified another portion from the corner unto the doore of the house of Eliahib the high Priest.

21 After him fortified Merimoth the son of Urijah, the son of Hakkoz, another portion from the doore of the house of Eliahib, even as long as the house of Eliahib extended.

^e Which dwelt in the plaine country by Jorden and Jericho.

22 After him also fortified the Priests, the men of the ^e plaine.

23 After them fortified Benjamin, and Hasub over against their house: after him fortified Azariah the son of Maasejah, the son of Ananiah, by his house.

24 After him fortified Binnui, the son of Henadad another portion, from the house of Azariah unto the turning and unto the corner.

25 Palal, the son of Uzai, from over against the corner, and the high towre, that lyeth out from the Kings house, which is beside the court of the prison. After him, Pedajah, the son of Parosh.

^f Read Ezra, Chap. 2, 43.

26 And the ^f Nethinims that dwell in the fortresse unto the place over against the water-gate Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion over against the great towre that lyeth out, even unto the wall of the fortresse.

28 From above the horse-gate forth fortified the Priests, every one over against his house.

29 After them fortified Zadok the son of Immer, over against his house: and after him fortified Shemajah, the son of Shechaniah, the keeper of the East gate.

^g Meaning: the first of his sons.

30 After him fortified Hananiah, the son of Shelemiah, and Hanun, the son of Zalaph the ^g sixth, another portion: after him fortified Meshullam, the son of Berechiah, over against his chamber.

^h Which was the place of judgement, or execution.

31 After him fortified Malchiah the goldsmiths sonne, unto the house of the Nethinims, and of the merchants over against the gate ^h Miphkad, and to the chamber in the corner:

32 And betweene the chamber of the corner unto the sheep-gate fortified the goldsmiths and the merchants.

CHAP. IV.

ⁱ The building of Jerusalem is hindered, 15 but God breaketh their enterprise. 17 The Jews build with one hand, and hold their weapons in the other.

^a Of his companions that dwell in Samaria.
^b Thus the wicked, that consider not that Gods power is ever in a readinesse for the defence of his, mock them, as though they were weak and feeble.

BUt when Sanballat heard that we built the wall, then was he wroth and sore grieved, and mocked the Jews,

2 And said before his brethren and the army of Samaria, thus he said, What doe these ^b weak Jews? will they fortifie themselves? will they sacrifice? will they finish it in a day? wil they make the stones whole

again out of the heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite ^c was beside him, and said, Although they build, yet if a foxe goe up, he shall even breake down their stony wall.

4 ^c Hear, O our God (for we are despised) and turn their shame upon their own head, and give them unto a prey ^d in the land of their captivity,

5 And cover not their ^e iniquity, neither let their sin be put out in thy presence: for they have provoked ^e before the builders.

6 So we built the wall, and all the wall was joynted unto the ^f half thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired altogether to come and to fight against Jerusalem, and to hinder them.

^c This is the remedy that the children of God have against the derision & threatening of their enemies, to flee to God by prayer.
^d Let them be spoiled and led away captive.
^e Let thy plagues declare to the world that they set themselves against thee, and against thy Church: thus bee pruned, only having respect to Gods glory, and not for any private affection or grudge.
^f Or shall be single.

^g Ebr. make to flee, meaning the people.

9 Then we prayed unto our God, and set watchmen by them, day and night, because of them.

10 And Judah said, The strength of the bearers is weakned, & there is much earth, so that we are not able to build the wall.

11 Also our adversaries had said, They shall not know, neither see, till we come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Jewes (which dwell beside them) came, they told us ^f ten times, ^g From all places, whence yee shall return, they will be upon us.

^f That is, often times.
^g They which brought the tidings, said thus. When you leave your worke, and go either to eat or to rest, your enemies will assault you.

13 Therefore set I in the lower places behind the wall upon the tops of the stones, and placed the people by their families, with their swords, their spears and their bowes.

14 Then I beheld, and rose up, and said unto the Princes, and to the rulers, and to the rest of the people, Bee not afraid of them: ^h remember the great Lord, and fearefull, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

^h Who is ever at hand to deliver his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne lives, and of others, he encouraged them to play the valiant men.

15 And when our enemies heard that it was knowen unto us, then God brought their counsell to nought, and we turned all againe to the wall, every one unto his worke.

16 And from that day, half of the yong men did the labour, and the other half part of them held the spears, and shields, and bows, and habergeons: and the rulers stood ⁱ behind all the house of Judah.

ⁱ To oversee them, and encourage them to their worke.

17 They that builded on the wall, and they that bare burdens, and they that laded, did

did the worke with one hand; and with the other held the sword.

18 For every one of the builders *had* his sword girded on his loins, and *so* builded: & he that blew the trumpet, *was* beside me.

19 Then said I unto the Princes, and to the rulers; and to the rest of the people, The work is great & large, & we are separated upon the wall, one far from another.

20 In what place *therefore* yee heare the sound of the trumpet, *re*sort yee thither unto us: our God shall fight for us.

21 So we laboured in the worke, and halfe of them held the spears, from the appearing of the morning, till the stars came forth.

22 And at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that they may be a watch for us in the night, and labour in the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the ward (which followed me) none of us did put off our clothes, *save* every one put them off *for* washing.

CHAP. V.

1 The people are oppressed, and in necessity. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest he should grieve the people.

NOW there was a great cry of the people, and of their wives *a* against their brethren the Jewes.

2 For there were that said; We, our sons and our daughters are many, therefore we take up *b* corne, that we may eat and live.

3 And there were that said, Wee must gage our lands, and our vineyards, and our houses, and take up corne for the famine.

4 There were also that said, We have borrowed mony for the kings tribute, upon our lands and our vineyards.

5 And now our flesh *is* as *d* the flesh of our brethren, and our sons as their sons: & loe, we bring into subjection our sons and our daughters as servants, and there be of our daughters *now* in subjection; and there *is* no power *e* in our hands: for other men *have* our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and said unto them, You lay *f* burthens every one upon his brethren: and I set a great *g* assembly against them;

8 And I said unto them, We (according to our ability) have redeemed our brethren the Jewes, which were sold unto the heathen, & will you sell your brethren again, or shall they be *h* sold unto us? Then held they their peace, and could not answer.

9 I said also, That which yee doe, is

not good. Ought yee not to walke in the feare of our God, for the *k* reproch of the heathen our enemies?

10 For even I, my brethren, and my servants doe lend them mony, and corne: I pray you, let us leave off this *l* burden.

11 Restore, I pray you, unto them this day their lands, their vineyards, their olives, and their houses, and *remit* the hundredth part of the silver and of the corne, of the wine, and of the oyle *that* yee exact of them.

12 Then said they, We will restore it, and will not require it of them: we will do as thou hast said. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out every man that will not performe this promise, from his house, and from his labour: even thus let him be shaken out, & emptied. And all the Congregation said, Amen, and praised the Lord: & the people did according to this promise.

14 And from the time that *the king* gave me charge to be governour in the land of Judah, from the twentieth yeare, even unto the two and thirtieth yeare of king Artahashste, *that is*, twelve yeare, I, and my brethren have not eaten the *m* bread of the governour.

15 For the former governours that were before me, had beene chargeable unto the people, and had taken of them bread and wine, besides fourty shekels of silver: yea, and their servants bare rule over the people: but so did not I, because of the feare of God.

16 But rather I fortified *a* portion in the work of this wal, and we bought no land, and all my servants came thither together unto the worke.

17 Moreover there *were* at my table an hundred and fifty of the Jewes, and rulers, which came unto us from among the heathen that are about us.

18 And there was prepared dayly an ox, and six chosen sheep, and birds were prepared for me, and *l* within ten dayes wine for all *n* in abundance. Yet for all this I required not the bread of the governour: for the bondage was grievous unto this people.

19 Remember me, O my God, in goodnesse, *according* to all that I have done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom, and saile to his adversary. 11 Hee is not discouraged by the false prophets.

AND when Sanballat, and Tobiah, and Ageshem the Arabian; and the rest of our enemies heard that I had built the wal,

k Who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.

l Or, usury.

m Which yee take of them for the lone.

n I received not that portion, and diet, which the governours that were before mee, exacted, wherein hee declarerh that he rather sought the wealth of the people then his owne commodity

l Or, once in ten dayes. *n* Whereas at other times they had by measure, at this time they had most liberally.

k Meaning, to resist their enemies, if need required.

l That is, when they purified themselves, or else when they washed their clothes.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremity they were brought unto.

c To pay our tribute to the king of the Persians, which was exacted yearly of us. *d* By nature the rich is no better then the poore. *e* We are not able to redeeme them, but for poverty are constrained to hire them to others.

f You presse them with usury, and seek how to bring all things into your hands.

g Both because they should bee moved with pity, seeing how many were by them oppressed, and also because the judgement of others, which should bee as it were witnesses of their dealing toward their brethren.

h Seeing God hath once delivered them from the bondage of the heathen, shall wee make them our slaves.

i Meaning, Nehemiah.

a That is, that they were joynt together, as Chap. 4.6.

and that there were no more^a breaches therein, (though at that time I had not set up the doores upon the gates)

2 Then sent Sanballat and Geshem unto me, saying, Come thou that we may meet together in the villages in the plaine of Ono: and they thought to doe me evill.

3 Therefore I sent messengers unto them, saying, I have a great worke to doe, and I cannot come downe: ^b why should the worke cease, whiles I leave it, and come downe to you?

4 Yet they sent unto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his servant after this sort unto mee the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and [†] Gashmu hath said it, that thou and the Jewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their king according to these^c words.

7 Thou hast also ordained^d the Prophets to preach of thee at Jerusalem, saying, There is a King in Judah: and now according to these words it shall come to the Kings eares: come now therefore, and let us take counsell together.

8 Then I sent unto him, saying, It is not done according to these words that thou sayest: for thou faintest them of thine owne heart.

9 For all they afayed us, saying, Their hands shall be weakened from the worke, and it shall not bee done: now therefore [†] encourage thou mee.

10 ¶ And I came to the house of She-majah the son of Delajah the son of Mehe-tabeel, and he was^e shut up, and he said, Let us come together into the house of God in the mids of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, ^f Should such a man as I flee? Who is he being as I am, that would goe into the Temple to live? I will not goe in.

12 And loe, I perceived, that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sin, and that they might have an evill report that they might reproch mee.

14 My God, remember thou Tobiah, and Sanballat according unto these their workes, and Noadiah the^g Prophetesse also, and the rest of the Prophets that would have put mee in feare.

15 ¶ Notwithstanding the wall was finished on the five and twentieth day of^h Elul, in two andⁱ fifty dayes.

16 And when all our enemies heard thereof, even all the heathen that were about us, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Judah, whose^k letters went unto Tobiah, and those of Tobiah came unto them.

18 For there were many in Judah, that were sworne unto him: for he was the son in law of Shechaniah the son of Arah: and his son Jehonathan had the daughter of Meshullam, the son of Berechiah.

19 Yea, they spake in his prayse before mee, and told him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captivity are numbred.

NOW^{*} when the wall was builded, and I had set up the doores, and the porters, and the fingers, and the Levites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithfull man, and feared God above many.)

3 And I said unto them, Let not the gates of Jerusalem bee opened, untill the heate of the sun: and while^a they stand by, let them shut the doors, and [†] make them fast: and I appointed wards of the inhabitants of Jerusalem, every one in his ward, and every one over against his house.

4 Now the city was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the people, to count their genealogies: and I found a booke of the genealogy of them, ^{*} which came up at the first, and found written therein,

6 These are the^b sons of the province that came up from the captivity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Jerusalem, and to Judah, every one unto his city.

7 They which came with Zerubbabel, Jeshua, Nehemiah, ^c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sons of Parosh, two thousand an hundreth seventy and two.

9 The sons of Shephatiah, three hundred and seventy and two.

10 The

b Meaning, that if hee should obey their request, the worke, which God had appointed, should cease: shewing hereby, that we should not commit our selves to the hands of the wicked.

† Or, Geshem.

c As the same goeth.

d Thou hast bribed, & set up false prophets to make thy selfe king, and so to defraud the king of Persia of that subjection, which you owe unto him.

† Ebr. strengthen thou mine hand.

e As though hee would bee secret, to the intent that he might pray unto God with greater liberty, and receive some revelation, which in him was but hypocrisie.

f Hee doubted not but God was able to preserve him, and knew that if hee had obeyed this counsell, hee should have discouraged all the people: thus God giveth power to his, to resist false prophecies, though they seem to have never so great probability. g Very griefe caused him to pray against such, which under the pretence of being the ministers of God, were adversaries to his glory, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the devill hath a great sort of hindrings.

h Which was the first moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answer.

k Thus the Church of God hath evermore enemies within it selfe, which are more dangerous then the outward and professed enemy.

a To wit, they that are mentioned, verse 2.

† Ebr. told them, Meaning, till the barriers were put in.

* Ezra. 2. 2.

b That is, the inhabitants of Judah.

c Azariah in Ezra is called Serajah, and Raamiah, Reeliah, Chap. 2. 2.

10 The sons of Arah, six hundred fifty and two.

Or, the captain of Moab.

11 The sons of † Pahath-Moab of the sons of Jeshua, and Joab, two thousand, eight hundred and eighteen.

12 The sons of Elam, a thousand, two hundred fifty and four.

13 The sons of Zattu, eight hundred and five and fourty.

14 The sons of Zacchai, seven hundred and threescore.

15 The sons of Binnui, six hundred and eight and fourty.

16 The sons of Bebai, six hundred and eight and twenty.

17 The sons of Azgad, two thousand three hundred and two and twenty.

18 The sons of Adoniam, six hundred threescore and seven.

19 The sons of Biguai, two thousand threescore and seven.

20 The sons of Adin, six hundred and five and fifty.

21 The sons of Ater of Hizkia, ninety and eight.

22 The sons of Hashum, three hundred and eight and twenty.

23 The sons of Bezai, three hundred and four and twenty.

24 The sons of Hariph, an hundred and twelve.

Or, this is, the inhabitants of Gibeon.

25 The † sons of Gibeon, ninety and five.

26 The men of Beth-lehem, and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-azmaveth, two and fourty.

29 The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred and three and fourty.

30 The men of Ramah and Gaba, six hundred and one and twenty.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

Or, For there were two cities of this name.

33 The men † of the other Nebo, two and fifty.

34 The sons of the other Elam, a thousand two hundred and four and fifty.

35 The sons of Harim, three hundred and twenty.

36 The sons of Jericho, three hundred and five and fourty.

37 The sons of Lod-hadid and Ono, seven hundred and one and twenty.

38 The sons of Senaah, three thousand nine hundred and thirty.

39 The Priests, the sons of Jedajah of the house of Jeshua, nine hundred seventy and three.

40 The sons of Immer, a thousand and two and fifty.

41 The sons of Pashur, a thousand two hundred and seven and fourty.

42 The sons of Harim, a thousand and seventeen.

43 ¶ The Levites: the sons of Jeshua of Kadmiel, and of the sons of † Hodivah, † Or, Hodiaih, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred and eight and fourty.

45 The porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Harita, the sons of Shobai, an hundred and eight & thirty.

Read Ezra. 3. 58.

46 ¶ The † Nethinims: the sons of Ziha, the sons of Hashupha, the sons of Tabaoth,

47 The sons of Keros, the sons of Sia, the sons of Padon,

48 The sons of Lebana, the sons of Hagaba, the sons of Shalmi,

49 The sons of Hanan, the sons of Giddel, the sons of Gahar,

50 The sons of Reajah, the sons of Rezin, the sons of Nekoda,

51 The sons of Gazzam, the sons of Uzza, the sons of Paseah,

52 The sons of Befai, the sons of Meunim, the sons of Nephthi-hesim,

53 The sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

54 The sons of Bazlith, the sons of Mehida, the sons of Harsha,

55 The sons of Barkos, the sons of Sissera, the sons of Tamah,

56 The sons of Nezhiah, the sons of Hatipha,

57 The sons of Salomons servants, the sons of Sotai, the sons of Sophereth, the sons of Perida,

58 The sons of Jaala, the sons of Darkon, the sons of Giddel,

59 The sons of Shephatiah, the sons of Hattai, the sons of Pochereth of Zebaim, the sons of Amon.

60 All the Nethinims, and the sons of Salomons servants were three hundred, ninety and two.

61 ¶ And these came up from Telme-lah, Tel-haretha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sons of Delajah: the sons of Tobiah, the sons of Nekoda, six hundred and two and fourty.

63 And of the Priests: the sons of Habajah, the sons of Hakkoz, the sons of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the gene-

N n 4 nea-

nealogies, but it was not found : therefore they were put from the Priesthood.

g Meaning, Nehemiah : for Tirshatha in the Calde tongue signifieth a butler.
* Exod. 28. 30.

65 And the ^g Tirshatha said unto them, that they should not eat of the most holy, till there rose up a Priest with * Urim and Thummim.

66 All the congregation together was two and fourty thousand, three hundreth and three score,

67 Besides their servants and their maids, which were seven thousand three hundred and seven and thirty : and they had two hundreth and five and fourty singing men and singing women.

68 Their horses were seven hundreth and six and thirty, and their mules two hundreth and five and forty.

69 The camels foure hundreth and five and thirty, and six thousand seven hundred and twenty asses.

70 And certaine of the chiefe fathers gave unto the work. The Tirshatha gave to the treasure, a thousand ^h drammes of gold, fifty basons, five hundreth and thirty Priests garments.

h Read Ezra 2. 69.

71 And ⁱ some of the chiefe fathers gave unto the treasure of the worke, twenty thousand drammes of gold, and two thousand and two hundreth [†] pieces of silver.

† Or, mites.

72 And the rest of the people gave twenty thousand drammes of gold, and two thousand pieces of silver, and three score and seven Priests garments.

73 And the Priests, and the Levites, and the porters, and the singers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities : and when the ⁱ seventh moneth came, the children of Israel were in their cities.

i Which containeth part of September, and part of October.

CHAP. VIII.

^a Ezra gathered together the people, and readeth to them the Law. ¹² They rejoyce in Israel for the knowledge of the word of God. ¹⁵ They keepe the feast of the Tabernacles or booths.

† Ebr. as one man.

And all the people assembled themselves [†] together, in the street that was before the water-gate, and they spake unto Ezra the ^a Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

a Read Ezra 7. 6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that ^b could heare and understand it, in the first day of the seventh moneth.

b Which had age and discretion to understand.

3 And he read therein in the street that was before the water-gate (from the morning untill the ^c midday) before men and women, and them that understood it, and the eares of all the people ^{hearkened} unto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe stood upon a pulpit of wood which he had made for the preaching, and beside him stood Mat-

tithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maasejah, on his right hand, and on his left hand Pedajah, and Misael, and Malchiah, and Hasum, and Hasbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people : for he was ^d above all the people : and when he opened it, all the people stood up.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting up their hands : & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maasejah, Kelita, Azariah, Jozabad, Hanan, Pelajah, and the Levites caused the people to understand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto the Lord your God : mourne not, neither weep : for all the people ^e wept, when they heard the words of the Law.

e In considering their offences against the Law, therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies, for as much as they are repentant.
f That is, remember the poore.
g Rejoyce in the Lord, and he will give you strength.

10 He said unto them, Goe, and eat of the fat, and drinke the sweet, and send part unto them, for whom none ^f is prepared : for this day is holy unto our Lord : bee yee not sory therefore : for the ^g joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Hold your peace : for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great joy, because they had understood the words that they had taught the.

13 And on the second day the chiefe Fathers of all the people, the Priests and the Levites were gathered unto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in ^{*} booths in the feast of the seventh month :

* Levit. 23. 34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth unto the mount, and bring olive branches, and pine branches, and branches of [†] myrtus, and palme branches, and branches of thick trees, to make boothes, as it is written.

† Or, goodly trees, as Levit. 23. 40.

16 So the people went forth and brought

16 So the people went forth and brought *them*, and made them booths, every one upon the ^h roofe of his house, and in their courts, and in the courts of the house of God, and in the street by the water-gate, and in the street of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captivity made booths, & sate under the booths: for since the ⁱ time of Ieshua the son of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God every day, from the first day unto the last day. And they kept the feast seven dayes, and on the eight day a solemn assembly, according unto the manner.

CHAP. IX.

¹ The people repent, and forsake their strange wives. ⁵ The Levites exhort them to praise God, ⁶ Declaring his wonders, ²⁶ And their ingratitude, ³⁰ And Gods great mercies toward them.

IN the four and twentieth day of this ^a moneth the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2 (And they that were of the seed of Israel were separated from all the [†] strangers) and they stood and confessed their sins, and the iniquities of their fathers:

3 And they stood up in their place and read in the booke of the Law of the Lord their God four times on the day, and they ^b confessed and worshipped the Lord their God four times.

4 Then stood up upon the stairs of the Levites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loud voyce unto the Lord their God.

5 And the Levites said, *even* Ieshua and Kadmiel, Bani, Hashabnia, Sherebiah, Hodijah, Shebaniah and Pethahiah, Stand up, and praise the Lord your God for ever, and ever, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of al heavens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preservest them all, and the hoste of the heaven worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of ^{*} Ur in Caldea, ^{*} and madest his name Abraham,

8 And foundest his heart faithfull before thee, ^{*} and madest a covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Periz-

zites, & Jebusites, and Girgashites, and hast perform'd thy words, because thou art just.

9 ^{*} Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as *appeareth* this day.

11 ^{*} For thou diddest break up the Sea before them, and they went through the mids of the Sea on drie land: & those that pursued them, hast thou cast into the bot-toms as a stone, in the mighty waters:

12 ^{*} And leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went.

13 ^{*} Thou camest downe also upon mount Sinai, and spakest unto them from heaven, and gavest them right judgements, and true laws, ordinances, and good commandements;

14 And declaredst unto them thine ho-ly Sabbath, and commandedst them pre-cepts, and ordinances, and lawes, by the hand of Moses thy servant.

15 ^{*} And gavest them bread from hea-ven for their hunger, ^{*} & broughtest forth water for them out of the rock for their thirst: and ^{*} promisedst them that they should goe in, and take possession of the land; for the which thou haddest lift up thine hand for to give them.

16 But they and our fathers behaved themselves proudly, and hardned their neck, so that they hearkned not unto thy commandements,

17 But refused to obey, and would not remember thy marvellous workes that thou haddest done for them, but hardened their necks, & had in their heads to return to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreover, when they made them a molten calf (and said, This is thy God that brought thee up out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies for-sookest them not in the wilderness ^{*} the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night to shew them light, and the way wherby they should go.

20 Thou gavest also thy good Spirit to instruct them, and withheldest not thy M ^a n from their mouth, and gavest them water for their thirst.

21 Thou didst also feed them forty years

^h For their houses were made flat above, read Dent. 22. 3.

ⁱ which was almost a thousand years.

^a Meaning the seventh.

[†] Str. strange children.

^b They made confession of their finnes, and used prayer.

^{*} Gen. 11. 31.
^{*} Gen. 17. 5.

[†] Gen. 15. 18.

^{*} Exod. 3. 7. and 14. 10.

^{*} Exod. 14. 22.

^{*} Exod. 13. 21.

^{*} Exod. 19. 18, 20. and 20. 1.

^{*} Exod. 16. 17.

^{*} Exod. 17. 6.

^{*} Dent. 1. 5.

^{*} Exod. 13. 22.
Numb. 14. 14.
1 Cor. 10. 1.

* *Deut.* 8. 4.

c Though the way was tedious and long.

d Meaning the heathen whom he drove out.

* *Num.* 21. 26.

yearcs in the wildernesse: they lacked nothing: * their clothes waxed not old, and their feet^c swelled not.

22 And thou gavest them kingdomes and people, &^d scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou didst multiply their children, like the starres of the heaven, and broughtest them into the land, whereof thou haddest spoken unto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gavest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and lived in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which^e protested among them to turne them unto thee) and committed great blasphemies.

e Taking heaven and earth to witness: that God would destroy them, except they returned, as *2 Chro.* 24. 19.

27 Therefore thou deliveredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed unto thee, thou heardest them from the heaven, and through thy great mercies thou gavest them saviours, who saved them out of the hands of their adversaries.

f Hee declareth how Gods mercies ever contended with the wickednesse of the people, who ever in their prosperity forgate God.

28 But when they had^f rest, they returned to doe evill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them; yet when they converted and cried unto thee, thou heardest them from heaven, and deliveredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them again unto thy Law: but they behaved themselves proudly, and hearkned not unto thy commandments, but sinned against thy judgements (* which a man should do & live in them) and^g pulled away the shoulder, and were stiffnecked, and would not^h heare.

* *Levit.* 18. 5.

Ezek. 20. 11.

Rom. 10. 5.

Galat. 3. 12.

g Which is a similitude taken of oxen that shrink at the yoke, or burthen, as *Zech.* 7. 11.

h When thou didst admonish them by thy Prophets, & *Ebr.* thou diddest prolong upon them many yeares.

30 Yet thou[†] diddest forbearc them many yeares, and protestedst among them by thy Spirit; *even* by the hand of thy Prophets, but they would not heare: therefore gavest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken thee: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mighty & terrible, that keepest covenant and * mercy, let not all the affliction that hath come unto us, seeme a little before thee, *that is* to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings ofⁱ Asshur unto this day.

* *Ezra.* 34. 6. 7.

* *Psal.* 143. 1. 2.

33 Surely thou art just in all that is come upon us: for thou^k hast dealt truly, but we have done wickedly.

34 And our Kings and our Princes, our Priests and our fathers have not done thy Law, nor regarded thy commandments, nor thy protestations, wherewith thou hast^l protested among them.

i By whom we were led away into captivity, and have been appointed to be slain, as *Ezra* 3. 13.

k Hee confesseth that all these things came to them justly for their sins, but hee appealeth from Gods justice to his mercies. l That thou wouldest destroy them, except they would returne to thee, as *verse* 36.

35 And they have not served thee in their kingdom, and in thy great goodnesse that thou shewedst unto them, and in the large and fat land which thou diddest set before them, and have not converted from their evill workes.

36 Behold, we are servants this day, and the land that thou gavest unto our fathers, to eat the^m fruit thereof, & the goodnesse thereof, behold, we are servants therein.

m That is, to be the lords thereof.

37 And it yeeldeth much fruit unto the kings, whom thou hast set over us, because of our sins: and they have dominion over our bodies, and over our cattell at their pleasure, and we are in great affliction.

38 Now because of all this we makeⁿ a sure covenant, and write it, and our Princes, our Levites and our Priests seal unto it.

n Thus by affliction they promise to keepe Gods commandments, wherunto they could not be brought by Gods great benefits.

CHAP. X.

¹ The names of them that sealed the Covenant betwene God and the people.

NOW they that sealed, were Nehemiah[†] the[‡] Tirshatha the son of Hachaliah, and Zidkijah;

† Or, *hathir*.

2 Serajah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchiah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Merimoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemajah: these are^a the Priests.

a Which subscribed to keepe the promise.

9 ¶ And the Levites: Jeshua the son of Azariah, Binnui of the sons of Henadad, Kadmiel:

10 And their brethren Shebaniah, Hodijah, Kelita, Pelaja, Hanun,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, [‡] Pahath-Moab, Elam, Zattu, Bani,

† Or, *captains of* *Idosh*.

15 Bunni, Azgad, Bebai,

16 Adoniah, Biguai, Adin,

17 Ater,

- 17 Ater, Hizkijah, Azzur,
- 18 Hodiah, Hashum, Bezai,
- 19 Hariph, Anathoth, Nebai,
- 20 Magpiash, Meshullam, Hezir,
- 21 Melhezabeel, Zadok, Jaddua,
- 22 Pelatiah Hanan, Anajah.
- 23 Hoshea, Hananiah, Hashub,
- 24 Hallohesi, Pileha, Shobek,
- 25 Rehum, Hashabnah, Maasejah,
- 26 And Ahijah, Hanan, Anan,
- 27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Levites, the porters, the singers, the ^bNethinims, and all that were ^cseparated from the people of the lands unto the Law of God, their wives, their sons, and their daughters, all that could understand.

29 The chiefe of them ^dreceived it for their brethren, and they came to the ^ecurse, and to the oath to walke in Gods law, which was given by Moses the servant of God, to observe and do all the Commandements of the Lord our God, and his judgements and his statutes:

30 And that wee would not give our daughters to the people of the land, neither take their daughters for our sons.

31 And *if* the people of the land brought ware on the Sabbath, or any victuals to sell, ^fthat we would not take it of them on the Sabbath & on the holy dayes: ^gand that we would let the seventh yeare be free, and the debts of every ^hperson.

32 And we made statutes for our selves to give by the year, the third part of a shekel for the service of the house of our God,

33 For the ⁱshewbread, and for the dayly offering, and for the dayly burnt offering, the Sabbaths, the new Moones, for the solemne feasts, and for the things that were sanctified, and for the sin offerings; to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lots for the offering of the wood, *even* the Priests, the Levites, and the people to bring it into the house of our God, ^jby the house of our fathers, yearly at the times appointed, to burne it upon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruits of our land, & the first of all the fruits of all trees, year by year, into the house of the Lord,

36 And the first borne of our sons, and of our cattell, as it is ^kwritten in the Law, and the first borne of our bullocks and of our sheepe, to bring it into the house of our God, unto the Priests that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, & our offerings, & the fruit of every tree, of wine, and of oyle, un-

to the Priests, to the chambers of the house of our God: and the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our ^ltravell.

38 And the Priest, the son of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall ^mbring up the tenth part of the tithes unto the house of our God, unto the chambers of the treasure house.

39 For the children of Israel, and the children of Levi shall bring up the offering of the corne, of the wine, and of the oyle, unto the chambers; and there shall be the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers, and ⁿwee will not forsake the house of our God.

CHAP. XI.

^oWho dwelled in Jerusalem, after it was builded, ^pand who in the cities of Judah.

And the rulers of the people dwelt in Jerusalem: the other people also cast lots, ^qto bring one out of ten to dwell in Jerusalem the holy city, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Jerusalem.

3 These now are the chiefe of the province, that dwelt in Jerusalem, but in the cities of Judah, every one dwelt in his owne possession in their cities of Israel, the Priests, and the Levites, and the Nethinims, and the sons of Salomons servants:

4 And in Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin: Of the sons of Judah, Athajah, the son of Uzziyah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the sons of ^rPerez.

5 And Maasejah the son of Baruch, the son of Col-Hozeh, the son of Hazajah, the son of Adajah, the son of Jojarib, the son of Zechariah, the son ^sof Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, were foure hundred, threescore and eight valiant men.

7 These also are the sons of Benjamin, Sallu, the son of Meshullam, the son of Joed, the son of Pedajah, the son of Kolajah, the son of Maasejah, the son of Ithiel, the son of Jeshajah.

8 And after him Gabai, Sallai, nine hundred and twenty and eight.

9 And Joel the son of Zichri *was* governour over them: and Judah, the son of Senuah *was* the second over the city:

10 Of the Priests, Jedajah, the son of Jojarib, Jachin,

11 Serajah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Merajoth, the son of Ahitub ^twas chiefe of the house of God.

12 And

ⁱ Wherever wee laboured, or travailed, there the tithes were due unto the Lord, both by the Law, and according to the oath and covenant that we made.
^u Num. 18. 26.

^k Wee will not leave it destitute of that, that shall be necessary for it.

^a Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy, because there were few that offered themselves willingly.

^b Which came of Perez the son of Judah.

^c Or, of a Shilonite.

^e That is, was the high Priest.

^b Read Ezra 2. 43.

^c Which being idolaters forsooke their wickedness, and gave themselves to serve God.

^d They made the oath in the name of the whole multitude.

^e Whereunto they gave themselves if they brake the Law, as Deut. 28. 15.

^f Which notwithstanding they brake soone after, as chap. 13. 15.
^g Levit. 25. 4.
Deut. 15. 1.
^h Ebr. hand.

ⁱ This declareth wherefore they gave this third part of the shekel, which was besides the halfe shekel that they were bound to pay, Exod. 30. 13.

^j Or, into the house of.

^k By this rehearsal is meant, that there was no part nor ceremony in the Law whereunto they did not bind themselves by covenant.

^d That served and ministered in the Temple.

12 And their brethren ^d that did the worke in the Temple, were eight hundred twenty and two: and Adajah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two and fourty: and Amashfai the son of Azareel, the son of Ahazai, the son of Meshilemoth, the son of Immer:

^e Or, of one of the great men.

14 And their brethren valiant men, an hundred and eight and twenty, and their overseer was Zabdai the son of ^f Hagedolim.

15 And of the Levites, Shemajah, the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chiefe of the Levites were over the works of the house of God without.

^e That is, he began the Psalm, and was the chanter.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph was the chiefe to ^g begin the thanksgiving and prayer: and Bakbukiah the second of his brethren, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and foure.

^f Meaning, of the Temple.

19 And the porters Akkub, Talmon, and their brethren that kept the ^g gates, were an hundred twenty and two.

^g Of them which dwelt not in Jerusalem.

20 And the ^h residue of Israel, of the Priests, and of the Levites dwelt in all the cities of Judah, every one in his inheritance.

^h Or, Ophe.

21 And the Nethinims dwelt in the ⁱ fortresse, and Ziha, and Gipsa was over the Nethinims.

22 And the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Ashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph singers were over the worke of the house of God.

23 For it was the kings commandement concerning them, that faithfull ^j provision should bee for the singers every day.

^j Was chiefe about the King for all his affaires.

24 And Pethahiah the son of Mesheza-beel, of the sons of Zerach, the son of Judah was at the kings hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Judah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,

26 And in Jeshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shuall, and in Beer-sheba, and in the villages thereof,

28 And in Ziglag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, unto the valley of Hinnom.

31 And the sons of Benjamin from Geba, in Michmash, & Aijah, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Levites were divisions in Judah and in Benjamin.

CHAP. XII.

^k The Priests and the Levites which came with Zerubbabel unto Jerusalem, are numbered, 27 and the wall is dedicated.

THESE also are the Priests and the Levites that ^l went up with Zerubbabel, the son of Shealtiel, and Jeshua: to wit, Serajah, Jeremiah, Ezra,

^k From Babylon unto Jerusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemajah, and Jojarib, Jedajah,

7 Sallu, Amok, Hilkiah, Jedajah: these were the ^m chiefe of the Priests, and of their brethren in the dayes of Jeshua.

^m Next in dignity to the high Priests, and which were of the stock of Aaron.

8 And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah ⁿ were over the thanksgivings, he, and his brethren.

ⁿ Had charge of them that sang the Psalms.

9 And Bakbukiah, and Unni, and their brethren were about them in the ^o watches.

^o They kept the wards & watches according to their turns, as 1 Chron. 23. 6.

10 And Jeshua begat Jojakim: Jojakim also begat Eliahib, and Eliahib begat Joadah,

11 And Joadah begat Jonathan, and Jonathan begat Jaddua.

12 And in the dayes of Jojakim were these the chiefe fathers of the Priests: under ^p Serajah was Merajah, under Jeremiah, Hananiah,

^p That is, next to Serajah, or rather of the order which was called after the name of Serajah.

13 Under Ezra, Meshullam, under Amariah, Jehohanan,

14 Under Melicu, Jonathan, under Shebaniah, Joseph.

15 Under Harim, Adna, under Merajoth, Helkai,

16 Under Iddo, Zechariah, under Ginnithon, Meshullam,

^q Whereof was Zacharie John Baptists father.

17 Under ^r Abijah, Zichri, under Miamin, and under Moadiah, Piltai,

18 Under Bilgah, Shammua, under Shemajah, Jehonathan,

19 Under Jojarib, Mattenai, under Jedajah, Uzzi,

20 Under Sallai, Kallai, under Amok, Eber,

21 Under Hilkiah, Hashabiah, under Jedajah, Nethaneel.

22 In the dayes of Eliahib, Joadah, and Johanan

Johanen and Jaddua were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sons of Levi, the chiefe fathers were written in the booke of the Chronicles, even unto the dayes of Johanen the son of Eliafhib.

24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, and their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward, at the thresholds of the gates.

26 These were in the dayes of Jojakim the son of Jeshua, the son of Jozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keepe the dedication and gladnesse, both with thanksgivings and with songs, cymbales, viols, and with harpes.

28 Then the singers gathered themselves together, both from the plaine countrey about Jerusalem, and from the villages of Netophathi,

29 And from the house of Gilgal, and out of the countreys of Geba, and Asmaveth: for the singers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I brought up the princes of Judah upon the wall, and appointed two great companies to give thanks, & the one went on the right hand of the wall toward the dung gate,

32 And after them went Hoshajah, and halfe of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, Benjamin, and Shemajah, and Jeremiah,

35 And of the Priests sons with trumpets, Zechariah the son of Jonathan, the son of Shemajah, the son of Mattaniah, the son of Michajah, the son of Zaccur, the son of Asaph.

36 And his brethren, Shemajah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the Musickall instruments of David the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, even over against them went they up by the stairs of the citie of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the tower of the tounaces, even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks, in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maasejah, Miniamin, Michajah, Elioenai, Zechariah, Hanniah, with trumpets.

42 And Maasejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, having Izrahiah which was the overseer.

43 And the same day they offered great sacrifices, and rejoyced: for God had given them great joy, so that both the women, & the children were joyfull: and the joy of Jerusalem was heard farre off.

44 Also at the same time were men appointed over the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for the Priests, and the Levites: for Judah rejoyced for the Priests, and for the Levites, that served.

45 And both the singers and the Levites kept the ward of their God, and the ward of the Purification, according to the commandement of David, and Salomon his son.

46 For in the dayes of David and Asaph, of old were chiefe singers, and songs of praise and thanksgiving unto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah, did all Israel give portions unto the singers and porters every day his portion, and they gave the holy things unto the Levites, and the Levites gave the holy things unto the sons of Aaron.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers.

15 Nehemiah reproveth them that breake the Sabbath.

30 An ordinance to serve God.

And on that day did they read in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, & the Moabite should not enter into the congregation of God,

because they met not the children of Israel with bread & with water, but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

00

3 Now

g That is, one after another, and every one in his course.

h Ebr. sons of the singers.

h Which were a certaine family & had their possessions in the fields, 1 Chron. 2. 54.

i Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going up to the mount Zion, which is called the citie of David.

† Ebr. caused to bears.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things. 2 Chron. 31. 11. and now were repaired againe for the same use.

* 1 Chron. 15. 16.

n That is, the tenth part of the tithes.

* Deut. 23. 3.

* Num. 22. 5. 6.

3 Now when they had heard the Law, they separated from Israel ^a all those that were mixed.

4 ¶ And before ^b this had the Priest Eliashib the oversight of the chamber of the house of our God, being ^c kinsman to Tobiah:

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corn, of wine, and of oyle (appointed for the Levites, and the singers, & the porters) and the offerings of the Priests.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth year of ^d Artahasthne King of Babel, came I unto the King, and ^e after certaine dayes, I obtained of the King.

7 And when I was come to Jerusalem, I understood the evill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God, with the meate offering and the incense.

10 And I perceived that the portions of the Levites had not been given, and that every one was fled to his land, ^e even the Levites and the singers that executed the worke.

11 Then reprov'd I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Judah the tithes of corn, and of wine, and of oyle unto the treasures.

13 And I made treasurers over the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Levites, Pedajah, and under their hand Hanan the son of Zaccur the son of Mattaniah: for they were counted faithfull, and their office was to distribute unto their brethren.

14 Remember me, O my God, herein, and wipe not out my ^f kindnesse that I have shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Judah them, that trode wine presses on the Sabbath, and that brought in sheaves, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Jerusalem upon the Sabbath day: and ^g I protested to them in the day that they sold victuall.

16 There dwelt men of Tyrus also therein, which brought fish, and all wares, and sold on the Sabbath unto the children of Judah, even in Jerusalem.

17 Then reprov'd I the rulers of Judah, and said unto them, What evill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers ^h thus, and our God brought all this plague upon us, and upon this citie? yet ye increase the wrath upon Israel, in breaking the Sabbath.

19 And when the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened til after the Sabbath day, and ⁱ some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twice all night without Jerusalem.

21 And I protested among them, and said unto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands upon you. From that time came they no more on the Sabbath.

22 ¶ And I said unto the Levites, that they should cleanse themselves, and that they should come and ^k keep the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

23 In those dayes also I saw Jewes that married wives of Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Ashdod, and could not speake in the Jewes language, and according to the language of the ^l one people, and of the ^l other people.

25 Then I reprov'd them, and ^m cursed them, and smote certaine of them, and pulled of their haire, and rooke an oath of them by God, Ye shall not give your daughters unto their sons, neither shall ye take of their daughters unto your sons, nor for your selves.

26 * Did not Salomon the king of Israel sin by these things? yet among many nations was there no king like him: for he was ⁿ beloved of his God, and God had made him King over Israel: ⁿ yet strange women caused him to sin.

27 Shall we then obey unto you, to do all this great evill, and to transgresse against our God, ^o even to marrie strange wives?

28 And ^o one of the sons of Jojada, the son of Eliashib the high Priest, was the son in law of Sanballat the Horonite: but I charged him from me.

29 Remember them, O my God, that ^p defile the Priesthood, and the covenant of the Priesthood, and of the Levites.

30 Then

^a That is, all such which had joynd in unlawfull marriage, and also those with whom God had forbidden them to have society.

^b That the separation was made.

^c He was joynd in affinity with Tobiah the Ammonite, and enemy of the Jewes.

^d Called also Darius, Ezra 7. 1.
^e Or, at the years end.

^f Thus we see what inconveniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe governor was but a while absent, and yet they fell into such great aburdities: as appeareth also, Exod. 32. 1.

^g He protesteth that he did his duty with a good conscience, yet he doth not justify himselfe herein, but desireth God to favour him, and to be mercifull unto him for his own goodnesse sake, as ver. 22. & 31.

^h I declared unto them, that God would not suffer such transgressors of his Law to be unpunished.

^h Was not this a great cause, why God plagued us in times past? reasoning, that if they transgressed now in the same againe, their plague should be greater.

ⁱ About the time that the sun went down: for the Sabbath lasted from the sun going down of the one day, to the sun setting of the other.

^k Meaning, of the Temple that none that was unclean should enter.

^l Which was a citie of the Philistines, and they had married wives thereof, and so had corrupted their speech and religion.

^m That is, I did excommunicate them, and drive them out of the Congregation.

* 1 King. 3. 7. 14.

* 2 Sam. 12. 24.

25.

* 1 King. 11. 14.

ⁿ Punish them according to their fault and evil example, which they have given to the rest of the people, contrary to their vocation.

30 Then clenfed I them from all strangers, and appointed the wards of the Priests and of the Levites, every one in his office:

31 And for the offering, of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

^e That is, to shew mercy unto me.



ESTHER

THE ARGUMENT,

Because of the diversitie of names, whereby they used to name their Kings, and the supputation of yeares wherein the Ebrewes, and the Grecians doe varie, divers Authors write diversly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius King of the Medes, and son of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who never faileth them in their greatest dangers, but when all hope of wordly helpe faileth, he ever stirreth up some, by whom he sendeth comfort, and deliverance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour, and their sudden fall when they are at the highest: and how God preserveth, and preferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

³ King Ahashuerosh maketh a royall feast, ¹² wherunto the queen Vashti wil not come. ¹⁹ for which cause she is divorced. ²⁰ The Kings decrees touching the preminence of man.

^a Called also Darius, who was now the soveraigne Monarch, and had the government of the Medes, Persians, and Caldeans: some think he was Darius Hystaspis son, called also Artaxerxes. ^b Daniel chap. 6. ^c I make mention but of fixe score, leaving out the number that is imperfect, as the Scripture in divers places useth. ^d That is, had rest and quietnesse. ^e Nehem. 1. 1.



IN the daies of ^a Ahashuerosh: (this is Ahashuerosh that reigned from India even unto Erhiochia, over an ^b hundred, and seven and twenty provinces)

² In those dayes when the King Ahashuerosh ^c sate on his throne, which was in the palace of Shushan

³ In the third yeare of his reigne, he made a feast unto all his princes, and his servants, even the power of Persia and Media, and to the captaines and governours of the provinces which were before him,

⁴ That hee might shew the riches and glorie of his kingdome, and the honour of his great majestie many dayes, even an hundred and fourescore dayes.

⁵ And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both unto great and small, seven dayes, in the court of the garden of the Kings palace,

⁶ Under an hanging of white, Greene, and blue clothes, fastened with cordes of fine linnen and purple, in silver rings, and pillars of marble: the ^d beds were of gold and of silver upon a pavement of porphyre, and marble, and alabaster, and blue colour.

⁷ And they gave them drinke in vessels

of gold, and changed vessel after vessel, and royall wine in abundance, according to the ^e power of the King.

⁸ And the drinking was by an order, none might ^f compell: for so the King had appointed unto all the officers of his house, that they should doe according to every mans pleasure.

⁹ ¶ The Queen Vashti made a feast also for the women in the royall house of King Ahashuerosh.

¹⁰ Upon the ^g seventh day when the King was merrie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abshagtha, Zethar, and Charcas, the seven eunuches, (that served in the presence of King Ahashuerosh)

¹¹ To bring Queen Vashti before the king with the crown royall, that he might shew the people and the princes her beautie: for she was faire to looke upon.

¹² But the Queen Vashti refused to come at the Kings word, ^h which he had given in charge to the eunuches: therefore the King was very angrie, & his wrath kindled in him.

¹³ Then the King said to the wise men, ⁱ that knew the times (for so was the Kings manner towards all that knew the law and the judgement:

¹⁴ And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marfenna, and Memucan the seven princes of Persia, and Media, which saw the ^j Kingsface, and sate the first in the kingdome)

¹⁵ What shall we doe unto the Queen Vashti according to the law, because shee did not according to the word of the king

^e As was becoming for so magnificent a king. ^f None might be compelled to drink more then it pleased him.

^g Which was the last day of the feast that the king made for the people, as verse 5.

^h Which was on the hand of the eunuches.

ⁱ That had experience of things, as they had learned by diligent marking, in continuance of time.

^j Which were his chiefe counselors, that might have always access to him.

^d Which they used in those countreys in stead of tables.

O O z Aha-

Ahashueroth by the commission of the eunuchs?

k By her disobedience she hath given an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance do the same.

n Let her be divorced, and another made queen.

o For he had under him an hundred twenty and seven countreys.

p That is, that the wife should be subject to the husband, and at his commandment.

16 Then Memucan answered before the King and the Princes, The Queen Vashti hath not onely done^k evill against the King, but against all the Princes, and against all the people that are in all the provinces of King Ahashueroth.

17 For the^l acte of the Queen shall come abroad unto all women, so that they shall despise their husbands in their own eyes, & shall say, the King Ahashueroth commanded Vashti the Queen to be brought in before him, but she came not.

18 So shall the^m Princesses of Persia and Media this day, say unto all the Kings princes, when they heare of the acte of the Queen: thus shall there be much despitfulnesse and wrath.

19 If it please the King, let a royall decree proceed from him, and let it be written among the statutes of Persia, and Media, (and let it not be transgressed) that Vashti come

no more before King Ahashueroth: and let the King give her royall estate unto her companion that is better then shee.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdome (though it be^o great) all the women shall give their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their language, that every man should^p beare rule in his owne house, and that he should publish it in the language of that same people.

C H A P. II.

2 After the queen is put away, certaine yong maidens are brought to the King. 17 Esther pleaseth the King, and is made queen. 22 Mordecai discloseth unto the King those that would betray him.

a That is, hee called the matter againe into communication.

b By the seven wise men of his counsell.

c The abuse of these countreys was so great, that they invented many meanes to serve the lusts of princes: and therefore, as they ordained wicked lawes that the King might have whole daughters he would, for they had divers houses appointed, as one for them, whiles they were virgins, another when they were concubines, and for the queenes another.

d Reade what this purification was, verſe 12.

After these things, when the wrath of King Ahashueroth was appeased, he^a remembered Vashti, and what shee had done, and what was decreed^b against her.

2 And the Kings servants that ministred unto him, said, Let them seeke for the King beautifull yong virgins,

3 And let the king appoint officers through all the provinces of his kingdom, and let them gather all the beautifull yong virgins unto the palace of Shushan, into the house of the women, under the hand of Hege the Kings eunuch, ^c keeper of the women, to give them their things^d for purification.

4 And the maide that shall please the King, let her reigne in the stead of Vashti.

And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a man of Jemini,

6 Which had been caried away from Jerusalem^{*} with the captivity that was caried away with Jeconiah King of Judah (whom Nebuchad-nezzar King of Babel had caried away)

* 2 King. 24. 15

7 And he nourished Hadassah, that is Esther, his uncles daughter: for she had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father, and her mother, Mordecai took her for his own daughter.

8 And when the Kings commandment, and his decree was published, and many maidens were brought together to the palace of Shushan, under the hand of Hege, Esther was brought also unto the Kings house under the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found favour in his sight: therefore he caused her things for purification to be given her speedily, and her[†] state, and seven comely maidens to be given her out of the Kings house, and hee gave change to her and to her maidens, of the best in the house of the women.

† Ebr. portion.

10 But Esther shewed not her people and her kinred: for Mordecai had charged her, that shee should not tell it.

11 And Mordecai walked^e every day before the court of the womens house, to know if Esther did well, and what should be done with her.

e For though shee was taken away by a cruell law, yet he ceased not to have a fatherly care over her, and therefore did so for oft times to heare of her.

12 And when the course of every maide came, to goe in to king Ahashueroth, after that she had bin twelve moneths according to the manner of the women (for so were the dayes of their purifications accomplished, six moneths with oile of myrrhe, and six moneths with sweet odours, and other things for the purifying of the women:

13 And thus went the maidens unto the King) whatsoever shee required, was^f given her, to goe with her out of the womens house unto the Kings house.

f What apprell shee asked of the eunuch, that was he bound to give her.

14 In the evening she went, and on the morrow she returned into the second house of the women under the hand of Shaaahgaz the kings eunuch, which kept the concubines: she came in to the King no more, except she pleased the King, and that she were called by name.

15 Now when the course of Esther the daughter of Abihail the uncle of Mordecai (which had taken her as his own daughter) came, that shee should go in to the King, shee desired nothing, but what[‡] Hege the Kings eunuch the keeper of the women

‡ Or, Hege.

said:

^g Wherein her modesty appeared, because shee sought not apparell to commend her beauty, but stood to the Eunuchs appointment. ^h Which contained part of December, and part of January.

⁸ said: and Esther found favour in the sight of all them that looked upon her.

16 ¶ So Esther was taken unto king Ahasuerosh into his house royal in the tenth moneth, which is the moneth ^b Tebeth, in the seventh yeare of his raigne.

17 And the king loved Esther above all the women, and she found grace and favour in his sight more then all the virgins: so that he set the crowne of the kingdome upon her head, and made her Queen in stead of Valhti.

18 Then the King made a great feast unto all his Princes, and his servants, ^{which was} the feast of Ester, and gave rest ^k unto the provinces, and gave gifts, according to the ^l power of a king.

19 And when the virgins were gathered the ^m second time, then Mordecai fate in the kings gate.

20 Ester had not yet shewed her kined, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai fate in the kings gate, two of the kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay ⁿ hand on the king Ahasuerosh.

22 And the thing was knowen to Mordecai, and he told it unto queen Esther, & Esther certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the ^o Chronicles before the king.

CHAP. III.

¹ Haman after he was exalted, obtained of the king, that all the Jewes should be put to death, because Mordecai had not done him worship as others had.

After these things did King Ahasuerosh promote Haman the son of Hammedatha the Agagite, and exalted him, and set his seate above all the princes that were with him.

2 And all the Kings servants that were at the Kings gate, bowed their knees, and revered Haman: for the King had so commanded concerning him: but Mordecai ^a bowed not the knee, neither did reverence

3 Then the Kings servants which were at the kings gate, said unto Mordecai, Why transgressest thou the Kings commandement?

4 And albeit they spake dayly unto him, yet he would not heare them: therefore they ^b told Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

6 Now he [†] thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jewes, that were throughout the whole kingdome of Ahasuerosh, ^{even} the people of Mordecai.

7 In the first moneth (that is the moneth ^c Nisan) in the twelfth yeare of King Ahasuerosh, they cast Pur (that is a lot) ^d before Haman, from day to day, & from moneth to moneth, ^{unto} the twelfth moneth, that is the moneth, ^e Adar.

8 Then Haman said unto King Ahasuerosh, There is a people scattered, and dispersed among the people, in all the provinces of thy kingdome, and their lawes ^{are} divers from all people, and they doe not observe the ^f Kings lawes, therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, & I will [†] pay ten thousand talents of silver by the hands of them that have the charge of this businesse to bring it into the kings treasure.

13 Then the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite the Jewes adversary.

11 And the King said unto Haman, Let the silver be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings [‡] scribes called on the thirteenth day of the first moneth, & there was written (according to all that Haman commanded) unto the kings officers, and to the captaines that were over every Province, and to the rulers of every people, and to every province, according to the writing thereof, and to every people according to their language: in the name of king Ahasuerosh was it written, and sealed with the kings ring.

13 And the letters were sent [†] by posts into all the kings provinces, to root out, to kill, and to destroy all the Jewes, both young and old, children and women, in one day, upon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoile them as a prey.

14 The contents of the writing ^{was} that there should be given a commandement in all provinces, and published unto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the King and Haman fate drinking, but the ^{city} of Shushan was in perplexitie.

CHAP. IV.

⁵ Mordecai giveth the queen knowledge of the cruel decree of the King against the Jewes. 16 Shee willeth that they pray for her.

O o 3

Now

[†] Ebr. despoiled in his eyes.

^c Which answereth to part of March, and part of April.

^d To know what moneth, and day should be good to enterprize this thing, that it might have good success: but God disappointed their lots and expectation.

^e Containing part of February, and part of March.

^f These be the two arguments which commonly the worldlings and the wicked use toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.

[†] Ebr. weight.

[‡] Or, secretaries.

[†] Ebr. the hands of posts.

[†] To wit, the Jewes that were in Shushan.

ⁱ That is, made for her sake. ^k Here released their tribute. ^l That is, great and magnificall.

^m That is, at the marriage of Ester, which was the second marriage of the King.

ⁿ Meaning, to kill him.

^o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

^a The Persians manner was to kneele down and reverence their Kings, and such as he appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

^b Thus we see that there is none so wicked, but they have their flatterers to excuse the godly.

NOW when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the middes of the citie, and cried with a great crie, and a bitter.

2 And he came even before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in every province, and place, whither the kings charge, and his commission came, there was great sorrow among the Jewes, and fasting, and weeping and mourning, and many lay in sackcloth and in ashes.

4 ¶ Then Esthers maids and her eunuches came and told it her: therefore the Queene was very heaue, and shee sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not.

5 Then called Esther Hatach one of the kings eunuches, whom he had appointed to serue her, and gave him a commandement to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come unto him, and of the sum of the silver that Haman had promised to pay unto the kings treasures, because of the Jewes, for to destroy them.

8 Also he gave him the copie of the writing and commission, that was given at Shulhan, to destroy them, that he might shew it unto Esther, and declare it unto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Esther the words of Mordecai.

10 Then Esther said unto Hatach, and commanded him to say unto Mordecai,

11 All the kings servants and the people of the kings provinces do know, that whosoever, man or woman, that cometh to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that he may liue. Now I have not bene called to come unto the king these thirtie dayes.

12 And they certified Mordecai of Esthers words.

13 And Mordecai said, that they should answer Esther thus, Thinke not with thy self that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, comfort and deliverance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come

to the kingdome for such a time?

15 Then Esther commanded to answer Mordecai,

16 Go, and assemble all the Jewes that are found in Shulhan, and fast ye for me, & eate not, nor drink in three dayes, day nor night. I also and my maides will fast likewise, and so wil I go in to the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. V.

1 Esther entereth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

AND on the third day, Esther put on her royall apparell, and stood in the court of the kings palace within, over against the kings house: and the king sat upon his royal throne in the kings palace over against the gate of the house.

2 And when the king saw Ester the queene standing in the court, shee found fauour in his sight: and the king held out the golden scepter that was in his hand: so Ester drew nere, and touched the top of the scepter.

3 Then said the king unto her, What wilt thou, Queene Esther? and what is thy request? it shall be even given thee to the halfe of the kingdome.

4 Then said Esther, If it please the king, let the king and Haman come this day unto the banquet, that I have prepared for him.

5 And the king said, Cause Haman to make hast, that he may doe as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the King said unto Esther at the kanket of wine, What is thy petition, that it may be given thee? and what is thy request? it shall even be performed unto the halfe of the kingdome.

7 Then answered Esther, and said, My petition, and my request is,

8 If I have found fauour in the sight of the king, and if it please the king to give me my petition, and to performe my request, let the King and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the Kings saying.

9 ¶ Then went Haman forth the same day joyfull, and with a glad heart. But when Haman saw Mordecai in the Kings gate, that he stood not up, nor moved for him, then was Haman full of indignation at Mordecai.

10 Nevertheless Haman refrained himselfe: and when he came home, he sent, and called for his friends and Zeresh his wife.

11 And Haman told them of the glory of his riches, & the multitude of his children,

c For to deliver Gods Church out of these present dangers.

d I will put my life in danger, and referre the success to God, seeing it is for his glory, and the deliverance of his Church.

a To wit, after that the Jewes had begunne to fast.

b Which was a signe that her coming was agreeable unto him, as Chap. 4. 11.

c Meaning hereby, that whatsoever she asked, should be granted, as Mar. 6. 33.

d Because they used to drinke excessively in their banquets, they called the banquet by the name of that which was most in use, or else, meal.

e I will declare what things I have demanded.

a Because he would advertise Esther of this cruel proclamation.

† Ebr. Sackcloth, and ashes were spread for many.

† Ebr. had caused to stand before her.

† Ebr. declaration.

‡ Or, contents.

† Ebr. breathing.
b Thus Mordecai spake in the confidence of that which all Gods children ought to have: which is, that God will deliver them, though all worldly means faile.

*f Thus the wicked
who they are pro-
moted, in stead of
acknowledging
their charge, and
humbling them-
selves, wax ambi-
tious, disdain full,
and cruel.*

and all the things wherein the king had promoted him, and how that he had set him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the Queen did let no man come in with the king to the banquet that she had prepared, save me: and to morrow am I bidden unto her also with the king.

13 But all this doth nothing availe me, as long as I see Mordecai the Jew sitting at the kings gate.

14 Then said Zeresh his wife, and all his friends unto him, Let them make a tree of fifty cubites high, and to morrow speake thou unto the king, that Mordecai may be hanged thereon: then shalt thou go joyfully with the king unto the banquet. And the thing pleased Haman, and he caused to make the tree.

*Meaning, the
highest that could
be found.*

CHAP. VI.

1 The king turneth over the Chronicles, and findeth the fidelity of Mordecai, 10 and commandeth Haman to cause Mordecai to be had in honour.

THe same night the king slept not, and he commanded to bring the book of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigthana, and Teresh two of the kings Eunuches, keepers of the doore, who sought to lay hands on the king Ahasueros.

3 Then the king said, What honour and dignitie hath been given to Mordecai for this? And the kings servants that ministered unto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that he might speake unto the king, to hang Mordecai on the tree that he had prepared for him)

5 And the kings servant said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said unto him, What shall be done unto the man whom the king will honour? Then Haman thought in his heart, To whom would the king do honor more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king useth to weare, & the horse that the king rideth upon, and that the crown royall may be set upon his head.

9 And let the raiment and the horse be delivered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride upon the horse thorow the street of the citie, and proclaim before him, Thus shall it be done unto the man,

whom the king wil honour.

10 Then the king said to Haman, Make hast, take the raiment, and the horse, as thou hast said, and do so unto Mordecai the Jew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horseback thorow the street of the citie, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came again to the kings gate, but Haman hastened home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends, al that had befallen him. Then said his wisemen, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the kings Eunuches, and hastened to bring Haman unto the banquet that Ester had prepared.

*d Thus God some-
time putteth in the
mouth of the very
wicked to speake
that thing, which
he hath decreed
shall come to passe.*

CHAP. VII.

*3 The queen biddeth the king and Haman again, and pray-
eth for her self and her people. 6 She accuseth Haman, and
he is hanged on the gallows, which he had prepared for
Mordecai.*

SO the king and Haman came to banquet with the Queen Esther.

2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, Queen Esther; that it may be given thee? & what is thy request? It shall be even performed unto the half of the kingdome.

3 And Esther the Queen answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slain, and to perish: but if we were sold for servants, and for handmaids, I would have held my tongue: although the adversary could not recompence the kings losse.

5 Then king Ahasueros answered, and said unto Queen Esther, Who is he? and where is he that presumeth to do thus?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the Queen.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood up, to make request for his life to the Queen Ester: for he saw that there was a mischief prepared for him of the king.

8 And when the king came again out of

*a Read Chap.
5. 6.*

*b Haman could not
so much profit the
king by this his
malice, as he
should hinder him
by the losse of the
Jews, and the tri-
bute which he
hath of them.
† Ebr. slayeth him
in hart.*

*c His conscience
did accuse him,
as he had conspi-
red the death of in-
nocents, to the
vengeance of God
might fall upon
him for the same.*

d He fell down at the beds feet or couch, whereupon she fere, and made request for his life

e This was the manner of the Persians when one was out of the kings favour.

f Which discovered the conspiracy against the king. Chap. 2. 21, 22.

a That is, was received into the kings favour and presence.
b That he was her uncle, and had brought her up.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jewes.
d Kende chap. 5. 2.

Or, went about to slay the Jewes.

e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king revoked the former decree granted to Haman for Esthers sake.

the palace garden, into the house where they drank wine, Haman was^d fallen upon the bed whereon Ester *sate*: therefore the king said, Will he force the queen also before me in the house? As the word went out of the kings mouth, they^e covered Hamans face.

9 And Harbonah one of the eunuchs, said in the presence of the king, Behold, there standeth yet the tree in Hamans house fifty cubits high, which Haman had prepared for Mordecai, that spake^f good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent unto the Jewes.

THe same day did king Ahasueros^h give the house of Haman the adversary of the Jewes unto the queen Ester: and Mordecai^a came before the king: for Ester told what he was^b unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai: and Ester set Mordecai over the house of Haman.

3 And Ester spake yet more before the king, and fell down at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his device that he had imagined against the Jewes.

4 And the king held out the golden scepter toward Ester. Then arose Ester, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the device of Haman the son of Hammedatha the Agagite may be called again, which he wrote to destroy the Jewes, that are in all the kings provinces.

6 For how can I suffer and see the evil, that shall come unto my people? or how can I suffer & see the destruction of my kinsred?

7 And the king Ahasueros^h, said unto the queen Ester, and to Mordecai the Jew, Behold, I have given Ester the house of Haman, whom they have hanged upon the tree, because he[†] laid hand upon the Jewes.

8 Write ye also for the Jewes, as it liketh you in the kings name, and seal it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no^{*} man revoke.)

9 Then were the kings scribes called at the same time, even in the third moneth,

that is the moneth^f Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, unto the Jewes, and to the princes, and capitaines, and rulers of the provinces, which were from India even unto Ethiopia, an hundred and seven and twenty provinces, unto every province, according to the writing thereof, and to every people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Ahasueros^h name, and sealed it with the kings ring: and he sent letters by posts on horseback, and that rode on *beasts* of price, as dromedaries, and *†* colts of mares.

11 Wherein the king granted the Jewes (in what cities soever they were) to gather themselves together, and to stand for^h their life, and to root out, to slay, and to destroy all the power of the people and of the province that vexed them, both children and women, and to spoile their goods:

12 Upon one day in all the provinces of king Ahasueros^h, even in the thirteenth day of the twelfth moneth, which is the monethⁱ Adar.

13 The copy of the writing was, how there should be a commandment given in all and every province, published among all the people, and that the Jewes should be ready against that day to^k avenge themselves on their enemies.

14 So the posts rode upon *beasts* of price, and dromedaries, and went forth with speed, to execute the kings commandment, and the decree was given at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blue, and white, and with a great crown of gold, and with a garment of fine linnen, and purple, and the city of Shushan rejoyced and was glad.

16 And unto the Jewes was come light, and^l joy, and gladnesse, and honour.

17 Also in all and every province, and in all and every citie and place, where the kings commandment and his decree came, there was joy and gladnesse to the Jewes, a feast and good day, and many of the people of the land^m became Jewes: for the feare of the Jewes fell upon them.

CHAP. IX.

1 At the commandment of the king, the Jewes put their adversaries to death. 14 The ten sons of Haman are hanged. 17 The Jewes keep a feast in remembrance of their deliverance.

SO in the twelfth moneth, which is the moneth Adar, upon the thirteenth day of the same, when the kings commandment and his decree drew neere to be put in execution, in the day that the enemies of the Jewes hoped to have power over them (but

f Which contained part of Maye, and part of June.

g That is, in such letters and language, as was usual in every province.

† Or, mares.

h That is, to defend themselves, against all that would assaile them.

i Which hath part of February, and part of March.

k The king gave them liberty to kill all that did oppose them.

l He sheweth by these words that follow, what this light was.

m Conformed themselves to the Jewes religion.

it ^a turned contrary: for the Jewes had rule over them that hated them)

^a This was by Gods great providence, who turneth the joy of the wicked into sorrow, and the teares of the golly into gladnesse.

2 The Jewes gathered themselves together into their cities throughout all the provinces of the king Ahasueros, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell upon all people.

^b Did them honour, and shewed them friendship.

3 And all the rulers of the provinces, and the princes, and the captaines, and the officers of the king ^b exalted the Jewes: for the feare of Mordecai fell upon them.

4 For Mordecai was great in the kings house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

^c Which had conspired their death, by the permission of wicked Haman.

5 Thus the Jewes smote all their ^c enemies with strokes of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

^d Besides those three hundred, that they slew the second day, as verse 15.

6 And in Shushan the palace, the Jewes slew and destroyed ^d five hundred men,

7 And Parshandatha, and Dalphon, and Alpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parimashtra, and Arisai, and Aridai, and Vajezatha,

^e Whereby they declared that this was Gods just judgment upon the enemies of his Church, so much as they sought not their own gain, but to execute his vengeance.

10 The ten sons of Haman, the sonne of Hammedatha, the adversary of the Jews slew they: but they laid not their hand ^e on the spoyle.

11 On the same day came the number of those that were slain, unto the palace of Shushan before the king.

12 And the king said unto the queen Esther, The Jewes have slain in Shushan the palace, and destroyed five hundred men, and the ten sonnes of Haman: what have they done in the rest of the kings provinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed?

^f This the requireth not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

13 Then said Esther, If it please the king, let it be granted also to morrow to the Jewes that are in Shushan, to do according ^f unto this dayes decree, that they may hang upon the tree Hamans ten sons.

14 And the king charged to do so, and the decree was given at Shushan, and they hanged Hamans ten sons.

15 ¶ So the Jewes that were in Shushan, assembled themselves upon the fourteenth day of the moneth Adar, and slew three hundred men in Shushan, but on the spoyle they laid not their hand.

16 And the rest of the Jewes that were in the kings provinces assembled

themselves, and stood for ^g their lives, and had rest from their enemies, and slew of them that ^h hated them, seventy and five thousand: but they laid not their hand on the spoyle.

^g Reade Chap. 8. 11.

^h Meaning, that they laid hands on none that were not the enemies of God.

ⁱ Meaning, in all places having in Shushan.

27 *This they did* on the ⁱ thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and joy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and joy.

19 Therefore the Jewes of the villages that dwelt in the unwalled townes, ^k kept the fourteenth day of the moneth Adar: with joy and feasting, *even* a joyfull day, and every one sent presents unto his neighbour,

^k As the Jewes do even to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote ^l these words, and sent letters unto all the Jewes that were through all the provinces of the king Ahasueros, *both* neere and farre,

^l The Jewes gather thereof, that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

21 Injoyning them that they should keep the fourteenth day of the moneth Adar, and the fifteenth day of the same every yeare.

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth which was turned unto them from sorrow to joy, and from mourning into a joyfull day, to keep them the dayes of feasting, and joy, and ^m to send presents every man to his neighbour, and gifts to the poore.

^m He setteth before our eyes the use of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship, and relief of the poore.

23 And the Jewes promised to do as they had begun, and as Mordecai had written unto them.

24 Because Haman the sonne of Hammedatha the Agagite all the Jewes adversary, had imagined against the Jewes, to destroy them, and had ⁿ cast Pur (that is a lot) to consume and destroy them.

ⁿ Reade chap. 3. 7.

25 And when ^o he came before the king, he commanded by letters, Let his wicked ^p devise (which he imagined against the Jewes) turn upon his own head, and let them hang him and his sons on the tree.

^o That is, Esther.

^p These are the words of the kings commandment to destroy Hamans wicked enterprise.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seen besides this, and of that which had come unto them.

27 The Jewes *also* ordained, and promised for them, and for their seed, and for all that joynd unto them, that they would not ^q faile to observe those ^q two dayes every yeare, according to their writing, and according to their season.

^q Or, transgress. ^q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes should be remembered,

membred, and kept throughout every generation, and every family, and every province, and every citie: even these dayes of Purim should not faile among the Jewes, and the memoriall of them should not perish from their seed.

† Or, strength, or efficacy.

29 And the queen Esther the daughter of Abihail, and Mordecai the Jew, wrote with all † authority (to confirm this letter of Purim the second time.)

30 And he sent letters unto all the Jewes, to the hundred and seven and twenty provinces of the kingdome of Ahashuerosh, with words of peace and trueth:

† Which were letters declaring unto them quietnes, and assurance, & putting them out of doubt & feare. † Ebr. soules. † That they would observe this feast with fasting and earnest prayer, which in Hebrew is signified by this word (their crie)

31 To confirme these dayes of Purim, according to their seasons; as Mordecai the Jew, and Esther the queen had appointed them, and as they had promised for themselves and for their seed, with fasting and prayer.

32 And the decree of Esther confirmed

these words of Purim, and was written in the book.

CHAP. X.

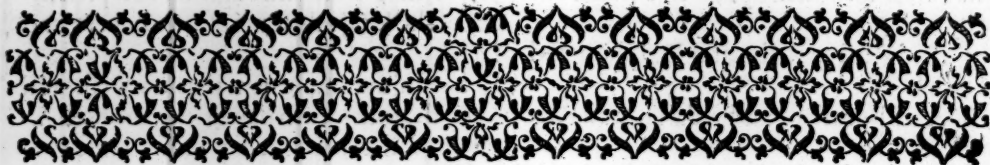
The estimation and authority of Mordecai.

And the king Ahashuerosh laid a tribute upon the land, and upon the Isles of the Sea.

2 And all the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was the second unto king Ahashuerosh, and great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

• These three points are here set forth as commendable and necessary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle, and loving toward them.



I O B.

THE ARGUMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Job was not onely extreamely afflicted in outward things, and in his body, but also in his minde and conscience, by the sharp temptations of his wife, and chief friends: which by their vehement words, and subtill disputations brought him almost to despair: for they set forth God as a severe Judge, and mortal enemy unto him, which had cast him off, therefore in vain he should seek unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we have to marke, that Job maintained a good cause, but handleth it evill: againe, his adversaries have an evill matter, but they defend it craftily. For Job held that God did not alway punish men according to their sinnes, but that he had secret Judgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be convicted. Moreover, he was assured that God had not rejected him, yet through his great torments and afflictions he bursteth forth into many inconveniences both of words and sentences, and sheweth himself as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Again, the adversaries maintain with many goodly arguments, that God punisheth continually according to the trespassse, grounding upon Gods providence, his justice, and mans sinnes, yet their intention is evill: for they laboured to bring Job into despair, and so they maintain an evill cause. Ezekiel commendeth Job as a iust man, Ezek. 14. 14. and James setteth out his patience for an example, James 5. 11.

CHAP.

C H A P. I.

1 The holynesse, riches, and care of Job for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



Here was a man in the land of Uz called Job, & this man was an upright and just man, one that feared God, and eschewed evil.

2 And he had seven sons, & three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred asses, and his family was very great, so that this man was the greatest of all the men of the East.

4 And his sons went and banqueted in their houses, every one his day, and sent, and called their three sisters to eat and to drink with them.

5 And when the dayes of their banqueting were gone about, Job sent, and sanctified them, & rose up early in the morning, & offered burnt-offerings according to the number of them all. For Job thought, It may be that my sons have sinned, and blasphemed God in their hearts: thus did Job every day.

6 ¶ Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job feare God for nought?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that he hath, to see if he will not blaspheme thee to thy face.

12 Then the Lord said unto Satan, Lo all that he hath, is in thine hand: onely up-

on himself shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day when his sons and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger unto Job, and said, the oxen were plowing, and the asses feeding in their places,

15 And the Shabeans came violently, and took them: yea, they have slain the servants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The fire of God is fallen from the heaven, and hath burnt up the sheepe, and the servants, and devoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Chaldeans set out three bands, and fell upon the Camels, and have taken them, and have slain the servants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and said, Thy sons, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wilderness, and smote the four corners of the house, which fell upon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Job arose, and rent his garment, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mothers wombe, and naked shall I return thither: the Lord hath given, and the Lord hath taken it: blessed be the name of the Lord.

22 In all this did not Job sin, nor charge God foolishly.

C H A P. II.

6 Satan hath permission to afflict Job. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

And on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord said unto Satan, whence comest thou? and Satan answered the Lord, and said, from compassing the earth to and fro, and from walking in it.

3 And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and

v That is, went to execute y which God had permitted him to do: for else he can never go out of Gods presence.

x That is the Agabians.

y Which thing was also done by the craft of Satan, to tempt Job the more grievously, forasmuch as he might see, that not onely men were his enemies, but that God made war against him.

z This last plague declareth y when one plague is past which seemeth hard to be born God can send us another far more grievous to trie his. & teach them obedience.

a Which come not of impatience, but declareth that the children of God are not insensible like blocks, but that in their patience they feel affliction, and grief of minde: yet they keep a mean herein and rebell not against God, as the wicked do.

* 1 Tim. 6. 7. b That is, into the belly of the earth, which is the mother of all.

c Hereby he confesseth that God is just and good, although his hand be fore upon him. d But declared that God did all things according to justice and equitie.

a That is, the Angels, as chap. 1. 6.

b Read chap. 1. 6.

* Ezek. 14. 14. Chap. 1. 1.

a That is, of the country of Idumea, as Lament. 4. 11. or bordering thereupon: for the land was called by the name of Uz, the son of Dilihan, the son of Seir. Gen. 36. 28.

b Forasmuch as he was a Gentile, and not a Jew, and yet is pronounced upright, and without hypocritie, it declareth y amongst the heathen God hath his.

c Hereby is declared, what is meant by an upright & just man. d His children and riches are declared to commend his verue in his prosperity, and his patience and constancy, when God had taken them from him.

e Meaning, the Agabians, Chaldeans, Idumeas, &c. f The is, commended them to be sanctified: meaning, that they should consider the faults y they had committed, and reconcile themselves for the same.

g That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, & the care that he had toward his children.

h In Hebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. and 13. &c.

i While the feast lasted. k Meaning, the Angels, which are called the sons of God, because they are willing to execute his will.

l Because our infirmity cannot comprehend God in his Majesty, he is far forth unto us as asking, that our capacity may be able to understand that which is spoken of him.

m This declareth, that although Satan be adversary to God, yet he is, & compelled to obey him, and to do him all homage, without whose permission and appointment he can do nothing.

n This question is asked for our infirmity: for God knew whence he came.

o Herein is described the nature of Satan, which is ever ranging for his prey. 1 Pet. 5. 8.

p He saith, that he is not for thine own sake, but for the commodity that he receiveth by thee.

q Meaning, the grace of God, which served Job as a rampart against all temptations.

r This signifieth, that Satan is not able to touch us, but it is God that must do it.

s Satan noteth the vice whereunto men are commonly subject: that is, to hide their rebellion, and to be content with God in the time of prosperity, which vice is disclosed in the time of their adversity.

t God giveth not Satan power over man to grudge him, but to declare y he hath no power over man, but that which God giveth him.

c He proveth Iobs integrity by this, that he ceased not to feare God when his plagues were grievously upon him.

d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

e Heteby he meēt that a mans own skin is dearer unto him then any other mans.

f Meaning, his own person.

g Thus Satan can go no further in punishing, then God hath limited him.

h This soare was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threatneth to punish the rebellious people. Deut. 28. 27. So that this temptation was most grievous: for if Job had measured Gods favour by the vehemencie of his disease, he might have thought that God had cast him off.

i As desitute of all other help and meanes, and wonderfully afflicted with the sorrow of his disease.

k Satan useth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serve God, seeing he thus plagueth thee, as though he were thine enemy? This is the most grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perwade them, that they trust in God in vain.

m For death was appointed to the blasphemers, and so he meant, that he should be soon rid out of his pain.

n That is, to be patient in adversity, as we rejoyce when he sendeth prosperity, and so to acknowledge him to be both mercifull and iust.

o He forbiddeth his affections, that his tongue through impatience did not murmur against God.

p Which were men of authority, wise and learned, and as the Septuagints write, kings, and came to comfort him, but when they saw how he was visited, they conceived an evil opinion of him, as though he had been but an hypocrite, and so iustly plagued of God for his sins.

q This was also a ceremony, which they used in those Countreys, as the renting of their clothes in signe of sorrow, &c.

r And therefore thought that he would not have hearkned unto their counsell.

and iust man, one that feareth God, and cheweth evill? for yet he continueth in his uprightnesse, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin, and all that ever a man hath will he give for his life.

5 But stretch now out thine hand, and touch his bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord said unto Satan, Lo, he is in thine hand, but save his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Job with sore boyles, from the sole of his foot unto his crown.

8 And he took a potsheard to scrape him, and he sat down among the ashes.

9 Then said his wife unto him, Dost thou continue yet in thine uprightnesse? Blaspheme God, and die.

10 But he said unto her, Thou speakest like a foolish woman: what shall we receive good at the hand of God, and not receive evill? in all this did not Job sin with his lips.

11 Now when Iobs three friends heard of all this evill that was come upon him, they came, every one from his own place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes a far off, they knew him not: therefore they lift up their voices and wept, and every one of them rent his garment, and sprinkled dust upon their heads toward the heaven.

13 So they sat by him upon the ground seven dayes, and seven nights, and none spake a word unto him: for they saw that the grief was very great.

¶ And therefore thought that he would not have hearkned unto their counsell.

CHAP. III.

Iob complaineth and curseth the day of his birth. 1. He desireth to die, as though death were the end of all mans misery.

Afterward Job opened his mouth, and cursed his day.

2 And Job cried out, and said,

3 Let the day perish, wherein I was born, and the night when it was said, There is a man child conceived.

¶ Iob my 2. com. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Let that day be darknesse, let not God regard it from above, neither let the light shine upon it,

5 But let darknesse, and the shadow of death stain it: let the cloud remain upon it, and let them make it fearfull as a bitter day.

6 Let darknesse possesse that night, let it not be joynd unto the dayes of the yeare, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no joy be in it.

8 Let them that curse the day (being ready to renew their mourning) curse it.

9 Let the starres of that twilight be dim through darknesse of it: let it look for light, but have none: neither let it see the dawning of the day,

10 Because it shut not up the doores of my mothers wombe, nor hid sorrow from mine eyes.

11 Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees prevent me? and why did I suck the breasts?

13 For should I now have lien and been quiet, I should have slept then, and been at rest,

14 With the kings and counsellors of the earth, which have builded themselves in desolate places:

15 Or with the Princes that had gold, and have filled their houses with silver.

16 Or why was I not hid, as an untimely birth, either as infants, which have not seen the light?

17 The wicked have there ceased from their tyranny, and there they that laboured valiantly, are at rest.

18 The prisoners rest together, and heare not the voyce of the oppressour.

19 There are small and great, and the servant is free from his master.

20 Wherefore is the light given to him that is in misery? and life unto them that have heavie hearts?

21 Which long for death, and if it come not, they would even search it more then treasures:

22 Which joy for gladnesse, and rejoyce, when they can finde the grave.

23 Why is the light given to the man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are powred out like the water.

25 For the thing I feared, is come upon me, and the thing that I was afraid of, is come unto me.

26 I had no peace, neither had I quietnesse,

d Let it be put out of the number of dates, and let it not have the light of the sun to separate it from the night. e That is, most obscure darknesse, which maketh them afraid of death that are in it.

f Which curse the day of their birth, let them say that curse upon this night. g Let it be always night, and never see day. h Eke, the eyes of the mourning.

i This, and that which followeth declareth that when man giveth place to his passions, he is not able to stay, nor keep measure, but runneth headlong into all evill, except God call him back.

j The vehemencie of his affections made him to utter these words, as though death were the end of all miseries, and as if there were nothing after this, which he speaketh notwithstanding it were so, but the infirmities of his flesh caused him to burst out into this error of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would hereby make their names immortal.

l That is, by death the cruelty of the tyrants hath ceased.

m Altho the faithful may have some kind of calmness and security in this world, which helpeth them after the judgement of the flesh. n He sheweth that the benefits of God are not comfortable, except the heart be full, and the conscience quiet.

o That teacheth how to come out of his miseries, because he dependeth not on Gods providence.

p In my prosperity I looked ever for a fall, as now come to passe.

ness, neither had I rest, yet trouble is come.

CHAP. V.

CHAP. IV.

Job is reprehended of impatiencie, 7 and uniuersity, 17 and of the presumption of his owne righteousness.

Then Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and hast strengthened the weary hands.

4 Thy words have confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the uprightnesse of thy wayes?

7 Remember, I pray thee: who ever perished, being an innocent? or where were the upright destroyed?

8 As I have seene; they that plow iniquitie, and sow wickednesse, reape the same.

9 With the blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the Lion, and the voice of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lack of prey, and the Lions whelps are scattered abroad.

12 But a thing was brought to me secretly, and mine care hath received a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came upon me, and dread, which made all my bones to tremble.

15 And the wind passed before me, and made the haire of my flesh to stand up.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,

17 Shall man be more just then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnesse in his servants, and laid folly upon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the morning unto the evening: they perish for ever, without regarde.

21 Doth not their dignitie goe away with them? doe they not die, and that without wisdom?

22 They see death continually before their eyes, and daily approaching toward them. No man for all this doeth consider it. That is, before that any of them were so wise as to thinke on death.

1.2 Eliphaz sheweth the difference betwene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

Cal now, if any will answer thee, & to which of the Saints wilt thou turne?

2 Doubtlesse anger killeth the foolish, and enuie slayeth the idiot.

3 I have seene the foolish well rooted, & suddenly I cursed his habitation, saying,

4 His children shall be farre from salvation, and they shall be destroyed in the gate, and none shall deliver them.

5 The hungry shall eate up his harvest: yea, they shall take it from among the thorns, and the thirstie shall drink up their substance.

6 For miserie commeth not forth of the dust, neither doth affliction spring out of the earth:

7 But man is borne unto travell, as the sparkes flie upward.

8 But I would enquire at God, and turne my talke unto God:

9 Which doeth great things and unsearchable, and marvellous things without number.

10 He giveth raine upon the earth, and powreth water upon the streets,

11 And setteth up on high them that be low, that the sorrowfull may be exalted to salvation.

12 He scattereth the devises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, and grope at noone day, as in the night.

15 But he saveth the poore from the sword, from their mouth, and from the hand of the violent man.

16 So that the poore hath hope, but iniquitie shall stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, & bindeth it up: he smiteth, and his hands make whole.

19 He shall deliver thee in six troubles, & in the seventh the evill shall not touch thee.

20 In famine he shall deliver thee from death: and in battel from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 But thou shalt laugh at destruction and death, and shalt not be afraid of the beast of the earth.

and the last, which is here called the seventh. Wherewith the wicked haile in their troubles, thou shalt have occasion to reioyce.

a He will let Job to consider the example of all them that have lived, or doe live godly, whether any of them be like unto him, in raging against God as he doth.

b Murmuring against God in afflictions increaseth the paine, and uttereth mans folly.

c That is, the sinner that hath not the feare of God.

d I was not moved with his prosperitie, but knew that God had cured him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgments will light upon their wicked children.

f By publike judgement they shall be condemned, and none shall pittie them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

i Which declareth that sinne is ever in our corrupt nature, for before sinne it was not subject to paine and affliction.

k If I suffered as thou dost, I would seeke unto God.

l He counsaileth Job to humble himselfe unto God, to whom all creatures are subject, and whose workes declare y^e ma is inexcusable, except he glorifie God in all his workes.

m He sheweth by particular examples what the workes of God are.

n In things plaine and evident, they shew themselves fooles in stead of wises men.

o This declareth y^e God punisheth the worldly wile, as he threatned Deut. 32.29.

p That is, he that humbleth himselfe before God.

q He compareth the slander of the wicked to sharpe swords.

r If the wicked be compelled to Gods workes to stop their mouths.

s Such more they that profane God.

t He will send trouble after trouble, that his children may not see one time, but continually travaile in him: but they shall have a comfortable issue, even in the greatest.

seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe. c This he concludeth that Job was but an hypocrite & had no true teare nor trust in God. d He concludeth that Job was reproved, seeing that God handled him so extremely, which is the argument that the carull men make against the children of God. e They that doe evil, cannot but receive evil. f He sheweth that God needeth no great preparation to destroy his enemies: for he can do it with the blast of his mouth. g Though men according to their sinne doe not punish tyrants, (whom for their cruelty he compareth to Lions, and their children to their whelpes) yet God both is able, and his justice will punish them. h A thing that I knew not before, was declared unto me by visions, that is, that whosoever thinketh himselfe just, shall be found a sinner. i When he cometh before God. j In these visions which God sheweth to his creatures, there is ever a certaine feare joynt, that the authoritie thereof might be had in greater reverence. k When all things were quiet, or when the feare was somewhat abated, as God appeared to Elijah. l King. 19. 12. m He proveth that if God did punish the innocent, the creature should be more just then the Creator, which were a blasphemie. n If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge. when he would justifie himselfe against God? o That is, in this mortall body, subject to corruption. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

^v When we are in Gods favour, all creatures shall serve us.

^x God shall so bleſſe thee, that thou ſhalt have occaſion to rejoyce in all things, and not to be offended.

^y Though the children of God have not always this promiſe performed, yet God doeth recompence it otherwiſe to their advantage.

^z We have learned theſe points by experience, & God puniſheth not the innocent, that man cannot compare in juſtice with him, that the hypocrites ſhall not long proſper, & that the affliction which man ſuſtaineth, cometh for his own ſin.

23 For the ſtones of the field ^v ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know, that peace *ſhall* be in thy tabernacle, and thou ſhalt viſite thine habitation, and ſhalt not ^z ſin.

25 Thou ſhalt perceive alſo, that thy ſeed *ſhall* be great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt go to thy grave in ^v a full age, as a ricke of corne commeth in due ſeaſon into the barne.

27 Lo, ^z thus have we enquired of it, and ſo it is: hear this, and know it for thy ſelf.

^v When we are in Gods favour, all creatures shall serve us.

CHAP. VI.

¹ Job answereth, that his pain is more grievous then his fault.

⁸ He wilheth death. ¹⁴ He complaineth of his friends.

BUt Job answered, and ſaid, Oh that my grief were wel weighed, and my miſeries were layed together in the ^a ballance!

3 For it would be now heavier then the ſand of the ſea: therefore my words are ^b ſwallowed up.

4 For the arrows of the Almighty *are* in me: the venime whereof doth drink up my ſpirit, & the terrors of God ^c fight againſt me.

5 Doeth the ^d wild aſſe bray when he hath graſſe? or loweth the oxe when he hath fodder?

6 That which is ^e unſavorie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoul reſuſed to touch, *as were* ſorrows, are my meat.

8 Oh that I might have my ^f deſire, and that God would grant me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand go, & cut me off.

10 Then ſhould I yet have comfort, (though I burn with ſorrow, let him not ſpare) ^g becauſe I have not denied the words of the holy Orie.

11 What power have I that I ſhould endure? or what is mine ^h end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

13 Is it not ſo, that there is in me no ⁱ help? and that ^j ſtrength is taken from me?

14 He that is in miſerie ought to be comforted of his neighbour: but men have forſaken the fear of the Almighty.

15 My brethren have deceived me as a brook, and as the riſing of the rivers they paſſe away.

16 Which are blackiſh with ice, and wherein the ſnow is hid.

17 But in time they are dreyed up with heat and are conſumed: & when it is hote, they fail out of their places.

^a To know whether I complain without juſt cauſe.

^b My grief is ſo great, that I lack words to expreſſe it.

^c Which declarereth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt bartel that the faithfull can have.

^d Think you that I cry without cauſe, ſeeing the brute beaſts do not complain when they have what they would?

^e Can a mans taſte delight in that that hath no favour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavorie to the mouth.

^f Herein he ſineth double, both in wiſhing thorough impatience to die, and alſo in deſiring of God a thing which was not agreeable to his will.

^g That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impatience.

^h He ſearcheth leaſt he ſhould be brought to inconveniences, if his ſorrows ſhould continue.

ⁱ Have I not ſought to help my ſelf as much as was poſſible?

^j Or, *inſolence or law.*

^k He comparerth thoſe friends which comfort us now in miſery, to a brook, which in ſummer, when we need waters is dry, in winter is hard froſen, and in the time of rain, when we have no need overfloweth with water.

18 Or they depart from their way and courſe, *yea*, they vaniſh and periſh.

19 They that go to Tema, ^l conſidered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither, and were aſhamed.

21 Surely now are ye *like* ^m unto it: ye have ſeen my fear full plague, and are afraid.

22 Was it becauſe I ſaid, Bring unto me? or give a reward to me of your ⁿ ſubſtance?

23 And deliver me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I wil hold my tongue: and cauſe me to underſtand, wherein I have erred.

25 How ^p ſtedfaſt are the words of righteouſneſſe? and what can any of you juſtly reprove?

26 Do ye imagine to reprove ^q words, that the talke of the afflicted ſhould be as the wind?

27 Ye make your wrath to fall upon the fatherleſſe, and dig a pit for your friend.

28 Now therefore be content to look upon me: for I will not lie before your face.

29 Turn, I pray you, let there be none iniquitie: return, I ſay, and ye *ſhall* ſee yet my righteouſneſſe in that behalf. Is there iniquitie in my tongue? doeth not my mouth feel ſorrows?

CHAP. VII.

¹ Job ſheweth the ſhortneſſe and miſery of mans life.

IS there not an appointed time to man upon earth? and *are not* his dayes as the dayes of an ^a hireling?

2 As a ſervant longeth for the ſhadow, and as a hireling looketh for *the end* of his worke:

3 So have I had as an inheritance the ^b months of vanity, and painfull nights have been appointed unto me.

4 If I laid me down, I ſaid, When ſhall I ariſe? and meaſuring the evening, I am even full with toſſing too and fro, unto the dawning of the day.

5 My fleſh is ^c clothed with worms and filthineſſe of the duſt: my ſkin is rent, and become horrible.

6 My dayes are ſwifter then ^d a weavers ſhuttle, and they are ſpent without hope.

7 Remember that my life is but a wind, and that mine eye ſhall not return to ſee pleaſure.

8 The eye that hath ſeen me, ſhall ſee me no more: thine eyes *are* upon me, and I ſhall be no longer.

9 ^e As the cloud vaniſheth and goeth away, ſo be that goeth downe to the grave, ſhall ^f come up no more.

^l They that piſſe thereby to go into the hote countries of Arabia, think to find water there to quench their thirſt, but they are deceived.

^m That is, like to this brook, which deceiveth them that thinke to have water there in their need, as I looked for conſolation at your hands.

ⁿ He toucheth the worſhipping, which yet no neceſſitie will give part of their goods, and much more theſe men, which would not give him comfortable words, oſhew me wherein I have erred, & I will confeſſe my fault.

^p He that hath a good conſcience doeth not thinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.

^q Do you cavil at my words becauſe I ſhould be thought to ſpeak ſoothly, which am now in miſery. Conſider whether I ſpeak as one that is diſturb'd by this impatience through very ſorrow, or as an hypocrite, as you condemne me.

^a Hath not an hired ſervant ſome reſt and eaſe? then in this my continuall torment I am worſe then in hireling.

^b My ſorrow hath continued from month to month, & I have looked for hope in vain.

^c This ſignifieth that his diſeaſe was rare and moſt horrible.

^d Thus he ſpeaketh in reſpect of the brevity of mans life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to have compaſſion on him.

^e If thou behold me in thine eyes, I ſhall not be able to ſtand in thy preſence.

^f Shall no more enjoy this mortal life.

^g Seeing I can by no other meanes comfort my selfe, I will declare my griefe by words: and this he speake as one overcome with griefe of minde.

^h Am not I a poore wretch: what needest thou then to ly so much paine on me?

ⁱ So that I can have no rest night nor day.

^k He speaketh as one overcome with sorrow, and not of judgement, or of the examination of his faith. I seeing my terme of life is so short, let me have some rest and ease.

^m Seeing that man of himselfe is so vile, why doest thou give him that honour to contend against him? Iob useth all kindes of persuasion with God, that he might stay his hand.

ⁿ After all temptations, faith bursteth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith.

^o That is, I shall be dead.

^a He declareth that their words which would diminish any thing from the justice of God, is but as a puffe of wind that vanissheth away.

^b That is, hath rewarded them according to their iniquity, meaning that Iob ought to be warned by the example of his children, that he offend not God.

^c That is, if thou turne betime whiles God calleth thee to repentance: though the beginnings be not to please, as thou wouldest desire, yet in the end thou shalt have sufficient occasion to contrite thy selfe.

^d He willeth Iob to examine all antiquities, and he shall find it true which he heareth.

^e Meaning, that it is not enough to have the experience of our selves, but to be confirmed by the examples of them that went before us.

^f As a rush cannot grow without moisture, so cannot the hypocrite, because he hath no faith, which is moistened with Gods Spirit.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternesse of my minde.

12 Am I a sea, ^h or a whalefish, that thou keepest me in ward?

13 When I say, My couch shall relieve me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me ⁱ with dreames, and astonishest me with visions.

15 Therefore my soule ^k chuleth rather to be strangled, to die, then to be in my bones.

16 I abhorre it, I shall not live alway: I spare me then, for my dayes are but vanitie

17 What is man that thou doest magnifie him, and that thou settest thine heart upon him?

18 And doest visit him every morning, and triest him every moment?

19 How long will it be ere thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I have ⁿ sinned, what shall I doe unto thee? O thou preserver of men, why hast thou set me as a marke against thee, so that I am a burden unto my selfe?

21 And why doest thou not pardon my trespasses, and take away mine iniquities? for now shall I sleepe in the dust, & if thou seekest me in the morning, I shall not be found.

CHAP. VIII.

¹ Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserveth the good.

Then answered Bildad the Shuhite, and said,

2 How long wilt thou talke of these things? and how long shall the words of thy mouth ^a be as a mighty winde?

3 Doth God pervert judgement? or oeth the Almighty subvert justice?

4 If thy sonnes have sinned against him, and he hath sent them into the place of their iniquities,

5 Yet if thou ^c wilt early seeke unto God, and pray to the Almighty,

6 If thou be pure and upright, then surely hee will awake up unto thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning ^d be small, yet thy latter end shall greatly increase,

8 ^e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but ^f of yesterday, and are ignorant: for our dayes upon earth are but a shadow)

10 Shall not they teach thee and tell thee, and utter the words of their heart?

11 Can a rush ^g grow without myre? or can the grasse grow without water?

12 Though it were in greene, and not cut downe, yet shall it wither before any other herbe.

13 So are the pathes of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust ^h shall be as the house of a spider.

15 He shall leane upon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The ⁱ tree is green before the sun, and the branches spread over the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folded about the house of stones:

18 If any plucke it from his place, and it ^k deny, saying, I have not seene thee,

19 Behold, it will rejoyce ^l by this meanes, that it may grow in another mold.

20 Behold, God will not cast away an upright man, neither will he take the wicked by the hand,

21 Till he have filled thy mouth with ^m laughter, and thy lips with joy.

22 They that hate thee, shall be clothed with shame, & the dwelling of the wicked shall not remaine.

CHAP. IX.

¹ Iob declareth the mightie power of God, and that mans righteousness is nothing.

Then Job answered, and sayd, 2 I know verily that it is so: for how should man ^a compared unto God be justified?

3 If he would dispute with him, he could not answer him one thing of a ^b thousand.

4 He is wise in heart, and mighty in strength: who hath bene fierce against him, and hath prospered?

5 He removeth the mountaines, and they feelee not when he overthroweth them in his wrath.

6 He ^c removeth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: he closeth up the starres, as under a signet.

8 He himselfe alone spreadeth out the heavens, & walketh upon the height of the Sea.

9 He maketh the starres ^d Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, & unsearchable: yea, marvellous things without number.

11 Lo, when he goeth ^e by me, I see him not: and when he passeth by, I perceive him not.

12 Behold, when he taketh a prey, ^f who can make him to restore it? who shall say unto him, What doest thou?

13 God ^g will not withdraw his anger, and the most mighty helps ^h do stoop under him.

^h Which is to day and to morrow swept away.
ⁱ He compareth the just to a tree, which although it be removed out of one place unto another, yet flourisheth: so the affliction of the godly runneth to their profit.
^k That is, so that there remaine nothing there to prove whether the tree had grown there or no.
^l To be planted in another place, wher it may grow at pleasure.

^m If thou be godly, he will give thee occasion to rejoyce, and if not, thine affliction shall increase.

a Iob here answereth to that point of Eliphaz and Bildads Oracion, touching the justice of God, and his innocencie, confessing God to be infinit in justice, & man to be nothing in respect
b Of a thousand things which God could lay to his charge, man cannot answer him one.

c He declareth what is the infinitie of man, by the mightie and incomprehensible power that is in God, shewing what he could doe if he would see forth his power.

d These are the names of certaine starres; whereby he meaneth that all starres both known and unknown, are at his appointment.

e I am not able to comprehend his workes, which are common and daily before mine eyes; much lesse in those things, which are hid and secret.

f He sheweth that when God doeth execute his power he doeth it justly, forasmuch as none can controule him.

g God will not be appeased, for ought that man can say for himselfe, for his justification.

h That is, all the reasons that men can lay to approve their cause.

i How should I be able to answer him by eloquence wherby he noreth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they spake.

k Meaning, in his own opinion, signifying that man will sometime flatter himself to be righteous, which before God is abomination. l Whiles I am in my pangs, I cannot but burst forth into many inconveniences, although I know still that God is just. m I am not able to feel my sins so great, as I feel the weight of his plagues: and thus he speaketh to condemn his dullness, and to justify the God.

n After he hath accused his own weakness, he committeth to justify God & his power. o If I would stand in mine own defence, yet God hath just cause to condemne me, if he examine mine heart and conscience.

p If God punish according to his justice, he will destroy as well them that are counted perfect, as them that are wicked. q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 3. why should he suffer the innocents to be so long tormented by them. That they cannot see to do justice.

s That can chew the contrary. v I think not to fall into these afflictions, but my sorrows bring me to these manifold infirmities, & my conscience condemneth me.

x Why doth not God destroy me at once, thus he speaketh according to the infirmities of the flesh. y Though I seem never so pure in mine own eyes, yet all is but corruption before God. z Whatsoever I would use to cover my filthiness with, shall disclose me so much more.

14 How much lesse shall I answer him? or how shall I find out my words with him?

15 For though I were just, yet could I not answer, but I would make supplication to my judge.

16 If I cry, and he answer me, yet would I not beleve, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me without a cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If we speake of strength, behold, he is strong: if we speake of judgment, who shall bring me in to plead?

20 If I would justify my self, mine own mouth shall condemn me: if I would be perfite, he shall judge me wicked.

21 Though I were perfite, yet I know not my soule; therefore abhorre I my life.

22 This is one point: therefore I said, He destroyed the perfite and the wicked.

23 If the scourge should suddenly slay, should God laugh at the punishment of the innocent?

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof: if not, where is he? or who is he?

25 My dayes have been more swift then a post: they have fled, and have seen no good thing.

26 They are passed as with the most swift ships, & as the eagle that fleeth to the prey.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraid of al my sorrows, knowing that thou wilt not judge me innocent.

29 If I be wicked, why labour I thus in vain?

30 If I wash my selfe with snow water, and purge my hands most clean,

31 Yet shalt thou plunge me in the pit, & mine own clothes shall make me filthy.

32 For he is not a man as I am, that I should answer him, if we come together to judgment.

33 Neither is there any umpire that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speak, and fear him not: but because I am not so, I hold me still.

36 Which might make an accord between God and me, speaking of impudencie, and yet confessing God to be just in punishing him.

b Signifying that Gods judgements keep him in awe.

CHAP. X.

1 Iob is wearie of his life, and fasteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

MY soul is cut off though I live: I will leave my complaint upon my selfe, and will speak in the bitterness of my soul.

2 I will say unto God, Condemn me not: shew me, wherefore thou contendest with me.

3 He would not that God should proceed against him by his secret iustice, but by the ordinance means that he punisheth others.

3 Thinkest thou it good to oppress me, and to cast off the labour of thine hands, and to favour the counsell of the wicked?

4 Hast thou carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans dayes? or thy years as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sin?

7 Thou knowest that I cannot do wickedly: for none can deliver me out of thy hand.

8 Thine hands have made me, and fashioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milk? and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh, and joined me together with bones and sinews,

12 Thou hast given me life, and grace: and thy visitation hath preserved my spirit.

13 Though thou hast hid these things in thine hart, yet I know that it is so with thee.

14 If I have sinned, then thou wilt straitly look unto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I have done wickedly, woe unto me: If I have done righteously, I will not lift up mine head, being full of confusion, because I see mine affliction.

16 But let it increafe: hunt thou me as a lyon: return and shew thy selfe marvelous upon me.

17 Thou renewest thy plagues against me, and thou increapest thy wrath against me: changes & armies of sorrows are against me.

18 Wherefore then hast thou brought me out of the womb? Oh that I had perished, and that none eye had seen me!

19 And that I were as I had not been, but brought from the womb to the grave!

20 Are not my dayes few? let him cease and leave off from me, that I may take a little comfort,

21 Before I go & shall not return, even to the land of darknesse, and shadow of death:

22 Into a land, I say, dark as darknesse it self, and into the shadow of death, where is none order, but the light is there as darknesse.

prehend in that state the mercies of God and comfort of the resurrection. between light and darknesse, but where all is very darknesse it self.

CHAP. XI.

1 Iob is unjustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that live godly.

Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? or should a greater talker be justified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

d Is it agreeable to thy iustice to doe me wrong? e Wilt thou be without compassion?

f Wilt thou gratifie the wicked and condemne me?

g Doest thou this of ignorance? h Art thou inconsistent and changeable, as the times, to day a friend, to morrow an enemy?

i By affliction thou keepst me as in a prison, and restrainest me from doing evil, neither can any set me at libertie.

k In these verses following he describeth the mercie of God in the wonderful creation of man: and thereon pronounceth that God should not be reviled against him.

l As brittle as a pot of clay.

m That is, reason & understanding, and many other gifts wherby man excelleth all earthly creatures.

n That is, thy fatherly care and providence, wherby thou preservest me, and without the which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will always walk in fear and humilitie, knowing that none is just before thee.

q Job being sore afflicted in this battell between flesh & the spirit, bursteth out into these afflictions, withing rather short dayes then long pain.

r That is, diversitie of diseases, and in great abundance: shewing that God hath infinite means to punish man.

s He wisheth that God would leave off his affliction, considering his great miserie, and the brevitye of his life.

t He speaketh thus in the person of a sinner, that is overcome w passions, & with feeling of Gods judgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

u No distinction

v No distinction

w No distinction

x No distinction

y No distinction

z No distinction

a No distinction

b No distinction

c No distinction

d No distinction

e No distinction

f No distinction

g No distinction

h No distinction

i No distinction

j No distinction

k No distinction

l No distinction

m No distinction

n No distinction

o No distinction

p No distinction

q No distinction

b He chargeth Job with this, that he should say that the thing which he spake was true, and that he was without sin in the sight of God. c Which is not to stand in justifying of thy self: he signifieth that man will never be overcome, while he reasoneth with another, & therefore God must break off the conversation, and stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creator.

e If God should run the frame of things, and establish a new order in nature, who could controul him. f That is, without understanding: so that whatsoever gifts he hath bestowed, come of God and not of nature.

g If thou repent, say unto him. h Renounce thine own evil works, and see that they offend not God. i He declareth what quietnesse of conscience & successe in all things such shall have, which turne to God by true repentance.

* Lev. 26. 5. 9.

k He sheweth that contrary things shall come unto them that do not repent.

a Because you feel not that which you speak, you think the whole standeth in words, and so flatter your selves as though none knew any thing, or could know but you.

* Prov. 14. 2. b He reproveth these his friends of two faults: the one that they thought they had better knowledge than indeed they had, & the other that in stead of true consolation, they did deride, & despise their friend in his adversitie.

c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is he despised that fallath from prosperitie, to adversitie.

4 For thou hast said, ^b My doctrine is pure, and I am clean in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom, how thou hast ^cdeserved double, according to right: know therefore that God hath forgotten thee for thine iniquity.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heavens are high, what canst thou do? ^dit is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and shut up, or gather together, who can turn him back?

11 For he knoweth vain men, & seeth iniquity, and him that understandeth nothing.

12 Yet vain man would be wise, though man new born is like a wild asse ^ecolt,

13 If thou ^fprepare thine heart, and stretch out thine hands towards him:

14 If iniquity be in thine ^hhand, put it far away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift up thy face without spot, and shalt be stable, and shalt not fear.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appear more clear then the noon day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie down safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure unto thee.

20 But the eyes ^kof the wicked shall fail, and their refuge shall perish, and their hope shall be sorrow of minde.

CHAP. XII.

^a Job accuseth his friends of ignorance. ^b He declareth the might, and power of God, ^c 17 and how he changeth the course of things.

Then Job answered, and said, ^d 2 Indeed because that yee are the people ^eonly, ^f a wisdom must die with you.

3 But I have understanding as well as you, and am not inferior unto you: yea, who knoweth not such things?

4 * I am ^b as one mocked of his neighbour, who calleth upon God, and he heareth him: the just and the upright is laughed to scorne.

5 ^d He that is ready to fall, ^e as a lamp despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safety, that provoke neighbour being a mocker and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that he desireth. ^d As the rich esteeme not a light, or torch that goeth out, so is he despised that fallath from prosperitie, to adversitie.

God, ^f whom God hath enriched with his hand.

7 Aske now the beasts, ^g and they shall teach thee, and the fowles of the heaven, and they shall tell thee:

8 Or speak to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare unto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soul of every living thing, and the breath of all ^h mankind.

11 Doth not the ears ⁱ discern the words? and the mouth tasteth meat for it self?

12 Among the ^j ancient wisdom, and in the length of daies ^k understanding.

13 With him ^l wisdom and strength: he hath counsell and understanding.

14 Behold, he will break down, and it cannot be built: he shattereth a man up, and he cannot be loosed.

15 Behold, he withholdeth the waters, and they dry up: but when hee sendeth them out, they destroy the earth.

16 With him ^m strength and wisdom: he that is deceived, & that ⁿ deceiveth, are his.

17 He causeth the counsellers to goe as spoiled, and maketh the judges fooles.

18 ^o He looseth the collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a prey, and overthroweth the mighty.

20 He taketh away the speech from the ^p faithfull counsellers, and taketh away the judgement of the ancient.

21 He powreth contempt upon princes, & maketh the strength of the mighty weak.

22 He discovereth the deep places from their darknesse, and bringeth forth the shadow of death to light.

23 He ^q increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in again.

24 He taketh away the hearts of them that are the chief over the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

^a Job compareth his knowledge with the experience of his friends.

^b The penitent shall be saved, and the hypocrite condemned.

^c He prayeth unto God that he would not handle him rigorously.

Loe, mine eye hath seen all ^d this: mine Leare hath heard, and understood it.

2 I know also as much as you know: I am not inferior unto you.

3 But I will speak to the Almighty, and I desire ^e a to dispute with God.

4 For indeed ye forge lies, and all you

God, because he was not able to understand the cause why he did thus.

^f Ebr. to whom God hath brought in with his hand. e He declareth to them that did dispute against him that their wisdom is common to all, and such as the very brute beasts do daily teach.

^g Or, He. f He exhorteth them to be wise in judging, and as well to know the right use why God hath given them ears, as he hath done a mouth.

^h Though men by age, and continuance of time attain to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his judgments, wherein he answereth to that which was alledged. Chap. 9. 5.

ⁱ He sheweth that there is nothing done in this world without Gods will, and ordinance: for effect he should not be almighty. f He taketh wisdom from them. k He abasheth the honor of princes, & bringeth them into the subject of of others. l He causeth that their words have no credit, which is when he will punish them.

^m In this discourse of Gods wonderful works Job sheweth that whatsoever is done in this world both in the order and change of things, is by Gods will and appointment: where in he declareth that he thinketh well of God, and is as able to set forth his power in words, as they that reasoned against him, were.

ⁿ For although he knew that God had a justice, which was manifest in his ordinarie working: and another in his secret counsell, yet he would utter his affection to punish him.

b You doe not well apply your medicine to the disease.

are physicians of no value,

5 Oh, that you would hold your tongue, that it might be imputed to you for wildome!

6 Now heare my disputation, and give care to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprove you, if ye doe secretly accept any person.

11 Shal not his excellencie make you afraid? and his feare fall upon you?

12 Your memories may be compared unto ashes, & your bodies to bodies of clay

13 Hold your tongues in my presence, that I may speake, and let come upon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in mine hand?

15 Lo, though he slay me, yet will I trust in him, and I will reprove my waies in his sight.

16 He shall be my salvation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to judgement, I know that I shal be justified.

19 Who is he that will pleade with me? for if I now hold my tongue, I die.

20 But doe not these two things unto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities and finnes? shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my pathes, and makest the print thereof in the heels of my feet.

28 Such a one consumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIV.

1 Iob describeth the shortnesse and miserie of the life of man.

24 Hope sustineth the godly. 22 The condition of mans life.

Man that is borne of a woman, is of short continuance, & full of trouble.

2 He shooteth forth as a flowre, and is cut downe: he vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes upon such one, and causest me to enter into judgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his daies determined? the number of his moneths are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that he may cease untill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it waxe old in the earth, and the stock thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the Sea, and as the flood decayeth and drieth up,

12 So man sleeperth and riseth not: for he shall not wake againe, nor be raised from his sleepe, till the heaven be no more.

13 Oh that thou wouldest hide me in the grave, and keepe me secret, untill thy wrath were past, and wouldest give me terme, and remember me!

14 If a man die, shall he live againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou lovest the worke of thine owne hands.

16 But now thou numberest my steps, and dost not delay my finnes.

17 Mine iniquitie is sealed up, as in a bag, and thou addest unto my wickednes.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is removed from his place:

19 As the water breaketh the stones, when thou overflowest the things which grow in the dust of the earth, so thou destroyest the hope of man.

20 Thou prevailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honourable, neither shall he understand concerning them, whether they shal be of low degree.

22 But while his flesh is upon him, hee shal be sorrowfull, and while his soule is in him, it shal mourne.

c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not evidently seene in Iob, except they had undertaken the probation thereof.

d Your faith shall come to nothing, as though I should teare mine owne flesh, and put my life in danger: f Whereby he declares that he is not an hypocrite, as they charged him.

g That is cleared, and not cast off for my finnes, as you reason. h To prove that God doth thus punish me for my finnes. i If I defend not my cause, every man will condemne me. k He sheweth what these two things are.

l His pangs thus move him to reason with God, not denying but that he had sinned; but he desired to understand what were his great finnes that had deserved such rigour, wherein he offended, that he would know a cause of God why he did punish him.

m Thou punishest me now for the faults that I committed in my youth.

n Thou makest me thy prisoner, and dost to presse me, that I cannot stir hand nor foote, f Mr. Rogers.

o Taking occasion of his adversaries words, he describeth the state of mans life from his birth to his death.

* Chap. 8.9. Psal. 144.4.

b His meaning is, that seeing that man is so frail a creature, God should not handle him so extremely, wherein Iob describeth the wickednesse of the flesh, when it is not subject to the Spirit. * Psal. 91.7.

c Untill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receive his wages.

d He speaketh not here, as though he had not hope of the immortality, but as a man in extreme paine, whose reason is overcome by affliction and sorrows.

e Hereby he declares that the fear of God judgment was the cause why he desired to die. f That is, release my paines, and take me to mercie.

g Meaning, unto the day of the resurrection, when he would be changed and renewed. h Though I be afflicted in this life, yet in the resurrection I shall feel thy mercies, and answer: when thou callest me. * Prov. 11.21.

i Thou layest them all together, and sufferest none of my sins unpunished. k He murmureth through the impatience of his flesh against God, as though he were a great severitie against him, as against the hard rockes, or waters that overflow, so that hereby all the occasion of his hope is taken away.

l Yet while he liveth, he shall be in paine and affliction.

CHAP. XV.

Eliphaz reprehendeth Job, because he ascribeth wisdom, and pueresse to himselfe. 18 Hee describeth the curse that falleth on the wicked, reckoning Job to be one of the number.

Then answered Eliphaz the Temanite, and said,

2 Shall a wife man speake words of the wind, and fill his belly with the East wind?

3 Shall he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was born? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and doest thou restraints wisdom, to thee?

9 What knowest thou that wee know not, and understandest that is not in us?

10 With us are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God final unto thee? is this thing strange unto thee?

12 Why doth thine heart take thee away, and what doth thine eyes meane?

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman that he should be just?

15 Behold he found no stedfastnesse in his Saints: yea the heavens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquity like water?

17 I will tell thee, heare me, and I will declare that which I have seene:

18 Which wife men have told, as they have heard of their fathers, and have not kept it secret:

19 To whom alone the land was given and no stranger passed through them.

20 The wicked man is continually as one that travelleth with child, & the number of yeares is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperity the destroyer shall come upon him.

22 He beleeveth not to returne out of darknes: for he seeth the sword before him.

23 He wandreth too and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and anguish shall make

him affraid: they shall prevaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne upon him, even upon his necke, against the most thick part of his shield,

27 Because he hath covered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall never depart out of darknesse: the flame shall drie up his branches, and he shall go away with the breath of his mouth.

31 He beleeveth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her fowre grape, and shall cast him off, as the Olive doth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall devour the houses of bribes.

35 For they conceive mischief, and bring forth vanity, and their belly hath prepared deceit.

CHAP. XVI.

Job moved by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witnesse of his innocencie.

But Job answered, and said,

2 I have oftentimes heard such things: miserable comforters are ye all.

3 Shall there be non end of words of wind? or what maketh thee bold so to answer?

4 I could also speake as ye doe: (but would God your soules were in my soules stead) I could keepe you company in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should assuage your sorrow.

6 Though I speake, my sorrow cannot be asswaged: though I cease, what release have I?

7 But now, he maketh me weary: O God, thou hast made all my Congregation desolate,

8 And hast made me full of wrinkles, which is a witness thereof, and my leanness riseth up in me, testifying the same in my face.

9 His wrath hath torne me, and he hateth me, and gnasheth upon me with his teeth: mine enemy hath sharpened his eyes against me.

a That is, vaine words & without consolation:

b Meaning, with matters that are of note importance, which are forgotten as soone as they are uttered, as the East wind drieth up the moisture of the earth as it falleth.

c He chargeth Job as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mortall men and contentment of God.

e That is, the most ancient, and so by reason the most wise.

f Art thou ouerly wise? g He accuseth Jobs pride and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceits?

i Eke in thy spirit.

i His purpose is to prove that Job as an unjust man and an hypocrite is punished for his sin, like as he did before Chap. 4. 18 k Which hath a desire to sinne, as he that is thirsty to drinke.

l Who by their wisdom so governed, that no stranger invaded them, and so the land seemed to be given to them alone. m The cruel man is ever in danger of death and never quiet in conscience.

n Out of that misery whereinto he once falleth, o God doth not onely impoverish the wicked oftentimes: but even in their prosperitie he punisheth them with a greedinesse evermore to gather: which is as a beggerie.

p He sheweth what weapons God useth against the wicked, which lift up themselves against him, so wit, terror of conscience, and outward afflictions.

q That is, he was so puffed up with great prosperitie and abundance of all things, that he forgate God: noting, that Job in his felicitie, had not the true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shall bring off to nought, and turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous buildings should never come to perfection.

t He standeth so in his own conceit, that he will give no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they be ripe. x Which were built or maintained by pawning and bribery.

y And therefore all their vaine devices shall turne to their owne destruction.

a Which serves for vaine ostentation, and for no true comfort.

b For Eliphaz did reply against Jobs answer.

c I would you felt that which I doe.

d That is, mocke at your miserie, as you doe at mine.

e If this were in my power, yet would I comfort you, and not doe as ye do to me.

f If they would say, Why doest thou not then.

g Meaning, God.

h That is, destroyed most of my families.

i In token of sorrow and grief.

k That is, God by his wrath, and in this diversitie of words and high stile, he expresseth how grievous the hand of God was upon him.

1 That is, hath
handed me most
contemptuously:
for so smiting on
the cheek, signi-
fied. 1 King. 22. 24
Mar. 14. 65.

m They have led
me whither they
would.

n His manifold
afflictions.

o I am wounded
to the heart.

p Meaning, his
glory was brought
low.

q Signifying,
that he is not able
to comprehend
the cause of this
his grievous pun-
ishment.

r That is, unfain-
ed, and without
hypocrisie.

s Let my sinne be
known, if I be
such a sinner as
mine adversaries
accuse me, and let
me find no favor.

t Though man
condemne me, yet
God is witness
of my cause.

v I've painted
words in stead of
true consolation.

x Thus by his
great torments, he
is carried away, and
braeth out into
passions, and
speakes unadvi-
sedly, as though
God should in-
treat man more
gently, seeing he
hath but a short
time here to live.

1 In stead of com-
fort, being now at
death's doore, he
hath but them that
mocked at him,
and discouraged
him.

b I see still that
they seek but to
wexe me.

c He reasoneth
with God as a man
beside himself, to
the intent that his
cause might be
brought to light.

d And answer
for thee.

e That these mine
afflictions are thy
just judgements,
though man know
not the cause.

f He that flatter-
eth a man, and on-
ly judgeth him
happy in his
prosperity, shall
judge himself only,
but in his poster-
ity he shall be pun-
ished.

g God hath made
all the world to
speak of me, be-
cause of mine af-
flictions.

h That is, as a continuall sound in the eares.

i To wit, when they
see the godly punished;
but in the end they shall
come to understanding,
and know what
shall be the reward
of the hypocrite.

10 They have opened their mouths up-
on me, and smitten me on the cheek in re-
proach: they gather themselves together
against me.

11 God hath delivered me to the unjust,
and hath made me to turn out of the way
by the hands of the wicked.

12 I was in wealth, but he hath brought
me to nought: he hath taken me by the
neck, and beaten me, and set me as a marke
for himself.

13 His archers compass me round a-
bout: he cutteth my reins, & doth not spare,
and powreth my gall upon the ground.

14 He hath broken me with one breaking
upon another, and runneth upon me like a
Giant.

15 I have sowed a sackcloth upon my
skin, and have abased mine home unto
the dust.

16 My face is withered with weeping,
& the shadow of death upon mine eyes.

17 Though there be no wickednesse in
mine hands, and my prayer be pure.

18 O earth, cover not thou my blood,
and let my crying find no place.

19 For loe, now my witness is in the
heaven, and my record on high.

20 My friends speak eloquently against
me: but mine eye powreth out teares unto
God.

21 Oh that a man might plead with
God, as man with his neighbour.

22 For the years accounted come, and
I shall go the way, whence I shall not re-
turn.

CHAP. XVII.

1 Job saith that he consumeth away, and yet doth patiently abide
it. 10 He exhorteth his friends to repentance, 13 shewing
that he looketh but for death.

MY breath is corrupt: my dayes are
cut off, and the grave is ready for me.

2 There are none but mockers with
me, and mine eye continueth in their bit-
terneffe.

3 Lay down now and put me in sure-
tie for thee: who is he, that will touch
mine hand?

4 For thou hast hid their heart from un-
derstanding: therefore shalt thou not set
them up on high.

5 For the eyes of his children shall fail,
that speaketh flattery to his friends.

6 He hath also made me a byword of
the people, and I am as a Tabret before
them.

7 Mine eye therefore is dimme for grief,
and all my strength like a shadow:

8 The righteous shall be astonished at this,
and the innocent shall be moved against the
hypocrite

9 But the righteous will hold his way,
and he whose hands are pure, shall increase
his strength.

10 All you therefore turne you, and
come now, and I shall not find one wise
among you.

11 My dayes are past, mine enter prises
are broken, and the thoughts of mine heart.

12 They have changed the night for
the day, and the light that approached, for
the darkenesse.

13 Though I hope, yet the grave shall
be mine house, and I shall make my bed in
the darke.

14 I shall say to corruption, Thou art
my father, and to the worm, Thou art my
mother and my sister.

15 Where is then now mine hope? or
who shall consider the thing that I hoped
for?

16 They shall go down into the bot-
tom of the pit: surely it shall lie together in
the dust.

CHAP. XVIII.

8 Bildad rehearseth the pains of the unfaithefull and wicked.

Then answered Bildad the Shuhite, and
said,

2 When will ye make an end of your
words? cause us to understand, and then
we will speak.

3 Wherefore are we counted as beasts,
and are vile in your sight?

4 Thou art as one that teareth his soul in
his anger. Shall the earth be forsaken for
thy sake? or the rock removed out of his
place?

5 Yea, the light of the wicked shall be
quenched, and the spark of his fire shall not
shine.

6 The light shall be dark in his dwelling,
and his candle shall be put out with him.

7 The steps of his strength shall be re-
strained, and his own counsell shall cast him
down.

8 For he is taken in the net by his feet,
and he walketh upon the snares.

9 The grenne shall take him by the heel,
and the thief shall come upon him.

10 A snare is laid for him in the ground,
and a trap for him in the way.

11 Fearfulnesse shall make him afraid on
every side, and shall drive him to his feet.

12 His strength shall be as famine: and
destruction shall be ready at his side.

13 It shall devour the inner parts of his
skin, and the first born of death shall de-
vour his strength.

14 His hope shall be rooted out of his
dwelling, and shall cause him to go to the
King of fear.

15 Fear shall dwell in his house (because
it is not his) and brimstone shall be scat-
tered upon his habitation.

16 His

k That is, will
not be discour-
aged, considering
that the godly are
punished, as well as
the wicked.
l Job speaketh to
them three, that
came to comfort
him.

m That is, have
brought me sor-
row in stead of
comfort.

n Though I
should hope to
come from adver-
sities to prosperi-
ty, as your dis-
courage pretendeth
o I have no more
hope in father, mo-
ther, sister or any
worldly thing: for
the dust & worms
shall be to me in
stead of them.

p All worldly
hope, & prosperi-
ty fail, which you
say are only signes
of Gods favor: but
seeing that these
things perish, let
mine hope in
God, and in the
life everlasting.

a Which count
your selves just, as
Chap. 12. 4.
b Whom you
take to be but
beasts, as Chap.
13. 7.

c That is, like a
mad man.
d Shall God
change the order
of nature for thy
sake, by dealing
with thee other-
wise then he doth
with all men.

e When the wig-
ged is in his pros-
perity, then God
changeth his
state: and this is
his ordinarie
working for these
sinners.

f Meaning, that
the wicked are in
continall danger.

g That which
should nourish
him, shall be con-
sumed by famine.
h That is, some
strong and violent
death shall con-
sume his strength,
or as the Hebrew
word signifieth,
his members or
parts.

i That is, with
most great fear.
k Meaning, not
truly come by.
l Though all the
world would fa-
vor him yet God
would destroy
him and his.

16 His roots shall be dried up beneath, and above shall his branch be cut down.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 They shall drive him out of the light unto darknes, and chase him out of the world.

19 He shall neither have son nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his day, and fear shall come upon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reproveth his friends, 15 And reciteth his miseries and grievous pains. 25 He assureth himself of the generall resurrection.

BUt Job answered, and said, 2 How long will ye vex me with words, and torment me with words?

3 Ye have now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if ye wil advance your selves against me, and rebuk me for my reproach,

6 Know now, that God hath overthrowen me, and hath compassed me with his net.

7 Behold, I crie out of violence, but I have none answer: I crie, but there is no judgement.

8 He hath hedged up my way that I cannot passe, and he hath set darknesse in my pathes.

9 He hath spoiled me of mine honour, and taken the crown away from mine head.

10 He hath destroyed me on every side, and I am gone: and he hath removed mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath removed my brethren farre from me, and also mine acquaintance were strangers unto me.

14 My neighbours have forsaken me, and my familiars have forgotten me.

15 They that dwell in mine house, and my maids took me for a stranger: for I was a stranger in their sight.

16 I called my servant, but he would not answer, though I prayed him with my mouth.

17 My breath was strange unto my wife,

though I prayed her for the childrens sake of mine own body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone cleaveth to my kin, and to my flesh, and I have escaped with the skin of my teeth.

21 Have pitie upon me: have pitie upon me, (O ye my friends) for the hand of God hath touched me.

22 Why do ye persecute me, as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were written even in a book,

24 And graven with an iron pen in lead, or in stone for ever!

25 For I am sure, that my redeemer liveth, and he shall stand the last on the earth.

26 And though after my skin worms destroy this body, yet shall I see God in my flesh.

27 Whom I my self shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me.

28 But ye said, Why is he persecuted? And there was a deep matter in me.

29 Be ye afraid of the sword: for the sword will be avenged of wickednesse, that ye may know that there is a judgement.

that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others. t God will be revenged of this hastie judgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the covetous shall have a short end. 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause me to answer, and therefore I make haste.

3 I have heard the correction of my reproach: therefore the spirit of mine understanding causeth me to answer.

4 Knowest thou not this of old? and since God placed man upon the earth,

5 That the rejoycing of the wicked is short, and that the joy of hypocrites is but a moment?

6 Though his excellencie mount up to the heaven, and his head reach unto the clouds,

7 Yet shall he perish for ever, like his dung, and they which have seen him shall say, where is he?

8 He shall flee away as a dream, and they shall not find him, and shall passe away as a vision of the night.

9 So that the eye which hath seen him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poor, and his hand shall restore his substance.

m He shall fall from prosperitie to adversitie.

n When they shall see what came unto him.

a That is, many times, as Nehe. 4. 12.

b That is, I my self shall be punished for it, or you have not yet comforted it. c He breatheth out again into his passions, and declareth still that his affliction cometh of God, though he be not able to feel the cause in himself.

d Meaning, out of his afflictions.

e Meaning his children, & whatsoever was dear unto him in this world.

f Which is plucked up, and hath no more hope to grow.

g His manifold afflictions.

h Mine household servants: by all these losses Job sheweth that touching the flesh he had great occasion to be moved.

i Which were hers and mine. k Besides these great losses and most cruell unkindnes, he was touched in his own person as followeth.

l All my flesh was consumed. m Seeing I have these just causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

n Is it not enough that God doeth punish me, except you by reproches increase my sorrow.

o To see my bodie punished, except ye trouble my mind.

p He protesteth, that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer; as they judged him.

q I do not justify my self before the world, but I know that I shall come before the great Judge, who shall be my deliverer and Saviour.

r Heerein Job declareth plainly that he had a full hope, that both the soul and body should enjoy the presence of God in the last resurrection.

s Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others.

t God will be revenged of this hastie judgement, whereby you condemne me.

u Which were hers and mine. v Besides these great losses and most cruell unkindnes, he was touched in his own person as followeth.

w Seeing I have these just causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

x Is it not enough that God doeth punish me, except you by reproches increase my sorrow.

y To see my bodie punished, except ye trouble my mind.

z He protesteth, that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer; as they judged him.

aa I do not justify my self before the world, but I know that I shall come before the great Judge, who shall be my deliverer and Saviour.

ab Heerein Job declareth plainly that he had a full hope, that both the soul and body should enjoy the presence of God in the last resurrection.

ac Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others.

ad God will be revenged of this hastie judgement, whereby you condemne me.

ae Which were hers and mine. af Besides these great losses and most cruell unkindnes, he was touched in his own person as followeth.

ag Seeing I have these just causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

ah Is it not enough that God doeth punish me, except you by reproches increase my sorrow.

ai To see my bodie punished, except ye trouble my mind.

aj He protesteth, that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer; as they judged him.

^e Meaning that he shall carry nothing away with him, but his sin. f As poison that is sweet in mouth bringeth destruction when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

11 His bones are full of the sin of his youth, and it shall lie downe with him in the dust.

12 When wickednesse^f was sweet in his mouth, and he hid it under his tongue,

13 And favoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the mids of him.

15 He hath devoured substance, and he shall vomit it: for God shall draw it out of his belly.

16 He shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the rivers, nor the foulds and streames of hony and butter.

18 He shall restore the labour, and shall devoure no more: even according to the substance shall be his exchange, and he shall enjoy it no more.

19 For he hath undone many: he hath forsaken the poore, and hath spoiled houses which he builded not.

20 Surely he shall feelee no quietnesse in his body, neither shall he reserve of that which he desireth.

21 There shall none of his meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand of all the wicked shall assaile him,

23 He shall be about to fill his belly, but God shall send upon him his fierce wrath, and shall cause to raine upon him, even upon his meate.

24 He shall flee from the iron weapons, and the bow of steel shall strike him thorow.

25 The arrow is drawn out, and cometh forth of the body, and shineth of his gall, so feare cometh upon him.

26 All darkenesse shall be hid in his secret places: the fire that is not blowen, shall devoure him, and that which remaineth in his Tabernacle shall be destroyed.

27 The heaven shall declare his wickednes, and the earth shall rise up against him.

28 The increase of his house shall go away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that he shall have of God, for his words.

CHAP. XXI.

^g Job declareth how the prosperitie of the wicked maketh them proud. 15. In somuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be judged wicked for affliction, neither good for prosperitie.

BUt Job answered, and said,

2 Heare diligently my words, and this shall be instead of your consolations.

3 Suffer me, that I may speake, and when I have spoken, mocke on.

4 Doe I direct my talke to man? If it

were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand upon your mouth.

6 Even when I remember, I am afraid, and feare taketh hold on my flesh,

7 Wherefore doe the wicked live, and waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not upon them.

10 Their bullock gendreth, and faileth not: their cow calveth, and casteth not her calfe.

11 They send forth their children like sheep, and their sonnes dance.

12 They take the tabret and harpe, and rejoyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the grave.

14 They say also unto God, Depart from us: for we desire not the knowledge of thy wayes:

15 Who is the Almighty, that we should serve him? and what profit should we have, if we should pray unto him?

16 Loe, their wealth is not in their hand: therefore let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come upon them? he will divide their lives in his wrath.

18 They shall be as stubble before the wind, and as chaffe that the storme carrieth away.

19 God will lay up the sorrow of the father for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who judgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another dieth in the bitternesse of his soule, and never eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall cover them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and where is the Tabernacle of the wicked dwelling?

26 May ye not aske them that goe by

b As though he would say, I doe not talke with man, but with God, who will not soe were me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods judgement, and exhorteth them therefore to silence.

d Job proveth against his adversaries, that God punisheth not straightwayes the wicked, but oftentimes giveth them long life and prosperitie: so that we must not judge God just or unjust by the things that appeare to our eyes.

e They have hope of children, lusty and healthful, and in these points he answereth to that, which Zophar alleged before.

f Not being troubled with long sicknesse.

g They desire nothing more then to be exempt from all subjection that they should beare to God: this Job the weath his adversaries, that if they reason only by that which is seen by common experience, the wicked that hate God, are better dealt withal, then they that love him: it is not their own, but God only lendeth it unto them.

i God keepe me from their prosperitie.

k When God recompenseth this wickednesse, he shall know that his prosperitie was but vanitie.

l Who sendeth to the wicked prosperitie, and punisheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common judgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which through long tarrying have experience

& tokens hereof, to wit, that the wicked do prosper, & the godly live in affliction.

a Your diligent marking of my words shall be to me a great consolation.

the

the way? and ye cannot deny their signes.

30 But the wicked is kept unto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the grave, and remain in the heap.

33 The slimie valley shall be sweet unto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vain, seeing in your answeres there remain but lies?

CHAP. XXII.

2 Eliphaz affirmeth that Job is punished for his sins. 6 He accuseth him of unmercifulnesse. 13 And that he denied Gods providence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be profitable unto God, as he that is wise may be profitable to himself?

3 Is it any thing unto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes upright?

4 Is it for fear of thee that he will accuse thee? or go with thee into judgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast not given water to drink, and hast withdrawn bread from the hungry.

8 But the mighty man had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widows empty, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and fear shall suddenly trouble thee:

11 Or darkenesse that thou shouldest not see, and abundance of waters shall cover thee.

12 Is not God on high in the heaven? and behold the height of the stars, how high they are.

13 But thou sayst, How should God know? can he judge through the darke cloud?

14 The clouds hide him that he cannot see, and he walketh in the circle of heaven.

15 Hast thou marked the way of the world, wherein wicked men have walked?

16 Which were cut down before the time, whose foundation was as a river that overflowed:

17 Which said unto God, Depart from us, and asked what the Almighty could do for them.

18 Yet he filled their houses with good things: but let the counsell of the wicked be far from me.

19 The righteous shall see them, and shall rejoyce, and the innocent shall laugh them to scorne.

20 Surely our substance is hid: but the fire hath devoured the remnant of them.

21 Therefore acquaint thy self, I pray thee with him, and make peace: thereby thou shalt have prosperity.

22 Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, and thou shalt put iniquitie far from thy Tabernacle.

24 Thou shalt lay up gold for dust, and the gold of Ophir, as the flints of the rivers.

25 Yea, the Almighty shall be thy defence, and thou shalt have plentie of silver.

26 And thou shalt then delight in the Almighty, and lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt render thy vows.

28 Thou shalt also decree a thing, and he shall establish it unto thee, and the light shall shine upon thy wayes.

29 When others are cast down, then shalt thou say, I am lifted up: and God shall save the humble person.

30 The innocent shall deliver the Island, and it shall be preserved by the purenesse of thine hands.

CHAP. XXIII.

1 Job affirmeth, that he both knoweth and feareth the power and sentence of the Judge. 10 And that he is not punished onely for his sinnes.

But Job answered, and said, 2 Though my talke be this day in bitterness, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter unto his place.

4 I would plead the cause before him, and fill my mouth with arguments.

5 I would know the words that he would answer me, and would understand what he would say unto me.

6 Would he plead against me with his great power? No, but he would put strength in me.

7 There the righteous might reason with him, so I should be delivered for ever from my Judge.

8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceive him:

9 If to the North where he worketh, yet I cannot see him: he will hide himself in the South, and I cannot behold him.

13 But he knoweth my way, and tryeth me, and I shall come forth like the gold.

11 My foot hath followed his steps: his way have I kept, and have not declined.

12 Neither have I departed from the com-

n The iust rejoyce at the destruction of the wicked for two causes: first, because God sheweth himself Judge of words, and by this means continueth his honour and glory. Secondly, because God sheweth that he hath care over his, in that he punisheth their enemies. o That is, the state and preservation of the godly is hid under Gods wings. p Meaning of the wicked. q He exhorteth Job to repentance, and to return to God. r God will restore to thee all thy substance. f Which shalbe in abundance like dust.

t That is, the favour of God. v God will deliver his when the wicked are destroyed round about them, as in the flood, and in Sodom. x God will deliver a whole country from perill, even for the just mans sake.

a He sheweth the just cause of his complaining, & as touching that Eliphaz had exhorted him to return to God, Chap. 22. 31. he declareth that he desireth nothing more: but it seemeth God would not be found of him. b Vising his absolute power, and saying, Because I am God, I may do what I will. c Of his mercy he would give me power to answer him. d When he of his mercy hath given strength to maintain their cause. e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soever he turneth himself. f God hath this preeminence above me, that he knoweth my way to wit, that I am not able to misdeed of his works: he sheweth also his confidence, that God doeth visit him for his present.

r Though the wicked flourish here, yet God will punish him in the last day. s Though men doe flatter him, & none dare reprove him in this world, yet death is a token that God will bring him to an account. t He shalbe glad to lie in a slimie pit, which before could not be content with a royall palace. v Saying, that the iust in this world have prosperitie, and the wicked adversitie.

a Though man were iust, yet God could have no profit of this his iustice: and therefore when he punished him, he hath no regard to his iustice, but to his sinne. b Chap. 31. 7. c Left thou shouldest reprove or chastise him. d Thou hast bin cruel, & without charity, & wouldest do nothing for the poore, but for thine own advantage. e When thou wast in power and authority, thou didst not iustice, but wrong. f Thou hast not only not shewed pittie, but oppressed them. g That is, manifold afflictions. h He accuseth Job of impietie & contempt of God, as though he would say, if thou passe not for men, yet consider the height of Gods majesty. i That is, much the more by that excellent worke, thou mayst fear God, and reverence him. j He reproveth Job as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning. l He proveth Gods providences by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that which Job said, Chap. 21. 7. that the wicked have prosperitie in this world: desiring that he might not be partaker of the same.

g His word is more precious unto me, then the meat wherewith the body is sustained.
 h Job confesseth that at this present he felt not Gods favour, and yet was assured, that he had appointed him to a good end.
 i In many points man is not able to attain to Gods judgements.
 k That I should not be without fear.
 l He sheweth the cause of his fear, which is, that he being in trouble, feeth none end, neither yet knoweth the cause.

commandement of his lips, and I have esteemed the words of his mouth, more then mine appointed food.

13 Yet he is in one *minde*, and who can turn him? yea, he doeth what his mind desireth.

14 For he will performe that, which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God^k hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in^l darknesse, but he hath hid the darknesse from my face.

CHAP. XXIV.

a Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are governed by Gods providence. 17 And the destruction of the wicked.

a Thus Job speaketh in his passions, and after the judgement of the flein: that is, that he feeth not the things that are done at times, neither yet hath a peculiar care over all, because he punisheth not the wicked, nor reuengeth^b godly.
 b When he punisheth the wicked and rewardeth the good.
 c And for cruelty and oppression dare not shew their faces.
 d That is, spare no diligence.
 e He and his live by robbing and murdering.
 f Meaning, the poore mans.
 g Signifying: y one wicked man will not spoile another, but for necessity.
 h The poore are driven by y wicked into rocks & holes, where they cannot lie drie for therein.
 i That is, they to powle and pill the poore widow, that she cannot have to sustain her self, that she may be able to give her child suck.
 k That is, his garment wherewith he should be covered or clad.
 l In such places which are appointed for that purpose: meaning that those that labour for the wicked, are pined for hunger.
 m For the great oppression and extortion.
 n Cry out and call for vengeance.
 o God doth not condempne the wicked, but seemeth to passe over it by his long silence.
 p That is, Gods word, because they are reproveth thereby.
 y God punisheth

HOW should not the times^a be hid from the Almighty, seeing that they which know him, see not his^b dayes?

2 Some remove the land marks, that rob the flocks, and feed *thereof*.

3 They lead away the asse of the fatherlesse: and take the widows ox to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Behold, *others* as wild asses in the wilderness, go forth to their businesse, and rise early for a prey: the wilderness^c giveth him and his children food.

6 They reap his^d provision in the field, but they gather the late^e vintage of the wicked.

7 They cause the naked to lodge without garment, and without covering in the cold.

8 They are wet with the showers of the mountains: and they embrace the rock for want of a covering.

9 They pluck the fatherlesse^f from the breast, and take the pledge^g of the poore.

10 They cause him to go naked without clothing, and take the gleanings from the hungry.

11 They that make oyle^h between their wals, and tread their wine-presses, suffer thirst.

12 Menⁱ crie out of the citie, and the soules of the slain^j crie out: yet God doth not charge them with folly.

13 These are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murderer riseth early and killeth the poore and the needie: and in the night he is as a thief.

15 The eye also of the adulterer waiteth for the twilight, and faith, No eye shall see me, and disguiseth his face.

eth for the twilight, and faith, No eye shall see me, and disguiseth his face.

16 They dig through houses in the dark, which they marked for themselves in the day: they know not the light.

17 But the morning is even to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift upon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heat consume the snow waters, so shall the grave the sinners.

20 The pitifull man shall forget him: the worm shall feel his sweetnesse: he shall be no more remembred, and the wicked shall be broken like a tree.

21 He^k doeth evill intreat the barren, that doeth not bear, neither doeth he good to the widow.

22 He draweth also the mighty by his power, and when he riseth up, none is sure of life.

23 Though men give him assurance to be in safety, yet his eyes are upon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.

25 But if it be not^l so, where is he? or who will prove me a liar, and make my words of no value?

CHAP. XXV.

Bildad proveth that no man is clean, nor without sin before God.

THEN answered Bildad the Shuhite, and said,

2 Power and fear^a is with him, that maketh peace in his high places.

3 Is there any number in his armies? and upon whom^b shall not his light arise?

4 And how may a man^c be justified with God? or how can he be clean, that is born of a woman?

5 Behold, he will give no light to the moon, and the^d starres are unclean in his sight.

6 How much more man, a worm, even the son of man, which is but a worm?

CHAP. XXVI.

Job sheweth that man cannot help God, and proveth it by his miracles.

BUT Job answered, and said,

2 Whom helpest thou? him that hath no power? savest thou the arme that hath no strength?

3 Whom counellest thou? him that hath no wisdom? thou^b shewest right well as the thing is.

4 To whom dost thou declare these words? or whose spirit^c commeth out of thee?

r He fleeth to the waters for his succour.
 s They think that all the world is bent against them, and dare not go by the high way.
 t As the dry ground is never full with waters, so will they never cease sinning, till they come to the grave.
 v Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job commeth to himself, and sheweth his confidence.
 x He sheweth why the wicked shall not be lamented, because he did not pite others.

y He declareth that after that the wicked have destroyed the weak, they will do like to the stronger, and therefore they are justly prevented by Gods judgements.

z That is, that contrary to your reasoning no man can give a perfect reason of Gods judgements, let me be reproveth.

a His purpose is to prove that albe it God try and afflict the just, yet soon after he sendeth prosperitie, &c. because he did not so to Job, he concludeth, that he is wicked.
 b Who can hide him from his presence?
 c That is, be just in respect of God.
 d If God shew his power, the moon and stars cannot have that light which is given them: much lesse can man have any excellencie, but of God.

a Thou concludest nothing: for neither thou helpest me, which am destitute of all help, neither yet speakest sufficiently on Gods behalf, who have need of thy defence.
 b But thou doest not apply it to the purpose.
 c That is, moveth thee to speak this

^d Iob beginneth to declare y^e force of Gods power &c providence. in the mines and metals in the deep places of the earth.
^e There is nothing hid in the bottom of the earth, but he seeth it.
^f Meaning, the grave wherein things putrifie.
^g He causeth the whole heaven to turn about the North pole.
^h That is, he hideth the heavens, which are called his throne.
ⁱ So long as this world endureth.
^k Not that heaven hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heaven it self is not able to abide his reproch.
^l Which is a figure of Iob fashioned like a serpent, because of the crookednesse.
^m If these few things which we see daily with our eyes, declare his great power and providence, how much more would they appeare if we were able to comprehend all his works.

5 The^d dead things are formed under the waters, and neere unto them.

6 The grave is^e naked before him, and there is no covering for^f destruction.

7 He stretcheth out the^g North over the emprise place, and hangerth the earth upon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken under them.

9 He holdeth back the face of his throne: and spreadeth his cloud upon it.

10 He hath set bounds about the waters, untill theⁱ day and night come to an end.

11 The^k pillars of heaven tremble and quake at his reproof.

12 The sea is calm by his power, and by his understanding he smiteth the pride thereof.

13 His spirit hath garnished the heavens, and his hand hath formed the crooked^l serpent.

14 Lo, these are part of his wayes: but how little a portion heare we of him? and who can understand his fearfull power?

CHAP. XXVII.

³ The constancie and perfectness of Iob. ²³ The reward of the wicked, and of the tyrants.

Moreover Iob proceeded and continued his parable, saying,

2 The living God hath taken away my judgement: for the Almighty hath put my soul in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall utter no deceit.

5 God forbid, that I should^e justify you: untill I die, I will never take away mine^d innocencie from my self.

6 I will keep my righteousness, and will not forsake it: mine heart shall not reprove me of my^e dayes.

7 Mine enemy shall be as the wicked, and he that riseth against me, as the unrighteous.

8 For what^f hope hath the hypocrite when he hath heaped up riches, if God take away his soul?

9 Will God heare his cry, when trouble cometh upon him?

10 Will he set his delight on the almighty? will he call upon God at all times?

11 I will teach you *what is* in the hand of God, and I will not concale that which is with the almighty.

12 Behold, all ye your selves^h have seen it: why then do you thus vanishⁱ in vanitie?

13 This is the^k portion of a wicked man with God, and the heritage of tyrants,

which they shall receive of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posterity shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widows^l shall not weep.

16 Though he should heape up silver as the dust, and prepare raiment as the clay,

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as the^m moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The east wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast upon him, and not spare: though he would faine flee out of his hand.

23 Every man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

¹ Iob sheweth that the wisdom of God is unsearchable.

The silver surely hath his vein, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters^d forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth cometh^e bread, and under it as it were, fire is turned up.

6 The stones thereof are a place^f of Saphirs, and the dust of it is gold.

7 There is a path which no fowle hath knownen, neither hath the kites eye seen it.

8 The lions whelps have not walked in it, nor the lion passed thereby.

9 He putteth his hand upon the^g rocks, and overthroweth the mountaines by the roots.

10 He breaketh rivers in the rocks, and his eye seeth every precious thing.

11 He bindeth the floods, that they do not overflow, and the thing that is hid bringeth he to light.

12 But where is the wisdom found? and where is the place of understanding?

13 Man knoweth not the^h price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be given for it, neither

^l None shall lament him.

^m Which breedeth in an other mans possession or garment, but is soon shaken out.
ⁿ He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honourably.

^a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God.
^b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisdom.
^c Meaning, him y dwelleth thereby.
^d Which man cannot wade thorough.

^e That is, corn, and other things which are brought forth out of the earth, which are easily conceived.
^f He alludeth to the mines and secrets of nature, which are hidden in the earth, where into neither fowls nor beasts can come.

^g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

^h Though Gods power and wisdom may be understood in earthly things, yet his heavenly wisdom cannot be attained.

ⁱ It is too high a thing for man to attain unto in this world.
^k It is as much as to say, that the price of wisdom is not gold, nor precious stones, but it is only the gift of God.

ther shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious Onix, nor the Saphir.

17 The gold nor the crysell shall be equall unto it, nor the exchange shall be for plate of fine gold.

18 No mention shall be made of corall, nor of the gabish: for wisdom is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall unto it, neither shall it be valued with the wedge of pure gold.

20 Whence then cometh wisdom? and where is the place of understanding,

21 Seeing it is hid from the eyes of all the living, and is hid from the fowles of the heaven?

22 Destruction and death say, We have heard the fame thereof with our eares.

23 But God understandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is under heaven,

25 To make the weight of the winds, and to weigh the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it.

28 And unto man he said, Behold, the feare of the Lord is wisdom, and to depart from evill is understanding.

CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past. 7. 11 His authority. 12 justice and equity.

SO Job proceeded and continued his parable, saying,

2 Oh that I were as in times past, when God preserved me!

3 When his light shined upon mine head, and when by his light I walked thorow the darknesse,

4 As I was in the dayes of my youth: when Gods providence was upon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes with butter, and when the rock powred me out rivers of oyle:

7 When I went out to the gate, even to the judgement seat, and when I caused them to prepare my seat in the street.

8 The young men saw me, and hid themselves, and the aged arose, and stood up.

9 The princes stayed talk, and laid their hand on their mouth.

10 The voice of princes was hid, and their tongue cleaved to the roof of their mouth.

11 And when the teare heard me, it blessed me: and when the eye saw me, it gave witness to me.

12 For I delivered the poore that cryed, and the fatherlesse, and him that had none to help him.

13 The blessing of him that was ready to perish, came upon me, and I caused the widows heart to rejoyce.

14 I put on justice, and it covered me: my judgement was as a robe, and a crown.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father unto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chaws of the unrighteous man, and pluckt the prey out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my root is spread out by the water, and the dew shall lie upon my branch.

20 My glory shall renew toward me, and my bow shall be restored in mine hand

21 Unto me men give eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talk dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth as for the latter rain.

24 If I laughed on them, they beleaved it not: neither did they cause the light of my countenance to fall.

25 I appointed out their way, and did sit as chief, and dwelt as a king in the army, and like him that comforteth the mourners

CHAP. XXX.

1 Job complaineth that he is contemned of the most contemptible. 11. 21 Because of his adversity and affliction. 23 Death is the house of all flesh.

BUT now they that are yonger then I, mock me: yea, they whole fathers I have refused to set with the dogs of my flocks.

2 For whereto should the strength of their hands have served me, seeing age perished in them?

3 For poverty and famine they were solitary, fleeing into the wilderness, which is dark, desolate and wast.

4 They cut up nettles by the bushes, and the juniper roots was their meat.

5 They were chased forth from among men: they shouted at them as at a thief.

6 Therefore they dwelt in the cliffs of rivers, in the holes of the earth and rocks.

7 They roared among the bushes, and under the thistles they gathered themselves

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And

1 Which is thought to be a kind of precious stone.

m Meaning, that there is no natural means, whereby man might attain to the heavenly wisdom: which he meaneth by the fowles, that fly high. n He maketh God only the author of this wisdom, and the giver thereof.

* Prov. 1. 7. He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God, & departing from evill.

† He commeth before.

a When I felt his favour.

b I was free from affliction.

c That is, seemed by evident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accounted him.

e Being ashamed of their likeness, and afraid of my

f Acknowledging my wisdom.

g All that heard me, praised me.

h Testifying, that I did good justice. i Because his adversaries did so much charge him with wickedness, he is compelled to render account of his life. k That is, I did succour him that was in distress, and so he had cause to praise me. l I delighted to do justice, as others did to wear costly apparel.

m That is, at home in my bed, without all trouble and inquietnesse. n My felicity doth increase.

o That is, was pleasant unto them.

p As the dry ground thirsteth for the rain.

q That is, they thought it not to be a jest, or they thought not that I would condescend unto them. r They were afraid to offend me, and cause me to be angry. s I had them at commandment.

a That is, mine estate is changed, and whereas before the ancient men were glad to do me reverence, the young men now contemne me. b Meaning, to be my shepherds, or to keep my dogs. c That is, their fathers died for famine before they came to age. d Or, malediction.

e Job therewith sheweth that mocked him in his affliction. f were like to their fathers, who were like to the wild-fowles, such as he here denoteth.

g Job therewith sheweth that mocked him in his affliction. f were like to their fathers, who were like to the wild-fowles, such as he here denoteth.

9 And now am I their *song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my *cord, and humbled me, * they have loosed the bridle before me.

12 The youth rise up at my right hand: they have pusht my feet, and have trod on me as on the^h paths of their destruction.

13 They have destroyed my pathes: they tooke pleasure at my calamitie, they had noneⁱ helpe.

14 They came as a great breach of waters, and^k under this calamitie they come on heaps.

15 Feare is turned upon me: and they persue my soule as the wind, and mine health passeth away as a cloud.

16 Therefore my soule is now^l powred out upon me, and the dayes of affliction have taken hold on me.

17^m It pierceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coat.

19ⁿ He hath cast me into the myre, and I am become like ashes and dust.

20 When I crie unto thee, thou doest not heare me, neither regardest me^{when} I stand up.

21 Thou turnest thy selfe^o cruelly against me, and art enimie unto me with the strength of thine hand.

22 Thou takest me up and caufest me to ride upon^p the wind, and makest my strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the living.

24 Doubtlesse none can stretch his hand^q unto the grave, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heavinesse for the poore?

26 Yet when I looked for good, * evill came unto me: and when I waited for light, there came darknesse.

27 My bowels did boile without rest: for the dayes of affliction are come upon me.

28 I went mourning^r without sunne: I stood up in the congregation^s and cried.

29 I am a brother to the^t dragons, and a companion to the ostriches.

30 My skinne is blacke upon mee, and my bones are burnt with^u heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voice of them that weepe.

C H A P. XXXI.

1 Job reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a covenant with mine^a eyes: why then should I thinke on a^b maid?

2 For what portion should I have of God from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked, & strange punishment to the workers of iniquity?

4 Doeth not he behold my wayes, and tell all my steps?

5 If I have walked in vanity, or if my foot hath made hast to deceit,

6 Let God weigh me in the just balance, and he shall know mine^d uprightnesse.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaved to mine hands,

8 Let me sowe, and let another^e cate: yea, let my plants be rooted out.

9 If mine heart hath been deceived by a woman, or if I have laid wait at the door of my neighbour,

10 Let my wife grind unto another man, and let other men bow downe upon her:

11 For this is a wickednesse, and iniquity to be condemned:

12 Yea, this is a fire that shall devoure^h to destruction, and which shall root out all mine increase,

13 If I did contemne the judgement of my servant, and of my maid, when theyⁱ did contend with me,

14 What then shall I doe when^k God standeth up? and when he shall visite me, what shall I answer?

15 He that hath made me in the wombe, hath he not made^l him? hath not he alone fashioned us in the wombe?

16 If I restrained the poore of their^m desire, or have caused the eyes of the widowⁿ to faile,

17 Or have eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth he hath grown up with me^o as with a father, and from my mothers wombe I have been a guide unto her)

19 If I have seene any perishe for want of clothing, or any poore without covering,

20 If his loynes have not blessed me, because he was warmed with the fleece of my sheepe,

21 If I have lift^p up mine hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine^q arm fall from my shoulder, and mine arme be broken from the bone:

23 For Gods punishment was^r fearefull unto me, and I could not be delivered from his highnesse.

a I kept mine eyes from all wanton looks.
b Would not God then have punished me?

c Job declared that the feare of God was a bridle to stay him from all wickednesse.

d He sheweth wherein his uprightnesse standeth, that is, inasmuch as he was blameles before men, & sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the law, Deut. 28. 33.

g Let her be made a slave.

h He sheweth, that albeit man neglect the punishment of adulterie, yet the wrath of God will never cease till such be destroyed.
i When they thought themselves evill intreated by me.
k If I had oppressed others, how should I have escaped Gods judgement?

l He was moved to shew pity unto servants, because they were Gods creatures as he was.

m By long waiting for her requit.

n He nourished the fatherlesse, & maintained the widows cause.

o To oppress him, and to doe him injurie.

p Let me not in pieces.

q I restrained not from sinning for feare of men, but because I feared God.

e They make songs of me, and mocke at my misery.

f God hath taken from me the force credit and authority, wherewith I kept them in subjection.

g He said that the young men when they saw him, hid themselves, as Chap. 29. 8. and now in his misery they were impudent and licentious.

h That is, they fought by all means how they might destroy me. i They need none to helpe them.
k By my calamitie they tooke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning, sorrow.

n That is, God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carried beside himselfe.
p He compareth his afflictions to a tempest, or whirlwinde.
q Or, wisdom, or law.

q None can deliver me thence, though they lament at my death.

r In stead of comfort, seeing they mocked at me.

s Not delighting in any wordly thing, no not so much as in the use of the sunne.

t Lamenting them that were in affliction, and moving others to pitty them.

u I am like the wilde beasts that desire most solitary places.

v With the heare of affliction.

24 If I made gold mine hope, or have said to the wedge of gold, *Thou art my confidence:*

25 If I rejoyced because my substance was great, or because mine hand had gotten much:

^r If I was proud of my wordly prosperity and felicity, which is meant by the shining of the sun and the brightnesse of the moone.

^f If mine own doings delighted me.

^t By putting confidence in any thing but in him alone.

26 If I did behold the sun, when it shined, or the moone walking in her brightness:

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand:

28 (This also had been an iniquitie to bee condemned: for I had denied the God ^t above)

29 If I rejoyced at his destruction that hated me, or was moved to joy when evill came upon him:

30 Neither have I suffered my mouth to sin, by wishing a curse unto his soule.

^v My servants moved me to be revenged of mine enemy, yet did I never wish him hurt.

31 Did not the men of my ^v tabernacle say, Who shall give us of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the street, but I opened my doores unto him, that went by the way.

^{*} And not confessed it freely: whereby it is evident that he justified himselfe before men, and not before God.

^y That is, I revenged the most weake and condemned, and was afraid to offend them.

^z I suffered them to speake evill of me, and went not out of my house to revenge it.

^a This is a sufficient token of my righteousness, that God is my witnesse and will justify my cause.

^b Should not this booke of his accusations be a praise and commendation to me?

^c I will make him account of all my life, without feare.

^d As though I had withholden their wages that laboured in it.

^e Meaning: that he was no briber nor extortioner.

^f That is, the talke which he had with his three friends.

33 If I have hid my sin, as Adam, concealing mine iniquity in my bosome,

34 Though I could have made afraid a great multitude, yet the most contemptible of the families did ^v feare me: so I kept ^{*} silence, and went not out of the doore.

35 Oh that I had some to heare me! behold my ^a signe that the Almighty will witness for mee: though mine adversary should write a booke *against me.*

36 Would not I take it upon my shoulder, and bind it as ^a a crown unto me?

37 I will tel him the number of my goings, and goe unto him as to a ^a Prince.

38 If my land ^d crie against me, or the furrowes thereof complaine together:

39 If I have eaten the fruits thereof without silver: or if I have grieved ^{*} the soules of the masters thereof:

40 Let thistles grow instead of wheat, and cogle in stead of barley.

THE WORDS OF JOB ARE ENDED.

CHAP. XXXII.

2 *Elihu reproveth them of folly.* 3 *Age maketh not a man wise, but the spirit of God.*

SO these three men ceased to answer Job, because he ^e esteemed himselfe just.

⁺ Ebr. was just in his own eyes.

2 Then the wrath of Elihu the son of Barachel the ^a Buzite of the family of ^b Ram, was kindled: his wrath, *I say*, was kindled against Job, because he justified himselfe ^c more then God.

^a Which came of Buz, the son of Nahor, Abrahams brother.

^b Or, as the Chalde paraphrast readeth, Abram.

^c By making himselfe innocent, and by charging God of rigour.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken: for ^d they were more ancient in yeares then he)

^d That is, the three mentioned before.

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the son of Barachel, the Buzite answered, and said, I am young in yeares, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The ^e dayes shall speake, and the multitude of yeares shall teach wisdom.

^e Meaning, the ancient, which have experience.

8 Surely there is a spirit in man, but the inspiration of the almightie giveth understanding.

^f It is a speciall gift of God that man hath understanding, and cometh neither of nature, nor by age.

9 Great men are not *alway* wise, neither do the aged *alway* understand judgement.

10 Therefore I say, heare me, and I will shew also mine opinion.

11 Behold, I did waite upon your words, and hearkened unto your knowledge, whiles you sought out ^g reasons.

^g To prove that Jobs affliction came for his sins.

12 Yea, when I had considered you, loe, there was none of you that reproveth Job, nor answered his words:

13 Left ye should say, We have ^h found wisdom: for God hath cast him downe, and no man.

^h And flatter your selves, as though you had overcome him.

14 Yet hath ⁱ he not directed *his* words to me, neither will I answer ^k him by your words.

ⁱ To wit, Job.

15 Then they fearing, answered no more, but left off their talk.

16 When I had waited (for they spake not, but stood still and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of ^l matter, and the spirit within me compelleth me.

^l I have conceived in my minde great store of reasons.

19 Behold, my belly ^m as the wine, which hath no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, ⁿ neither will I give titles to man.

^m I will neither have regard to riches, credit, nor authority, but will speake the very truth.

22 For I may not give ⁿ titles, lest my Maker should take me away suddenly.

ⁿ The Hebrew word signifieth to change the name as to call a foole a wise man: meaning, that he would not cloke the truth to flatter men.

CHAP. XXXIII.

5 *Elihu accuseth Job of ignorance.* 14 *He sheweth that God hath divers meanes to instruct man, and to draw him from sin.* 19 22 *He afflicteth man and suddenly delivereth him.* 26 *Man being delivered giveth thanks to God.*

W Herefore, Job, I pray thee, heare my talke, and hearken unto all my words.

2 Behold now, I have opened my mouth: my tongue hath spoken in my mouth.

3 My words are in the uprightness of mine heart, and my lips shall speake pure knowledge.

^a I confesse the power of God: and am one of his, therefore thou oughtest to heare me.

4 The ^{*} Spirit of God hath made me, and

b Because Job had wished to dispute his cause with God Chap. 16. 21. so he might do without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others have done.
d He repeateth Jobs words, whereby he protested his innocency in divers places, but especially in the 13. 16. and 30. chap.
e The cause of his judgements is, not always declared to man.
f Though God by sundry examples of his judgements speake unto man, yet the reason thereof is not known: yea and though God should speake, yet he is not understood.
g God, faith he, speaketh commonly, either by viſions to reach us the cause of his judgements, or else, by afflictions, or by his messengers.
h That is, determined to send upon them.
i He sheweth for what end God sendeth afflictions: to beat down mans pride, and to turn him from evil.
k That is, his painfull and miserable life.
l To them that shall bury him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare great mercies of God unto sinners: and wherein mans righteousness standeth, which is through the justice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached unto them.
p That is, the minister shall by the preaching of the word pronounce unto him the forgiveness of his finnes.
q He shall feel Gods favour and joy: declaring hereby, wherein standeth the true joy of the faithful, and that God will restore him to health of body, which is a token of his blessing.
r God will forgive his finnes, and accept him, as just.
s That is, done wickedly.
t But my sin hath been the cause of Gods wrath toward me.

and the breath of the Almighty hath given me life.

5 If thou canst give me answer, prepare thy self, and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand be heavy upon thee.

8 Doubtlesse thou hast spoken in mine eares, and I have heard the voice of thy words:

9 I am clean, without sin: I am innocent, and there is none iniquity in me.

10 Lo, he hath found occasions against me, and counted me for his enemy.

11 He hath put my feet in the stocks, and looketh narrowly unto all my paths.

12 Behold, in this hast thou not done right: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he doth not give account of all his matters.

14 For God speaketh once or twice, and one seeth it not.

15 In dreames and visions of the night, when sleep falleth upon men, and they sleep, upon their beds,

16 Then he openeth the eares of men, even by their corrections, which he had sealed,

17 That he might cause man to turn away from his enterprise, and that he might hide the pride of man,

18 And keep back his soul from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorrow upon his bed, and the grief of his bones is sore,

20 So that his life causeth him to abhorre bread, and his soul dainty meat.

21 His flesh faileth that it cannot be seen, and his bones which were not seen, clatter.

22 So his soul draweth to the grave, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare unto man his righteousness,

24 Then will he have mercy upon him, and will say, deliver him, that he go not down into the pit: for I have received a reconciliation.

25 Then shall his flesh be as fresh as a childes, and shall return as in the dayes of his youth.

26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if one say, I have sinned, and perverted righteousness, and it did not profit me,

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things will God work twice or thrise with a man,

30 That he may turn back his soul from the pit, to be illuminate in the light of the living.

31 Mark well, O Job, and heare me: keep silence, and I will speake.

32 If there be matter, answer me, and speake: for I desire to justify thee.

33 If thou hast not heare me: hold thy tongue, and I will teach thee wisdom.

CHAP. XXXIV.

5 Elihu chargeth Job, that he calleth himself righteous. 12 He sheweth that God is just in his judgements. 24 God doth reprove the mighty. 30 By him the bypocrite reigneth.

Moreover Elihu answered, and said, Heare my words, ye wise men, and hearken unto me, ye that have knowledge.

3 For the eare trieth the words, as the mouth tasteth meat.

4 Let us seek judgement among us, and let us know among our selves what is good.

5 For Job hath said, I am righteous, and God hath taken away my judgement.

6 Should I lie in my right? my wound of the arrow is grievous without my sin.

7 What man is like Job, that drinketh scornfulnesse like water?

8 Which goeth in the company of them that work iniquitie, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing that he should walk with God.

10 Therefore hearken unto me, ye men of wisdom, God forbid that wickednesse should be in God, and iniquity in the Almighty.

11 For he will render unto man according to his worke, and cause every one to finde according to his way.

12 And certainly God will not do wickedly, neither will the Almighty pervert judgement.

13 Whom hath he appointed over the earth beside himself? or who hath placed the whole world?

14 If he set his heart upon man, and gather unto himself his spirit & his breath,

15 All flesh shall perish together, and man shall return unto dust.

16 And if thou hast understanding, heare this: and hearken to the voice of my words.

17 Shall he that hateth judgement, govern? and wilt thou judge him wicked that is most just?

18 Wilt thou say unto a King, Thou art wicked? or to princes, Ye are ungodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth

v God will forgive the penitent sinner.

x Meaning, oftentimes, even as oft as a sinner doth repent.

y If thou doubt of anything, or see occasion to speake against it.
z That is, to shew thee wherein mans justification consisteth.

a Which are esteemed wise of the world.

b Let us examine the matter uprightly.

c That is, hath afflicted me without measure.

d Should I say, I am wicked, being an innocent?

e I am fower punished then my sinne deserves.

f Which is compelled to receive the reproach and scorn of many for his foolish words.

g Meaning, that Job was like to the wicked, because he seemed not to glorifie God and submitt himself to his judgements.

h He willeth Jobs words, who said that Gods children are oftentimes punished in this world, and the wicked go free.

i That is, live godly, as Gen. 5. 22.

j Chap. 36. 23.

k To destroy him.

l The breath of life which he gave man.

m If God were not just, how could he govern the world?

n If man of humane sense so speaketh, will hee say such things?

o More ought he to be afraid to speake evil of God.

p

q

r

s

t

not the rich, more then the poore? for they be all the work of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth, and take away the mighty without hand.

21 For his eyes are upon the wayes of man, and he seeth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquity might be hid therein.

23 For he will not lay on man so much, that he should enter into judgement with God.

24 He shall break the mighty without seeking, and shall set up other in their stead.

25 Therefore shall he declare their works: he shall turn the night, and they shall be destroyed.

26 He striketh them as wicked men in the places of the seers:

27 Because they have turned back from him, and would not consider all his wayes:

28 So that they have caused the voice of the poore to come unto him, and he hath heard the cry of the afflicted.

29 And when he giveth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be upon nations, or upon a man onely?

30 Because the hypocrite doth reigne, and because the people are snared.

31 Surely it appertaineth unto God to say, I have pardoned, I will not destroy.

32 But if I see not, teach thou me: if I have done wickedly, I will do no more.

33 Will he perform the thing through thee? for thou hast reproved it, because that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath not spoken of knowledge, neither were his words according to wisdom.

36 I desire that Job may be tried unto the end, touching the answers for wicked men.

37 For he addeth rebellion unto his sin: he clappeth his hands among us, and multiplieth his words against God.

CHAP. XXXV.

Neither doth godliness profite, or ungodlines hurt God, but man.

13 The wicked cry unto God, and are not heard.

14 Lihu spake moreover, and said,

15 Thinkest thou this right, that thou hast said, I am more righteous then God?

16 For thou hast said, What profiteth it thee, and what availeth it me, to purge me from my sinne?

17 Therefore will I answer thee, and thy companions with thee.

5 Look unto the heaven, and see and behold the clouds which are higher then thou.

6 If thou sinnest, what doest thou against him, yea, when thy finnes be many, what dost thou unto him?

7 If thou be righteous, what givest thou unto him? or what receiveth he at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousness may profite the son of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none saith, Where is God that made me, which giveth songs in the night?

11 Which teacheth us more then the beasts of the earth, and giveth us more wisdom then the fowles of the heaven.

12 Then they cry because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet judgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the evill with great extremitie,

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his justice, 9 And wherefore he punisheth. 13 The property of the wicked.

Elihu also proceeded, and said, 2 Suffer me a little, and I will instruct thee: for I have yet to speake on Gods behalf.

3 I will fetch my knowledge a farre off, and will attribute righteousness unto my Maker.

4 For truly my words shall not be false, and he that is perfect in knowledge speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty and valiant of courage.

6 He maintaineth not the wicked, but he giveth judgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placed them for ever: thus they are exalted.

8 And if they be bound in fetters, and tied with the cords of affliction,

9 Then will he shew them their work, and their finnes, because they have been proud.

10 He openeth also their ears to discipline,

o When they look not for it.
p The messengers or visitation that God shall send.

q God doth not afflict man above measure, so that he should have occasion to contend with him.
r For all his creatures are at hand to serve him, so that he needeth not to seek for any other armie.
f Make them manifest, that they are wicked.
t Declare the things that were hid.
v Meaning openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of justice, which under pretence of executing justice are but hypocrites, and oppress the people, it is a sign that God hath drawn back his countenance and favour from that place.
z Onely it belongeth to God to moderate his corrections, and not unto man.
a Thus Elihu speaketh in the person of God, as it were, mocking Job: because he would be wiser then God.
b Will God use thy counsel in doing his works?
c Thus he speaketh in the person of God, as though Job should chafe and refuse affliction at his pleasure.
d That he may speake as much as he can, that we may answer him and all the wicked that shall use such arguments.
e He standeth stubbornly in the maintenance of his cause.

f Job never spake these words, but because he maintained his innocency as seemed as though he would say, that God rewarded him with our just cause.
g Such as are in the like error.

e If thou canst not control the clouds wilt thou presume to instruct God? d Neither doth thy sin hurt God nor thy justice profit him: for he will be glorified without thee.

e The wicked may hurt man, & cause him to cry, who if he sought to God, which sendeth comfort, should be delivered.

f Because they pray not in faith, as feeling Gods mercies.

g God is full howsoever thou judgest of him.

h For if he did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

a He sheweth that when we speake of God, we must lift up our spirits more high, then our natural sense is able to reach.
b Thou shalt perceive that I am a faithful instructor, & that I speak to thee in the name of God.
c Strong and constant, and of understanding: for these are the gifts of God, and he loveth them in man: but forasmuch as God punisheth now Job, it is a sign that these are not in him.
d Therefore he will not preserve the wicked: but to the humble afflicted heart, he will shew grace.
e He preferreth the godly to honour. f He will move their hearts to feel their sinne, that they may come to him by repentance, as he did Manasseh.

C H A P. XXXVII.

2 *Elihu* proveth that the unsearchable wisdom of God is manifest by his works. 4 *As by the thunders,* 6 *The snow,* 2 *The whirlwinds,* 11 *and the rain.*

AT this also mine heart is^a astonished, and is moved out of his place.

2 Heare the^b sound of his voice, and the noyse that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the world.

4 After it a noyse foundeth: he thundreth with the voice of his majestie, and he will not stay^c them when his voyce is heard.

5 God thundreth marvellously with his voyce: he worketh great things, which we know not.

6 For he saith to the snow, Be thou upon the earth: ^dlikewise to the small rain, and to the great rain of his power.

7 With the force thereof he^e shurterth up every man, that all men may know his work.

8 Then the beasts go into the den, and remain in their places.

9 The whirlewinde cometh out of the South, and the cold from the^f Northwind.

10 At the breath of God the frost is given, and the breadth of the waters^g is made narrow.

11 He maketh also the clouds to^h labour, to water the earth, and scattereth the cloud ofⁱ his light.

12 And it is turned about by his government, that they may do whatsoever he commandeth them upon the whole world:

13 Whether it be for^k punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken unto this, O Job: stand and consider the wonderous works of God.

15 Diddest thou know when God disposed them? and caused the^l light of his cloud to shine?

16 Hast thou known^m the variety of the cloud, and the wonderous works of him, that is perfect in knowledge?

17 Or how thy clothes areⁿ warm, when he maketh the earth quiet through the South wind?

18 Hast thou stretched out the heavens, which are strong, and as a molten^o glasse?

19 Tell us what we shall say unto him: for we cannot dispose our master because of^p darkness.

20 Shall it be^q told him when I speake? or shall man speake when he shall be^r destroyed?

21 And now men see not the light which be not able to attain to the knowledge of these things, how much lesse of Gods judgement

a At the marveling of the thunder and lightnings: whereby he declareth that the faithful are lively touched with the majesty of God, when they behold his works.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his works.
c Meaning, the raines and thunders.

d So that neither small rain, nor great, snow, nor any thing else cometh without Gods appointment.
e By raines and thunders God causeth men to keep themselves within their houses.

f In Hebrew it is called the scattering winde, because it driveth away the clouds, and purgeth the ayre.
g That is, is frozen up and dried.
h Gather the vapours, and move to and fro to water the earth.
i That is, the cloud that hath lightning in it.

k Rain, cold, heat, tempests and such like are sent of God, either to punish man, or to profit the earth, as to declare his favour toward man, as Chap. 36. 31.

l That is, the lightning to break forth in the clouds.
m Which is sometime changed into rain, snow, or hail, or such like.
n Why thy clothes should keep thee warm when the South wind bloweth, rather than when any other winde bloweth?
o For their clearnesse.

p That is, our ignorance, signifying that Job was so presumptuous, that he would controule the works of God.
q That God needeth say should tell him: when man murmureth against him.
r If God would destroy a man, should he require of him? The cloud receiveth the shining of the sun, the man cannot see it: the winde have chafed away the cloud: and if man

pline, and commandeth them that they return from iniquity.

11 * If they obey and serve him, they shall end their dayes in prosperity, and their yeares in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish without knowledge.

13 But the hypocrites^a of heart increase the wrath: for they^b call not when he bindeth them.

14 Their soul dieth in youth, and their life among the whoremongers.

15 He delivereth the poore in his affliction, and openeth their care in trouble.

16 Even so would he have taken thee out of the straight place into a broad place, and not shut up beneath: and^c that which resteth upon thy table, had been full of fat.

17 But thou art full of the^d judgement of the wicked, though judgement and equity maintain all things.

18 * For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliver thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 * Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heed: look not to^e iniquity: for thou hast chosen it rather than affliction.

22 Behold, God exalteth by his power: what reacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnific his work, which men behold.

25 All men see it, and men behold it farre off.

26 Behold, God is excellent, and we know him not, neither can the number of his yeares be searched out.

27 When he restraineth the drops of water, the rain^f powreth down by the vapour thereof,

28 Which rain the clouds do drop, and let fall abundantly upon man.

29 Who can know the divisions of the clouds, and the thunders of his^g tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the^h bottome of the sea.

31 For thereby he judgeth the people, and giveth meate abundantly.

32 He covereth the light with the clouds, and commandeth them to goⁱ against it.

33 * His companion sheweth him thereof, and there is anger in rising up.

* Isa. 1. 19.

a That is, in their folly or obstination, and so shall be cause of their own destruction.

b Which are maliciously bent against God, and flatter themselves in their vices.

c When they are in affliction, they seek not to God for succour, as Ala.

d Chron. 16. 12. Revel. 16. 11.

e They die of some vile death, and that before they come to age.

f If thou hadst been obedient to God, he would have brought thee to libertie and wealth.

g Thou art altogether after the manner of the wicked: for thou dost murmur against the iustice of God.

h God doth punish thee, lest thou shouldst forget God in thy wealth and so perish.

i Be not thou curious in seeking the cause of Gods judgements, when he destroyeth any.

p And so murmur against God through impatience.

q The works of God are so manifest, that a man may see them afar off, and know God by the same.

r Our infirmity hindereth us so that we cannot attain to the perfect knowledge of God.

s That is, the rain cometh of those drops of water, which he keepeth in the clouds.

t Meaning, of the clouds, which he calleth the Tabernacle of God.

u Upon the cloud.

x That men cannot come to the knowledge of the springs thereof.

y He sheweth that the rain hath double use: the one, that it declareth Gods judgements when it doth shower.

z The other, that it maketh the land fruitful.

aa That is one cloud to dash against another.

ab The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud, mounteth up toward the place where the fire is, and so anger is kindled, that is, noyse and thunder-claps.

shineth in the clouds; but the winde passeth and cleanseth them.

22 The brightnesse cometh out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cannot finde him out: he is excellent in power and judgment, and abundant in justice: he afflicteth not.

24 Let men therefore feare him: for he will not regard any that are wise in their own conceit.

CHAP. XXXVIII.

1 God speaketh to Job, and declareth the weaknesse of man in the consideration of his creatures, by whose excellencie the power, justice, and providence of the Creatour is known.

Then answered the Lord unto Job out of the whirlwind, and said,

2 Who is this that darkneth the counsell by words without knowledge?

3 Gird up now thy loynes like a man: I will demand of thee, and declare thou unto me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding,

5 Who hath laid the measures thereof, if thou knowest, or who hath stretched the line over it?

6 Whereupon are the foundations thereof set: or who hath laid the corner stone thereof?

7 When the stars of the morning praised me together, and all the children of God rejoiced:

8 Or who hath shut up the sea with doores, when it issued but and came forth as out of the wombe:

9 When I made the clouds and covering thereof, and darknesse as the swadling bands thereof:

10 When I stablished my commandment upon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no farther, and heere shall it stay thy proud waves.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place,

13 That it might take hold of the corners of the earth, & that the wicked might be shaken out of it?

14 It is turned as clay to fashion, and all stand up as a garment.

15 And from the wicked their light shall be taken away, and the high arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seek out the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou shouldest receive it in the bounds thereof, and that thou shouldest know the paths to the house thereof?

21 Knewest thou it, because thou wast then born? and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the haile,

23 Which I have hid against the time of trouble, against the day of war and battle?

24 By what way is the light parted, which scattereth the East winde upon the earth?

25 Who hath divided the spoutes for the rain? or the way for the lightning of the thunders,

26 To cause it to rain on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and wast place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the rain? or who hath begotten the drops of the dew?

29 Out of whose wombe came the ice? who hath ingendred the frost of the heaven?

30 The waters are hid as with a stone: and the face of the deep is frozen.

31 Canst thou restrain the sweet influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? Canst thou also guide Arcturus with his sons?

33 Knowest thou the course of heaven? or canst thou set the rule thereof in the earth?

34 Canst thou lift up thy voice to the cloudes, that the abundance of waters may cover thee?

35 Canst thou send the lightnings that they may walk, and say unto thee, Lo, here we are?

36 Who hath put wisdom in the reins? or who hath given the heart understanding?

37 Who can number clouds by wisdom? or who can cause to cease the bottles of heaven?

38 When the earth groweth into hardness, and the clods are fast together?

CHAP. XXXIX.

1 The bounty and providence of God, which extendeth even to the young ravens, giveth man full occasion to put his confidence in God. 37 Job confesseth and humblith himself.

Wilt

In Ebrew, gold-meaning, faire weather & cleare as gold.

Meaning, without canse.

a That his words might have greater majesty & that Job might know with whom he had to doe.
b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his own folly.
c Because he had wished to dispute with God, chap. 13.
3. God reasoneth with him, to declare his rashnesse.
d Seeing he could not judge of those things which were done so long before he was born, he was not able to comprehend all Gods works: much lesse the secret canses of his judgments.
e The stars and dumb creatures are fitt to praise God, because his power, wisdom, and goodness is manifest & known therein.
f Meaning the Angels.
g As though the great sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandment, as verse 10.
i To wit, to rise, since thou wast born.

k Who having in the night been given to wickednes, cannot abide the light, but hide themselves.
l The earth which seemed in the night to have no form, by the rising of the sun is as it were created anew & all things therein clad with new beauty.
m If thou werest able to seek out the depth of the sea, how much lesse art thou able to comprehend the counsell of God.

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exodus 18. Iotha 11.

p The ice covereth it, as though it were paved with stone.

q Which shines arile when the sun is in Taurus, which is the spring time, and bringeth forth in Winter.

r Certain thus is called, some think they were the twelve signes.

s The north starre with those that are about him.

t Canst thou confute the heavenly bodies to have any power over the earthly bodies?

x In the secret parts of man.

y That is, the clouds wherein the water is contained as in bottles.

z For when God doth not open these bottles, the earth cometh to this inconvenience.

Wilt thou hunt the prey for the lyon?
or fill the appetite of the lions
whelps,

2 When they couch in their places, and
remain in the covert to lie in waite?

3 Who prepareth for the raven his
meat, when his birds^b crie unto God, wan-
dring for lack of meat?

4 Knowest thou the time when the wild
goates bring forth young? or doest thou
marke when the^c hindes do calve?

5 Canst thou number the moneths that
they^d fulfill? or knowest thou the time
when they bring forth?

6 They bow themselves: they^e braise
their young, and cast out their sorrows.

7 Yet their young wax fat, and grow up
with corn: they go forth and return not
unto them.

8 Who hath set the wilde asse at liber-
ty? or who hath loosed the bonds of the
wilde asse?

9 *It is I* which have made the wilder-
nesse his house, and the^f salt places his
dwellings.

10 He derideth the multitude of the ci-
ty: he heareth not the cry of the driver.

11 He seeketh out the mountain for his
pasture, and searcheth after every green
thing.

12 Will the Unicorn^g serve thee? or
will he tary by thy crib?

13 Canst thou binde the Unicorn with
his band to labour in the furrow? or will he
plow the valleys after thee?

14 Wilt thou trust in him, because his
strength is great, and cast off thy labour un-
to him?

15 Wilt thou beleeve him, that he will
bring home thy feed, and gather it unto
thy barn?

16 *Hast thou given* the pleasant wings
unto the peacocks? or wings and feathers
unto the Ostrich?

17 Which leaveth his egges in the earth,
and maketh^h them hot in the dust,

18 And forgetteth that the foot might
scatter them, or that the wilde beast might
breake them:

19 He sheweth himself cruell unto his
young ones, as they were not his, and is
without feare, as if he travailedⁱ in vain.

20 For God hath deprived him of^k wif-
dome, and hath given him no part of un-
derstanding.

21 When^l time^m he mounteth on high:
he mocketh the horse and his rider.

22 Hast thou given the horse strength:
or covered his neck withⁿ neying?

23 Hast thou made him afraid as the
grasshoppers? his strong neying is fear-
full.

24 He^o diggeth in the valley, & rejoyceth

in his strength: he goeth forth to meet the
harnessed man.

25 He mocketh at feare, and is not a-
fraid, and turneth not back from the sword

26 *Though* the quiver rattle against him,
the glittering speare and the shield.

27 He^p swalloweth the ground for
fiercenesse and rage, and he beleeveeth not
that it is the noise of the trumpeter.

28 He saith among the trumpets, Ha,
ha: he smelleth the battel afar off, and the
noise of the captaines, and the shouting.

29 Shall the Hawke flie by thy wil-
dome, *stretching out* his wings toward the
South?

30 Doth the Eagle mount up at thy
commandment; or make his nest on high?

31 She abideth and remaineth in the
rock, *even* upon the top of the rock, and the
tower.

32 From thence she spieth for meat, and
her eyes behold afar off.

33 Her young ones also suck up blood;
and where the slain are, there is shee.

34 Moreover, the Lord spake unto Job,
and said,

35 Is this to^q learn, to strive with the
Almighty? he that reproveth God, let him
answer to it.

36 ¶ Then Job answered the Lord, say-
ing,

37 Behold, I am^r vile: what shall I an-
swer thee? I will lay mine hand upon my
mouth.

38 Once have I spoken, But I will an-
swer no more, yea, twice, but I will proceed
no further.

C H A P. XL.

2 *How weak mans power is, being compared to the works of
God. 10 Whose power appeareth in the creation, and govern-
ning of the great beasts.*

Again the Lord answered Job out of
the^s whirlwind, and said,

2 Gird up now thy loynes like a man:
I will demand of thee, and declare thou
unto me.

3 Wilt thou disanull^t my judgement?
or wilt thou condemn me, that thou mayest
be justified?

4 Or hast thou an arme like God? or
doest thou thunder with a voice like him?

5 Deck thy self now with^u majesty and
excellency, and aray thy self with beauty
and glory.

6 Cast abroad the indignation of thy
wrath, and behold every one that is proud,
and abase him.

7 Look on every one that is arrogant,
and bring him low: and destroy the wicked
in their place.

8 Hide them in the dust together, and
binde^v their faces in a secret place.

9 Then will I confesse unto thee also,

Q q 5 that

^a After he had de-
clared Gods works
in the heavens, he
sheweth his mar-
velous provi-
dence in earth, e-
ven toward the
brut beasts.

^b Reade Psal. 147.

^c He chiefly maketh
mention of
wilde goates and
hindes, because
they bring forth
their young with
most difficulty.
^d That is, how
long they go with
young.
^e They bring
forth with great
difficulty.

^f That is, the bar-
ren ground where
no good fruits
grow.

^g Is it possible to
make the unicorn
tame? signifying
that if man cannot
rule a creature,
that it is much
more impossible,
that he should ap-
point the wildome
of God, whereby
he governeth all
the world.

^h They write that
the Ostrich cover-
eth her eggs in the
sand, and because
the countrey is
hot, and the sun
still keepeth them
warm, they are
hatched.

ⁱ If he should
take care for them
^k That is, to have
a care, and naturall
affection toward
his young.

^l When the young
Ostrich is grown
up, he outrunneth
the horse.
^m That is, given
him courage,
which is meant
by neying & tha-
king his mane:
for with his breath
he covereth his
neck.
ⁿ He beareth with
his hoof.

^o He so riddeth
the ground, that it
seemeth nothing
under him.

^p That is, when
cold cometh, to
flie into the warme
countreys.

^q Is this the way
for aman that will
learn, to strive with
God? which thing
he reproveth in
Job.

^r Whereby he
sheweth, that he
repented, and de-
sired pardon for
his faults.

^s Chap. 38. 11.

^t Signifying, that
they that justifie
themselves, con-
demne God as un-
just.

^u Meaning, that
these were proper
unto God, and
belonged to no
man.

^v Cause them to
die if thou wilt.

^d Proving hereby, that whoeuer attributeth to himself power, and ability to save himself, maketh himself God.

^e This beast is thought to be the elephant, or some other, which is unknown.

^f Whom I made as well as thee.

^g This commendeth the providence of God toward man: for if he were given to devoure as a lion, nothing were able to resist him, or content him.

^h He is one of the chiefest works of God among the beasts.

ⁱ Though man dare not come neere him, yet God can kill him.

^k He drinketh at leisure, and feareth no body.

^l Meaning, the whale.

^m Because he feareth lest thou shouldst take him.

ⁿ To do thy business, and be at thy commandment.

^o If thou once consider the danger, thou wilt not meddle with him.
^p To wit, that trusteth to take him.

^a If none dare stand against a whale which is but a creature, who is able to compare with God the Creator?
^b Who hath taught me to accomplish my work?
^c The parts, and members of the whale.

that thy right hand can ^d save thee.

10 ¶ Behold now ^e Behemoth (whom I made ^f with thee) which eateth ^g grasse as an ox.

11 Behold now, his strength ^h in his loines, and his force ⁱ in the navill of his belly.

12 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are like staves of brasse, and his small bones like staves of iron.

14 ^h He is the chief of the wayes of God: ⁱ he that made him, will make his sword to approach unto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he under thee trees in the covert of the reed and fens?

17 Can the trees cover him with their shadow? or can the willowes of the river compasse him about?

18 Behold, he spoileth the river, ^k and hasteth not: he trusteth that he can draw up Jordan into his mouth.

19 He taketh it with his eyes, and thrusteth ^l his nose through whatsoever meeteth him.

20 ¶ Canst thou draw out ^l Liviathan with an hook, and with a line which thou shalt cast down unto his tongue?

21 Canst thou cast a hook into his nose? canst thou pearce his jawes with an angle?

22 will he make many ^m prayers unto thee, or speake thee fair?

23 Will he make a covenant with thee? and wilt thou take ⁿ him as a servant for ever?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maids?

25 Shall the companions banquet with him? shal they divide him among the merchants?

26 Canst thou fill the basket with his skin? or the fish-pannier with his head?

27 Lay thine hand upon him: remember ^o the battell, and do no more so.

28 Behold, ^p his hope is in vain: for shal not one perish even at the sight of him?

CHAP. XLII.

¹ By the greatness of this monster Liviathan, God sheweth his greatness, and his power, which nothing can resist.

NOne ^a is so fierce that dare stir him up. Who is he then that can stand ^b before me?

2 Who hath prevented me that I should make an end? All under heaven is mine.

3 I will not keep silence concerning ^c his parts; nor ^d his power, nor his comely proportion.

4 Who can discover the face ^d of his garment? or who shall come to him with a double ^e bridle?

5 Who shall ^f open the doores of his face? his teeth are fearfull round about.

6 The majestie of ^g his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come between them.

8 One is joyned to another: they stick together, that they cannot be sundred.

9 His niesings ^h make the light to shine, and his eyes are like the eye-lids of the morning.

10 Out of his mouth goe lamps, and sparks of fire leap out.

11 Out of his nostrils cometh out smoke, as out of a boyling pot or cauldron.

12 His breath maketh the coales burn: for a flame goeth out of his mouth.

13 In his neck remaineth strength, and ^h labour is rejected before his face.

14 The members of his body are joyned: they are strong in themselves, and cannot be moved.

15 His heart is as strong as a stone, and as hard as the nether mil-stone.

16 The mighty are afraid of his Majesty, and for feare they faint in themselves.

17 When the sword doth touch him he will not rise up, nor for the speare, dart, nor habergeon.

18 He esteemeth iron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble unto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharp stones ⁱ are under him, and he spreadeth sharp things upon the myre.

22 He maketh the depth to ^k boile like a pot, and maketh the sea like a pot of ointment.

23 He maketh a path to ^l shine after him: one would think the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth ^m all high things: he is a King over all the children of pride.

CHAP. XLII.

⁶ The repentance of Job. ⁹ He prayeth for his friends. ¹² His goods are restored double unto him. ¹³ His children, age, and death.

Then Job answered the Lord, and said, 2 I know that thou canst do all things, and that there is no ^a thought hid from thee.

3 who is he that hideth counsell without ^b knowledge? therefore have I spoken that I understood not, even things too wonderfull for me, and ^c which I knew not.

4 Heare,

^d That is, who dare pull off his skin?

^e Who dare put a bridle in his mouth? ^f Who dare look in his mouth?

^g That is, casteth out flames of fire.

^h Nothing is painfull or hard unto him.

ⁱ His skin is so hard that he lieth with as great ease on the stones as in the myre.
^k Either he maketh the sea to seem as it boileth by his wallowing, or else he spoureth water in such abundance as it would seem that the sea boyled.

^l That is, a white froth, and shining stream before him.
^m He despiseth all other beasts and monsters, and is the proudest of all others.

^a No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.
^b Is there any but I? for this God I laid to his charge.
Chap. 38. 2. ^c I confesse herein mine ignorance, and that I spake I wist not what.

4 Heare, I beseech thee, and I will speak: I will demand of thee, ^d and declare thou unto me.

5 I have ^e heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre *myself*, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these words unto Job, the Lord also said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is ^f right, like my servant ^g Job.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for your selves a burnt offering, and my servant Job shall ^h pray for you: for I will accept him, lest I should put you to shame, because ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as the Lord had said unto them, and the Lord accepted Job.

10 ¶ Then the Lord turned the ⁱ captivity of Job, when he prayed for his friends:

also the Lord gave Job twise so much as he had before.

11 Then came unto him all his ^k brethren, and all his sisters, and all they that had been, of his acquaintance before, & did eat bread with him in his house, and had compassion of him, and comforted him for all the evil, that the Lord had brought upon him, and every man gave him a ^l piece of money, and every one an earring of gold.

12 So the Lord blessed the last dayes of Job more then the first: for he had ^m fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seven sons, and three daughters.

14 And he called the name of one ⁿ Jemimah, and the name of the second ^o Keziah, & the name of the third ^p Keren-happuch.

15 In all the land were no women found so faire as the daughters of Job, and their father gave them inheritance among their brethren.

16 And after this lived Job an hundred and forty yeares, and saw his sons, and his sons sons, ^q even foure generations.

17 So Job died, being old, & full of daies.

^d He sheweth that he will be Gods scholar, to learn of him.

^e I knew thee only before by hearing, but now thou hast taught me to feel what thou art to me, that I may reigne my self over unto thee.

^f You took in hand an evil cause, in that you condemned him by his outward afflictions, and comforted him not with my mercies.

^g Who had a good cause, but handled it evil.

^h When you have reconciled your selves to him for the faults that you have committed against him, he shall pray for you, and I will hear him.

ⁱ He delivered him out of the affliction wherein he was.

^k That is, all his kinsred, read chap. 19. 13

^l Or, silver, or gold, say so married.

^m God made him twise so rich in cattell as he was afore, and gave him as many children, as he had taken from him.

ⁿ That is, of long life, or beautiful as the day.

^o As pleasant as Cassia, or sweet spice.

^p That is, the flower of beauty.

THE



31



THE PSALMES OF DAVID.

THE ARGUMENT.

His booke of Psalmes is set forth unto us by the holy Ghost, to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life present, as in the life to come. For the riches of true knowledge and heavenly wisdom are set open for us, to take thereof most abundantly. If wee would know the great and high Majesty of God, here wee may see the brightnesse thereof shine most cleerely. If wee would seeke his incomprehensible wisdom, here is the schoole of the same profession. If wee would comprehend his inestimable bounty, and approach neere thereunto, and fill our hands with that treasure, here wee may have a most lively and most comfortable tast thereof. If we would know wherein standeth our salvation, and how to attaine to life everlasting, here is Christ our onely Redeemer, and Mediator, most evidently described. The rich man may learne the true use of Riches. The poore man may find full contentation. Hee that will rejoyce, shall know the true joy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when hee sendeth them deliverance. The wicked and the persecuters of the children of God, shall see how the hand of God is ever against them, and though hee suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee may have most present remedies against all tentations, and troubles of mind and conscience, so that, being well practised herein, we may be assured against all dangers in this life, live in the true feare and love of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

PSALME I.

Whether it was Esaias, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a Preface, to exhort all godly men to study, and meditate the heavenly wisdom. For the effect thereof is, 1 That they bee blessed which give themselves wholly all their life to the holy Scriptures. 2 And that the wicked contenters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.



Blessed is the man that doth not walk in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

2 But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

3 For he shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season: whose lease shall not fade: so whatsoever he shall do, shall prosper.

4 The wicked are not so, but as the chaffe which the wind driveth away.

5 Therefore the wicked shall not stand

in the judgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

PSALME II.

The Prophet David rejoyceth that notwithstanding his enemies rage, yet God will continue his kingdom for ever, and adventure is even to the end of the world. 10. And therefore exhorteth Kings and Rulers, that they would humbly submit themselves under Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why doe the heathen rage, and the people murmur in vaine?

2 The kings of the earth band themselves, and the princes are assembled together against his Christ.

3 Let us breake their bands, and cast their cordes from us.

4 But he that dwelleth in the heaven, shall laugh: the Lord shall have them in derision.

5 Then shall he speake unto them in his wrath, and vexe them in his sore displeasure, saying,

6 Even I have set my king upon Zion mine holy mountaine.

A

7 I will

a When a man hath once given place to evil counsell, or to his owne concupiscence, hee beginneth to forget himselfe in his sin, and so falleth into contempt of God, which contempt is called the seat of the scornful.
* Deut. 6. 6.
Job. 1. 8.
Prov. 6. 20.
b In the holy Scriptures.
* Jer. 7. 8.
c Gods children are so moistened ever with his grace, that whatsoever cometh unto them redeth to their salvation.
d Though the wicked seeme to bear the twinge in this world, yet the Lord driveth them downe that they shall not rise nor stand in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doth approve and prosper, like as not to know, is to reprove, and reject.

a The conspiracy of the Gentiles, the murmuring of the Jewes, and power of Kings cannot prevail against Christ.
* Matt. 4. 35.
* On committed.
b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.
* Prov. 1. 26.
c Gods plague will declare, that interfisting his Christ, they fought against him.
* 1. Cor. 15. 25.

^dTo shew that my vocation to the kingdome, is of God.

* *1st. 13. 23.*

^e That is to say, as touching mans knowledge, because it was the first time that David appeared to be elected of God. So it is applied to Christ in his first coming and manifestation to the world.

^f Not onely Jewes, but the Gentiles also.

* *Exel. 2. 27.*

^g Hee exhorteth all rulers to repent in time.

^h In signe of homage.

ⁱ When the wicked shall say, peace and rest, seeming yet to be but in the midway

7 I will declare the decree: ^{that is,} the Lord hath said unto mee, Thou art my Son, this day have I begotten thee.

8 Aske of mee, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of iron, and breake them in pieces like a potters vessel.

10 Be wise now therefore, ye kings: bee learned yee judges of the earth.

11 Serve the Lord in fear, and rejoyce in trembling.

12 Kisse the son, lest he be angry, and ye perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

^{of their purposes, then shall destruction suddenly come. 1 Theff. 5. 3.}

PSAL. III.

¹ David driven forth of his Kingdome, was greatly tormented in mind for his finnes against God, and therefore calleth upon God, and waceth bold through his promises against the great railings and terrours of his enemies, yea, against death itself, which he saw present before his eyes. Finally, he rejoyceth for the good successe that God gave him, and all the Church.

² A Psalme of David, when he fled from his sonne Absalom.

Lord, how are mine adverlaries increased? how many rise against mee?

2 Many say to my soule, There is no helpe for him in God. Selah.

3 But thou Lord art a Buckler for me: my glory, and the lifter up of mine head.

4 I did call unto the Lord with my voice, and he heard mee out of his holy mountaine. Selah.

5 I laid mee downe and slept, and rose up againe: for the Lord sustained mee.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe mee, my God: for thou hast smitten all mine enemies upon the cheek bone: thou hast broken the reeth of the wicked.

8 Salvation belongeth unto the Lord, and thy blessing is upon thy people. Selah.

PSAL. IV.

¹ When Saul persecuted him, bee called upon God, trusting most assuredly in his promise, and therefore boldly reprooveth his enemies who wilfully resisted his dominion. 7 And finally, preferreth the service of God before all worldly treasures.

² To him that excelleth on Neginoth.

A Psalme of David.

Hear me when I call, O God of my righteousness: thou hast fet mee at liberty, when I was in distresse: have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye turne my glory into shame, loving vanity, and seeking lies? Selah.

^b Thou that art the defender of my just cause. ^c Both of mind and body. ^d Ye that think your selves noble in this world. ^e Though your enterprises please you never so much, yet God will bring them to nought.

3 For bee yee sure that the Lord hath chosen himselfe a godly man: the Lord will heare when I call unto him.

4 Tremble, and sin not: examine your owne heart upon your bed, and bee still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew us any good? but Lord, lift up the light of thy countenance upon us.

7 Thou hast given mee more joy of heart, then they have had, when their wheat and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lord, onely makest me dwell in safety.

P. A. L. V.

¹ David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how ready he is that God should punish the malice of his adversaries.

² After being assured of prosperous successe, hee conceiveth comfort.

³ Concluding that when God shall deliver him, others also shall be partakers of the same mercies.

⁴ To him that excelleth upon Neginoth.

A Psalme of David.

Hear my words, O Lord: understand my meditation.

2 Hearken unto the voice of my cry, my King and my God: for unto thee doe I pray.

3 Heare my voice in the morning, O Lord: for in the morning will I direct mee unto thee, and I will waite.

4 For thou art not a God that loveth wickednesse: neither shall evill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But I will come into thine house in the multitude of thy mercy: and in thy feare will I worship toward thine holy Temple.

8 Lead mee, O Lord, in thy righteousness, because of mine enemies, make thy way plaine before my face.

9 For no constancy is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God, let them fall from their counsels: cast them out for the multitude of their iniquities, because they have rebelled against thee.

11 And let all them that trust in thee, rejoyce and triumph for ever, and cover thou them: and let them that love thy name rejoyce in thee.

12 For thou Lord wilt blesse the righteous

^f A King that walketh in his vocation.

^g For feare of Gods judgement.

^h Cease your rage.

ⁱ Serve God purely, and not with outward ceremonies.

^k The multitude seeke worldly wealth, but David seeketh his blessing in Gods favour.

^l This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell joyfully alone, as if hee had many about him, because the Lord is with him.

^m Or, a musical instrument, or tune.

ⁿ That is, my vehement prayer and secret complaint & sighings.

^o With patience and trust, all I have heard.

^p Seeing that God of nature hath wickednesse, hee must needs punish the wicked, and save the godly.

^q Which raine most ragingly stirre their carnal affections.

^r In the depth of his temptations hee piereth his full confidence in God.

^s Because thou art just, therefore lead mee out of the dangers of mine enemies.

^t Rom. 3. 13.

^u Or, cause them to erre.

^v Let their devices come to nought.

^w Thy favour toward mee shall confirme the faith of all others.

^x Or, give good joy.

^y Or, give good joy.

^z Or, give good joy.

^{aa} Or, give good joy.

^{ab} Or, give good joy.

^{ac} Or, give good joy.

^{ad} Or, give good joy.

^{ae} Or, give good joy.

^{af} Or, give good joy.

^{ag} Or, give good joy.

^{ah} Or, give good joy.

^{ai} Or, give good joy.

^{aj} Or, give good joy.

^{ak} Or, give good joy.

^{al} Or, give good joy.

^{am} Or, give good joy.

^{an} Or, give good joy.

^{ao} Or, give good joy.

^{ap} Or, give good joy.

^{aq} Or, give good joy.

^{ar} Or, give good joy.

^{as} Or, give good joy.

^{at} Or, give good joy.

^{au} Or, give good joy.

^{av} Or, give good joy.

^{aw} Or, give good joy.

^{ax} Or, give good joy.

^{ay} Or, give good joy.

^{az} Or, give good joy.

^{ba} Or, give good joy.

^{bb} Or, give good joy.

^{bc} Or, give good joy.

^{bd} Or, give good joy.

^{be} Or, give good joy.

^{bf} Or, give good joy.

^{bg} Or, give good joy.

^{bh} Or, give good joy.

^{bi} Or, give good joy.

^{bj} Or, give good joy.

^{bk} Or, give good joy.

^{bl} Or, give good joy.

^{bm} Or, give good joy.

^{bn} Or, give good joy.

^{bo} Or, give good joy.

^{bp} Or, give good joy.

^{bq} Or, give good joy.

^{br} Or, give good joy.

^{bs} Or, give good joy.

^{bt} Or, give good joy.

^{bu} Or, give good joy.

i So that hee shall
bee safe from all
dangers.

teous, and with favour wilt compasse
him, as with a shield.

PSAL. VI.

1 When David by his finnes had provoked Gods wrath, and
now fele not onely his hand against him, but also conceived
the horrors of death everlasting, hee desired forgiveness.
6 Bewailing that if God tooke him away in his indigna-
tion, hee should lack occasion to praise him as hee was wont
to doe whilst hee was among men. 9 Then suddenly feeling
Gods mercie, hee sharply rebuketh his enemies which rejoyced
in his affliction.

To him that excelleth on Neginoth upon the
eight tune. A Psalme of David.

O Lord, rebuke me not in thine an-
ger, neither chastise me in thy wrath.

2 Have mercy upon mee, O Lord, for
I am weake: O Lord heale mee, for my
bones are vexed.

3 My soule is also sore troubled: but
Lord how long wilt thou delay?

4 Returne, O Lord: deliver my soule:
save mee for thy mercies sake.

5 For in death there is no remem-
brance of thee; in the grave who shall
praise thee?

6 I fainted in my mourning: I cause my
bed every night to swim, and water my
couch with my teares.

7 Mine eye is dimmed for despight,
and funke in because of all mine enemies.

8 Away from mee all yee workers of
iniquity: for the Lord hath heard the voice
of my weeping:

9 The Lord hath heard my petition:
the Lord will receive my prayer.

10 All mine enemies shall be confound-
ed and fore vexed: they shall bee turned
back, and put to shame suddenly.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, hee calleth
to God to bee his defender. 3 To whom hee commendeth his
innocencie: 9 First shewing that his conscience did not accuse
him of any evill towards Saul: 10 Next, that it touched
Gods glory to award sentence against the wicked. 12 And so
entering into the consideration of Gods mercies and promises, hee
waxeth bold, & derideth the vaine enterprises of his enemies.
16 Threatning that it shall fall on their owne neck that
which they have purposed for others.

To him that excelleth on the
Lute, concerning the words of Chush
the sonne of Jemini.

O Lord my God, in thee I put my
trust: save mee from all that persecute
mee, and deliver mee,

2 Left hee devour me like a
lion, and teare it in peeces, while there is
none to helpe.

3 O Lord my God, if I have done this
thing, if there be any wickednesse in mine
hands,

4 If I have rewarded evill unto him
that had peace with mee, (yea, I have de-
livered him that vexed me without cause)

5 Then let the enemy persecute my
soule and take it: yea, let him tread my life

downe upon the earth, and lay mine ho-
nour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift
up thy selfe against the rage of mine ene-
mies, and awake for mee according to the
judgement that thou hast appointed.

7 So shall the Congregation of the
people compasse thee about: for their
sakes therefore returne on high.

8 The Lord shall judge the people:
judge thou me, O Lord, according to my
righteoufneffe, and according to mine
innocency, that is in mee.

9 Oh let the malice of the wicked
come to an end: but guide thou the just:
for the righteous God trieth the hearts
and reins.

10 My defence is in God, who pre-
serveth the upright in heart.

11 God judgeth the righteous, and him
that contemneth God, every day.

12 Except he turne, he hath whet his
sword: he hath bent his bowe, and made it
ready.

13 He hath also prepared him deadly
weapons: he will ordaine his arrowes for
them that persecute me.

14 Behold, he shall travell with wic-
kednesse: for he hath conceived mischief,
but he shall bring forth a lie.

15 He hath made a pit, and digged it,
and is fallen into the pit that he made.

16 His mischief shall returne upon his
owne head, and his cruelty shall fall upon
his owne pate.

17 I will praise the Lord according to
his righteoufneffe, and will sing praise to
the Name of the Lord most high.

PSAL. VIII.

The Prophet considering the excellent liberality and fatherly
providence of God towards man, whom hee made: as it were
a God over all his workes, doth not onely give great thanks,
but is astonied with the admiration of the same, as one no-
thing able to compasse such great mercies.

To him that excelleth on the
Lute, concerning the words of Chush
the sonne of Jemini.

O Lord our Lord, how excellent is
thy Name in all the world: which
hast set thy glory above the heavens.

2 Out of the mouth of babes & suck-
lings hast thou ordained strength, be-
cause of thine enemies, that thou mightest
still the enemy, and the avenger.

3 When I behold thine heavens, even
the workes of thy fingers, the moone and
the starres which thou hast ordained,

4 What is man say I, that thou art
mindfull of him? and the sonne of man,
that thou visitest him?

5 For thou hast made him a little low-
er then God, and crowned him with
glory and worship.

6 Thou hast made him to have domi-
nion

d Let me not onely
die, but bee dis-
honoured for ever.

e In promising
me the kingdome.

f Not onely for
mine, but for thy
Churches sake de-
clare thy power.

g As touching my
behaviour toward
Saul, and mine e-
nemies.

h Though they
pretend a just
cause against mee,
yet God shall
judge their hypo-
crite.

i He doth conti-
nually call the
wicked to repen-
tance by some
signes of his
judgements.

k Except Saul
turne his mind,
I die for hee hath
both men and
weapons to de-
stroy mee. Thus
considering his
great danger, hee
magnifieth Gods
grace.
1 Sa. 19. 4.
Job 15. 35.

l In keeping faith-
fully his promise
with mee.

Or, kind of instru-
ment or tune.

Or, noble, or man-
ly.

a Though the
wicked would
hide Gods pra-
ises: yet the very
babes are suffi-
cient witnesses of
the same.
b Or, chaste, or
c Or, confound.

b It had beene
sufficient for him
to have set forth
his glory by the
heavens, though
hee had not come
so low as to man,
which is but one
c Touching his
first Creation

For. 10. 24.
Though I de-
serve destruction,
yet let thy mercie
pay my fault.

b For my whole
strength is abated.
c His conscience
is also touched
with the feare of
Gods judgement.

d Hee lamenteth
the occasion
should bee taken
from him to praise
God in the Con-
gregation.

Or, mine eye is
as it were
God sendeth
comfort and bold-
nesse in affliction,
that wee may tri-
umph over our e-
nemies.

f When the wic-
ked think that the
godly shall perish,
God delivereth
them suddenly
and destroyeth
their enemies.

Or, kind of tune.
Or, accusation.
1 Sam. 16. 7.

a He desireth God
to deliver him
from the rage of
cruell Saul.

b Wherewith
Chush chargeth
mee.

c If I revered
not Saul for affi-
nities sake, and
preserved his life,
1 Sam. 26. 8. 9.

nion in the works of thine hands : thou
hast put all things under his feet :

7 All ^d sheepe and oxen : yea, and the
beasts of the field :

8 The fowles of the ayre, and the fish
of the sea, and that which passeth through
the paths of the seas.

9 O Lord our Lord, how excellent is
thy name in all the world !

P S A L. I X.

1 After he had given thanks to God for the sundry victories that
hee had sent him against his enemies, and also proved by ma-
nifold experience how ready God was at hand in all his trou-
bles. 24 He being now likewise in danger of his enemies, de-
sireth God to helpe him according to his wont, 17 And to
destroy the malicious arrogancy of his adversaries.

To him that excelleth upon ⁺ Muth Labben.
A Psalme of David.

I Will praise the Lord with my ^a whole
heart : I will speake of all thy marveil-
ous workes.

2 I will be glad and rejoyce in thee : I
will sing praise to thy Name, O most
High.

3 For that mine enemies are turned
back : they shall fall and perish at thy pre-
sence.

4 For ^b thou hast maintained my right
and my cause : thou art set in the throne,
and judgest right.

5 Thou hast rebuked the heathen : thou
hast destroyed the wicked : thou hast put
out their name for ever and ever.

6 O enemy, destructions are come to
a perpetuall end, and thou hast destroyed
the cities : their memoriall is perished with
them.

7 But the ⁺ Lord shall sit for ever : hee
hath prepared his throne for judgement.

8 For he shall judge the world in righ-
teousnesse, and shall judge the people with
equity.

9 The Lord also will bee a refuge for
the ^d poore, a refuge in *due time*, even in af-
fliction.

10 And they that know thy Name, will
trust in thee : for thou, Lord, hast not failed
them that seeke thee.

11 Sing praises to the Lord, which
dwelleth in Zion : shew the people his
workes.

12 For ^e when hee maketh inquisition
for blood, hee remembreth it, and forget-
teth not the complaint of the poore.

13 Have mercy upon mee, O Lord :
consider my trouble *which I suffer* of them
that hate mee, thou that liftest me up from
the gates of death,

14 That I may shew all thy praises
within the ^f gates of the daughter of Zion,
and rejoyce in thy salvation.

15 The heathen are ^g sunken downe in
the pit that they made : in the net that they
hid, is their foore taken.

16 The Lord is knowne by executing
judgement : the wicked is snared in the
worke of his owne hands. ⁺ Higgaion.
Selah.

17 The wicked shall turne into hell,
and all nations that forget God.

18 For the poore shall not be alway
forgotten : the hope of the afflicted shall
not perish for ever.

19 Up Lord : let not man prevaile : let
the heathen be judged in thy fight.

20 Put them in feare, O Lord, that the
heathen may know that they are but ^h men.
Selah.

P S A L. X.

1 He complaineth of the fraud, rapine, tyranny, and all kinds of
wrong, which worldly men use, ascribing the cause thereof to the
wicked men, being as it were drunken with worldly prosperity,
and therefore setting apart all feare and reverence towards
God, thinks they may doe all things without controuling.
13 Therefore he calleth upon God to send some remedy a-
gainst these desperate evils, 16 And as length comforteth
himselfe with hope of deliverance.

Why standest thou far off, O Lord,
and hidest thee in ^a *due time*, even in
affliction ?

2 The wicked with pride doth perfe-
cute the poore : let them bee taken in the
crafts that they have imagined.

3 For the ^b wicked hath made boast of
his owne hearts desire, and the covetous
blesseth *himselfe* : he contemneth the Lord.

4 The wicked is so proud, that he see-
keth not for God : hee thinketh alwayes,
There is no God.

5 His wayes alway prosper : thy judge-
ments are high above his sight : therefore
⁺ deseth he all his enemies.

6 He saith in his heart, I shall ⁺ never
be moved, ^c nor be in danger.

7 His mouth is full of cursing, and de-
ceit, & fraud : under his tongue is mischief
and iniquitie.

8 ^d He lieth in waite in the villages : in
the secret places doth hee murder the in-
nocent : his eies are bent against the poore.

9 Hee lieth in waite secretly, even as a
lion in his denne : he lieth in wait to spoile
the poore : he doth spoile the poore when
he draweth him into his net.

10 He croucheth and boweth : therefore
heaps of the ^e poore do fall by his might.

11 He hath said in his heart, God hath
forgotten, he hideth away his face, and will
never see.

12 ^f Arise, O Lord God : lift up thine
hand : forget not the poore.

13 Wherefore doth the wicked con-
temne God ? hee saith in his heart, Thou
wilt not ^g regard.

14 ^h Thou hast seene it : for thou be-
holdest mischief and wrong, that thou
mayest ^h take it into thine hands : the poore
committeth himselfe unto thee : for thou
art the helper of the fatherlesse.

15 Breake

By the tempo-
rall gifts of mans
creation, he is led
to consider the
benefits which he
hath by his rege-
neration, through
Christ.

God is not prai-
sed, except the
whole glory bee
given to him a-
lone.

Or, kind of instru-
ment by tune : or for
the death of Labben
or Gikath.

God is not prai-
sed, except the
whole glory bee
given to him a-
lone.

Howsoever the
enemy seeme for
a time to prevaile,
yet God prefer-
veth the just.

Howsoever the
enemy seeme for
a time to prevaile,
yet God prefer-
veth the just.

Howsoever the
enemy seeme for
a time to prevaile,
yet God prefer-
veth the just.

Howsoever the
enemy seeme for
a time to prevaile,
yet God prefer-
veth the just.

A derision of the
enemy, that mind-
eth nothing but
destruction : but
the Lord will de-
liver his, and
bring him into
judgement.

Or, reign as judge.

Or, not be moved,
because hee shall
never move.

The evil shall
not touch mee,
Ia. 58. 15. or else
he speaketh thus,
because hee never
felt evil.

He sheweth that
the wicked have
many meanes to
hide their crui-
ty, and therefore
ought more to be
feared.

By the hypo-
crite of them that
have authority,
the poore are de-
voured.

Hee calleth to
God for helpe, be-
cause wickedness
is so faire over-
grown, that God
must now helpe
never.

Therefore thou
must needs punish
this their blasphem-
y.

To judge be-
tweene the right
and the wrong.

To judge be-
tweene the right
and the wrong.

To judge be-
tweene the right
and the wrong.

Or, this is worthy
to be noted.

God promiseth
not to helpe us be-
fore wee have felt
the crocke.

Which they
cannot learne
without the feare
of thy judgement.

So soone as wee
enter into af-
fliction, we thinke
God should helpe
us, but that is not
alwayes his due
time.

The wicked
man rejoyceth in
his owne luttles
boasteth when he
hath that hee
would : hee brag-
geth of his wit,
and wealth, and
blesseth himselfe,
and thus blasphem-
eth the Lord.

Or, justify.

Or, not be moved,
because hee shall
never move.

The evil shall
not touch mee,
Ia. 58. 15. or else
he speaketh thus,
because hee never
felt evil.

He sheweth that
the wicked have
many meanes to
hide their crui-
ty, and therefore
ought more to be
feared.

By the hypo-
crite of them that
have authority,
the poore are de-
voured.

Hee calleth to
God for helpe, be-
cause wickedness
is so faire over-
grown, that God
must now helpe
never.

Therefore thou
must needs punish
this their blasphem-
y.

To judge be-
tweene the right
and the wrong.

To judge be-
tweene the right
and the wrong.

To judge be-
tweene the right
and the wrong.

To judge be-
tweene the right
and the wrong.

15 Break thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find none.

16 The Lord is King for ever and ever: the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedest thine care to them.

18 To judge the fatherlesse and poore, that earthly man cause to feare no more.

PSAL. XI.

This Psalme containeth two parts. In the first, David sheweth how hard assaults of tentations he sustained, and in how great anguish of mind he was, when Saul did persecute him. 4 Then next hee rejoiceth that God sent him succour in his necessity, declaring his justice as well in governing the good and the wicked men, as the whole world.

To him that excelleth. A Psalme of David.

IN the Lord put I my trust: how say yee then to my soule, Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes upon the string, that they may secretly shoot at them, which are upright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heaven: his eyes will consider: his eye-lids will trie the children of men.

5 The Lord will try the righteous: but the wicked, and him that loveth iniquity, doth his soule hate.

6 Upon the wicked hee shall raine snares, fire and brimstone, and stormy tempest: this is the portion of their cup.

7 For the righteous Lord loveth righteousness: his countenance doth behold the just.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desired God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant verity that God observeth in keeping his promises.

To him that excelleth upon the eight tune. A Psalme of David.

HELP Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully every one with his neighbour, flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

4 Which have said, With our tongue will we prevaile: our lips are our owne: who is Lord over us?

5 Now for the oppression of the needy, and for the sighs of the poore, I will up,

faith the Lord, and will set at liberty him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the silver, tryed in a fornace of earth, fined seven fold.

7 Thou wilt keepe them, O Lord: thou wilt preserve him from this generation for ever.

8 The wicked walke on every side: when they are exalted, it is a shame for the sonnes of men.

PSAL. XIII.

David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge. 3 And so at the length being encouraged through Gods promises, he converteth most sure confidence against the extreame horrors of death.

To him that excelleth.

A Psalme of David.

HOW long wilt thou forget mee, O Lord, for ever? how long wilt thou hide thy face from mee?

2 How long shall I take counsell within my selfe, having heavinesse dayly in mine heart: how long shall mine enemy be exalted above mee?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleep not in death:

4 Lest mine enemy say, I have prevailed against him: and they that afflict mee, rejoyce when I slide.

5 But I trust in thy mercy: mine heart shall rejoyce in thy salvation. I will sing to the Lord, because hee hath dealt lovingly with mee.

PSAL. XIV.

Hee describeth the perverse nature of men, which were so growne to licentiousness, that God was brought to utter contempt. 7 For the which thing, although he was greatly grieved, yet being perswaded that God would send some present remedy, hee comforteth him, selfe and others.

To him that excelleth. A Psalme of David.

THE foole hath said in his heart, There is no God: they have corrupted, and done an abominable worke: there is none that doth good.

2 The Lord looked downe from heaven upon the children of men, to see if there were any that would understand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquity know that they eat up my people, as they eat bread? they call not upon the Lord.

5 There they shall be taken with feare, because God is in the generation of the just.

6 You have made a mock at the counsell of the poore, because the Lord is his trust.

c Because the Lords word & promise is true & unchangeable, hee will performe it, and preserve the poore from this wicked generation. f That is, thine, though hee were but one man.

g For they suppress the godly, and maintaine the wicked.

a Hee declareth that his afflictions lasted a long time, and that his faith faimed not. b Changing my purpose, as the sick man doth his place.

c Which might turne to Gods dishonour, if hee did not defend his. d The mercy of God is the cause of our salvation. e Both by the benefits past, and by others to come.

** Tsal. 53.*

a He sheweth that the cause of all wickednesse is to forget God. b There is nothing but disorder and wickednesse among them.

c David here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally. Rom. 3. 10.

d Where they think themselves most sure.

e You mock them that put their trust in God.

f Hee prayeth for the whole Church, whom he is assured God will deliver: for none but he only can do it.

7 **O**h give salvation unto ^fIsrael out of Zion: when the Lord turneth the captivity of his people, then Jaakob shall rejoyce, and Israel shall be glad.

* Note, that of this 14 Psalme, the 5, 6, and 7 verses, which are put into the common translation, and may seeme unto some to be left out in this, are not in the same Psalme in the Hebrew Text, but are rather put in, more fully to expresse the manners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 9. of the Prophet Isaiah, and the 36. Psalme, and are alledged by Saint Paul, and placed together in the 3. to the Romans.

P S A L. X V.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by living uprightly and godly, might witness that they were his special and holy people.

¶ A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thy holy Mountaine?

a First, God required uprightnesse of life, next, doing well to others, and thirdly truth and simplicity in our words.

2 Hee that ^a walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 Hee that slandereth not with his tongue, nor doth evil to his neighbour, nor receiveth a false report against his neighbour.

b Hee that flattereth not the ungodly in their wickednesse.

4 ^b In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

c To the hinderance of his neighbour.

5 Hee that ^c giveth not his money unto usury, nor taketh reward against the innocent: hee that doth these things, ^d shall never be moved.

d That is, shall not be cast forth of the Church as hypocrites.

P S A L. X V I.

1 David prayeth to God for succour, not for his works, but for his faiths sake. *4* Protesting that hee hateth all idolatry, asking God onely for his comfort and felicity. *8* Who suffereth him to lack nothing.

¶ Or, a certain tune.

¶ Michtam of David.

Preserve mee, O God: for in thee doe I ^a trust.

a He sheweth that we cannot call upon God, except we trust in him. *b* Though we cannot enrich God, yet wee must bestow Gods gifts to the use of his children.

2 O my soule, thou hast said unto the Lord, Thou art my Lord: my ^b wel-doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: for all my delight is in them.

c As griefe of conscience and miserable destruction. *d* Hee would neither by outward profession, nor in heart, nor in mouth consent to their idolatries. * Exod. 23. 13.

4 The ^c sorrowes of them, that offer to another god, shall be multiplied: ^d their offerings of blood will I not offer, neither make ^e mention of their names with my lips.

5 The Lord ^e is the portion of my inheritance and of my cup: thou shalt maintaine my lot.

e Wherewith my portion is measured.

6 The ^e lines are false unto mee in pleasant places: yea, I have a faire heritage.

7 I will praise the Lord, who hath given mee counsell: my ^f reines also teach mee in the nights.

f God teacheth mee continually by secret inspiration.

8 I have set the Lord alwayes before mee: for he is at my right hand: therefore I ^g shall not slide.

g The faithfull are sure to persevere to the end. *h* That is, I rejoyce both in body and in soule.

9 Wherefore ^h mine heart is glad, and my tongue rejoyceth: my flesh also doth rest in hope.

10 For thou ⁱ wilt not leave my soule in the grave: neither wilt thou suffer thine holy one to see corruption.

i This is chiefly meant of Christ, by whose resurrection all his members have immortality.

11 Thou wilt shew me the path of life: in thy ^k presence is the fulnesse of joy: and at thy right hand there are pleasures for evermore.

k Where God favoureth, there is perfect felicity.

P S A L. X V I I.

1 Here he complaineth to God of the cruell pride and arrogance of Saul, and the rest of his enemies, who thus rageth without any cause given on his part. *6* Therefore he desireth God to revenge his innocency, and deliver him.

¶ The Prayer of David.

Hear ^a the right, O Lord, consider my cry: hearken unto my prayer of lips unfeigned.

a My righteous cause.

2 Let my ^b sentence come forth from thy presence, and let thine eyes behold equitie.

b The vengeance that thou shalt shew against mine enemies.

3 Thou hast ^c proved and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my ^d mouth should not offend.

c When thy spirit examined my conscience.

4 Concerning the workes of men, by the ^e words of thy lips I kept mee from the paths of the cruell man.

d I was innocent toward mine enemy both in deed and thought.

5 Stay my steps in thy paths, that my feet doe not slide.

e Though the wicked provoked mee to doe evil for evil, yet thy word kept mee back.

6 I have called upon thee: ^f surely thou wilt heare mee, O God: incline thine eare to mee, and hearken unto my words.

f Hee was assured that God would not refuse his request.

7 Shew thy merveilous mercies, thou that art the Saviour of them that trust in thee, from such as ^g resist thy right hand.

g For all rebell against thee, which trouble thy Church.

8 Keepe mee as the apple of the eye: hide mee under the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse mee round about for ^h my soule.

h For their cruelty cannot be satisfied but with my death. *i* They are puffed up with pride, as the stomack that is choked with fat.

10 They are inclosed in their owne ⁱ fat, and they have spoken proudly with their mouth.

11 They have compassed us now in our steps: they have set their eyes to bring downe to the ground:

12 Like as a Lyon that is greedy of prey, and as it were a Lyons whelp lurking in secret places.

13 Up Lord, ^k disappoint him: cast him downe: deliver my soule from the wicked ^l with thy sword.

k Stop his rage.

14 From men by thine ⁱ hand, O Lord, from men ^l of the world, who have their portion in this life, whose bellies thou fillest with thine hid treasure: their children have enough, and leave the rest of their substance for their children.

l Or, which is thy sword. *m* By thine heavenly power. *n* Or, whose tyrannie hath too long endured. *m* And feeble not the smart that Gods children oft times doe.

ⁿ This is the full felicity, comfort against all afflictions, to have the face of God, and favourable countenance opened unto me, and am delivered out of my great troubles.

15 But I will behold ⁿ thy face in righteousness, and when I ^o awake, I shall be satisfied with thine image.

PSALM. XVIII.

^r This Psalm is the first beginning of his gratulation, and thanksgiving in the entering into his Kingdom, wherein he extollet and praiseth most highly the marvellous mercies and grace of God, who hath thus preferred and defended him. ^s Also hee satisfieth forth the image of Christs Kingdom, that the faithful may be assured that Christ shall alwayes conquer and overcome: by the unspeakable power of his Father, though all the whole world should strive there against.

^t To him that excelleth.

^u A Psalm of David the servant of the Lord, which spake unto the Lord the words of this song (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will love thee dearly, O Lord, my strength.

2 ^a The Lord is my rock, and my fortress, and he that delivereth me, my God, and my strength: in him will I trust, my shield, the horn also of my salvation, and my refuge.

3 I will call upon the Lord, which is worthy to be ^b praised: so shall I be safe from mine enemies.

4 The ^c sorrowes of death compassed mee, and the floods of wickednesse made mee afraid.

5 The ^d sorrowes of the grave have compassed mee about: the snares of death overtook mee.

6 But in my trouble did I call upon the Lord, and cried unto my God: he heard my voice out of his Temple, and my cry did come before him, ^e even into his eares.

7 ^f Then the earth trembled and quaked: the foundations also of the mountaines moved and shooke, because he was angry.

8 Smoke went out at his nostrils, and a ^g consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heavens also and came downe, and ^h darknesse was under his feet.

10 And hee rode upon ⁱ Cherub and did flie, and hee came flying upon the wings of the wind.

11 Hee made darknesse his ^j secret place, and his pavilion round about him, ^k even darknesse of waters, and clouds of the aire.

12 At the brightnesse of his presence his clouds passed, haile-stones, and coales of fire.

13 The Lord also thundred in the heaven, and the highest gave ^l his voice, haile-stones and coales of fire.

14 Then hee sent out ^m his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the chanel of waters were

scene, and the ⁿ foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 Hee hath sent downe from above and taken mee: he hath drawne mee out of many ^o waters.

17 He hath delivered mee from my ^p strong enemy, and from them which hate mee: for they were ^q too strong for mee.

18 They prevented mee in the day of my calamity: but the Lord was my stay.

19 He brought mee forth also into a large place: ^r he delivered mee because he favoured mee.

20 The Lord rewarded me according to my ^s righteousness: according to the purenesse of mine hands he recompenced mee.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his ^t commandments from mee.

23 I was upright also with him, and have kept mee from my ^u wickednesse.

24 Therefore the Lord rewarded mee according to my righteousness, and according to the purenesse of mine hands in his sight.

25 With the ^v godly thou wilt shew thy selfe godly: and with the upright man thou wilt shew thy selfe upright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt save the poore people, and wilt ^w cast down the proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkness.

29 For by thee I have ^x broken through an host, and by my God I have leaped over a wall.

30 The way of the Lord is uncorrupt: the ^y word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty save our God?

32 God girdeth mee with strength, and maketh my ^z way upright.

33 Hee maketh my feet like Hindes feet, and setteth mee upon mine ^a high places.

34 He teacheth mine hands to fight: so that a bow of ^b brass is broken with mine armes.

35 Thou hast also given me the ^c shield of thy salvation, and thy right hand hath stayed

^l That is, the deep bottomes were scene when the red sea was divided.

^m Out of sundry and great dangers.

ⁿ To wit, Saul.

^o Therefore God sent me succour.

^p The cause of Gods deliverance is his onely favour and love to us.

^q David was sure of his righteous cause and good behaviour toward Saul and his enemies, and therefore was assured of Gods favour and deliverance.

^r For all his dangers he exercised himselfe in the Law of God.

^s I neither gave place to the wicked tentations, nor to mine owne affections.

^t Here he speaketh of God according to our capacity, who sheweth mercy to his, and punisheth the wicked, as is said also, Levit. 26. 21. 24.

^u When their sin is come to the full measure.

^v He attributeth it to God, that hee both gate the victory in the field, and also destroyed the cities of his enemies.

^w Be the dangers never so many or great, yet Gods promise must take effect.

^x He giveth good successe to all mine enterprises.

^y As towers and forts, which hee tooke out of the hands of Gods enemies.

^z Of steel.

^a To defend mee from dangers.

^a Sam. 22. 2. Hee useth this diversity of names to shew that as the wicked have many meanes to hurt, so God hath many wayes to helpe.

^b For none can obtaine their requests of God, but joyne not his glory with their perdition.

^c Hee speaketh of the dangers and miserie of his enemies, from the which God had delivered him.

^d Or, as a soldier.

^e A description of the wrath of God against his enemies, after he had heard his prayers.

^f He sheweth how horrible Gods judgements shall be to the wicked.

^g Darknes signifieth the wrath of God, as the cleare light signifieth Gods favour.

^h This is described at large, Psal. 104.

ⁱ As a King angry with the people, will not shew himselfe unto them.

^j Thundred, lightened, and hailed.

^k His lightnings.

^c Hee attributeth the beginning, continuance, and increase in well doing onely to Gods favour.

^d David declareth that hee did nothing besides his vocation, but was stirred up by Gods spirit to execute his judgement.

^e Thou hast given them into mine hands to be slaine.

^f They that reject the cry of the afflicted, God will also reject them, when they cry for help: for either pain or feare cause those hypocrites to cry.

^g Which dwell round about mee.
^h The kingdom of Christ is in Davids kingdom prefigured: who by the preaching of his Word bringeth all to his subjection.

ⁱ Or, lie: signifying a subjection constrained and not voluntary.
^k Feare shall cause them to be afraid and come forth of their secret holes, and holds, to seeke pardon.

^l That is, Saul, who of malice persecuted him.
^m In This prophesie appertaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9.
ⁿ This did not properly appertain to Solomon, but to Jesus Christ.

slayed mee, and thy loving kindnesse hath caused me to increase.

36 Thou hast enlarged my steps under mee, and mine heeles have not slid.

37 I have pursued mine enemies, and taken them, and have not turned againe till I had consumed them.

38 I have wounded them, that they were not able to resist: they are falne under my feet.

39 For thou hast girded mee with strength to battell: them that rose against me, thou hast subdued under mee.

40 And thou hast given mee the necks of mine enemies, that I might destroy them that hate mee.

41 They cried, but there was none to save them, even unto the Lord, but hee answered them not.

42 Then did I beate them small as the dust before the wind: I did tread them flat as the clay in the streets.

43 Thou hast delivered mee from the contentions of the people: thou hast made mee the head of the heathen: a people whom I have not knowne, shall serve mee.

44 As soone as they heare, they shall obey mee: the strangers shall bee in subjection to mee.

45 Strangers shall shrink away, and fear in their privy chambers.

46 Let the Lord live, and blessed bee my strength, and the God of my salvation bee exalted.

47 It is God that giveth mee power to avenge mee, and subdueth the people under mee.

48 O my deliverer from mine enemies, even thou hast set me up from them, that rose against mee: thou hast delivered mee from the cruell man.

49 Therefore I will praise thee, O Lord, among the Nations, and will sing unto thy Name.

50 Great deliverances giveth hee unto his King, and sheweth mercy to his anointed, even to David, and to his seed for ever.

PSAL. XIX.

¹ To the intent that he might move the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heavens, with their proportion and ornaments. ² And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

¶ To him that excelleth. A Psalme of David.

* Job. 1. 20.

^a Hee reprocheth unto man his ingratitude, seeing the heavens, which are dumbe creatures, set forth Gods glory.

The heavens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day unto day uttereth the same, and night unto night teacheth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegroom out of his chamber, and rejoiceth like a mighty man to runne his race.

6 His going out is from the ends of the heaven, and his compasse is unto the ends of the same, and none is hid from the heat thereof.

7 The Law of the Lord is perfect, converting the soule: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and indureth for ever: the judgements of the Lord are truth: they are righteous altogether.

10 And more to be desired then gold, yea, then much fine gold: sweeter also then honey and the honeycombe.

11 Moreover by them is thy servant made circumspect, and in keeping of them there is great reward.

12 Who can understand his faults? cleanse mee from secret faults.

13 Keep thy servant also from presumptuous finnes: let them not reigne over mee: so shall I be upright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of my heart bee acceptable in thy sight, O Lord, my strength and my redeemer.

PSAL. XX.

¹ A prayer of the people unto God, that it would please him to heare their King, and receive his sacrifice which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of David.

The Lord heare thee in the day of trouble: the name of the God of Jacob defend thee:

2 Send thee help from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

4 And grant thee according to thine heart, and fulfill all thy purpose:

5 That wee may rejoyce in thy salvation, and set up the banner in the Name of

^b The continual successe of the day and night is sufficient to declare Gods power and goodnesse.

^c The heavens are a schoolmaster to all nations, for they never forbear.

^d The heavens are as a line of great capital letters, to shew unto us Gods glory.

^e Or, vaile. The manner was that the bride and bridegroom should stand under a vaile together, and after come forth with great solemnity and rejoycing of the assembly.

^f Though the creatures cannot seeve, yet this ought to be sufficient to lead us unto him.

^g So that all mans inventions and inventions are less.

^h Every one without exception.

ⁱ Except Gods word be esteemed above all worldly things, it is contemned.

^k For God accepteth our endeavour, though it be farre imperfect.

^l Then there is no reward of duty, but of grace: for where there is no reward, there is no duty.

^m Which are done purposely and of malice.

ⁿ If thou suppose my wicked affections by thine holy spirit.

^o That I may obey thee in thought, word, and deed.

^a Hereby Kings are also admonished to call to God in their affaires.

^b The vertue, power, and grace of God.

^c In token that they are acceptable unto him.

^d Granted to the King, in whose wealth our felicity standeth.

of our God, when the Lord shall performe all thy petitions.

6 Now ^e know I, that the Lord will helpe his annointed, and will heare him from his ^f Sanctuarie by the mightie helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 ^g They are brought downe and false, but wee are risen, and stand upright.

9 Save Lord: ^h let the King heare us in the day that we call.

P S A L. XXI.

ⁱ David in the person of the people, praiseth God for the victorie, attributing it to God, and not to the strength of man: Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of his Kingdome.

^j To him that excelleth. A Psalme of David.

The King shall ^k reioice in thy strength, O Lord: yea, how greatly shall hee reioice in thy salvation!

2 Thou hast given him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou ^l diddest prevent him with liberall blessings, and diddest set a crowne of pure gold upon his head.

4 ^m Hee asked life of thee, and thou gavest him a long life for ever and ever.

5 His glory ⁿ is great in thy salvation: dignitie and honour hast thou laid upon him.

6 For thou hast set him as ^o blessings for ever: thou hast made him glad with the joy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercie of the most High, hee shall not slide.

8 ^p Thine hand shall finde out all thine enemies, and thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thine anger: the Lord shall destroy them in his ^q wrath, and the fire shall devoure them.

10 Their fruit shalt thou destroy from the earth, and their seed from the children of men.

11 For they ^r intended evill against thee, and imagined mischief, but they shall not prevaile.

12 Therefore shalt thou put ^s them apart, and the strings of thy bow shalt thou make ready against their faces.

13 ^t Be thou exalted, O Lord, in thy strength: so will wee sing and praise thy power.

P S A L. XXII.

^u David complained because hee was brought into such extremities, that hee was past all hope, but after hee had rehearsed the sorrowes and griefes, wherewith hee was

tormented. ^v Hee recovereth himselfe from the bottomlesse pit of temptation, and groweth in hope. And here under his owne person, he setteth forth the figure of Christ, whom hee did foresee by the spirit of prophesie, that hee should marvellously, and strangely be defected, and abused, before his Father should raise and speak him againe.

^w To him that excelleth upon ^x *Aijeleth Hachshahar*. A Psalme of David.

My ^y God, my God, why hast thou forsaken me, and art so farre from mine health, and from the words of my ^z roaring?

2 O my God, I cry by day, but thou hearest not, and by night, but ^a I have no audience.

3 But thou art holy, and dost inhabit the ^b praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliver them.

5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am ^c a worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, have mee in derision: they make a mowe, and nod the head, saying,

8 ^d He trusted in the Lord, let him deliver him: let him save him, seeing hee loveth him.

9 But thou diddest draw mee out of the ^e wombe: thou gavest me hope, even at my mothers breasts.

10 I was cast upon thee, even from the ^f wombe: thou art my God from my mothers bellie.

11 Bee not farre from mee, because trouble is near: for ^g there is none to help me.

12 Many yong bulles have compassed me: mightie ^h bulles of Bashan have closed mee about.

13 They gape upon mee with their mouths, as a ramping and roaring lion.

14 I am like ⁱ water powred out, and all my bones are out of joint: mine heart is like waxe: it is molten in the mids of my bowels.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my jawes: and thou hast ^j brought mee into the dust of death.

16 For dogges have compassed me, and the assembly of the wicked have inclosed me: they ^k pierced mine hands and my feet.

17 I may tell all my bones: yet they behold, and looke upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But bee not thou farre off, O Lord, my strength: hasten to helpe me.

20 Deliver my soule from the sword:

B my

^e The Church feeleth that God hath heard their petition.

^f As by the visible Sanctuarie Gods familiarity appeared toward his people, so by the heavenly, is meant his power and majestie.

^g The workings that put not their only trust in God. ^h Let the King be able to deliver us by thy strength, when wee seeke unto him for succour.

^k When he shall overcome his enemies, and so be assured of his vocation.

^l Thou desirest thy liberall favour toward him because hee praised.

^m David did not only obtaine life, but also assurance that his posteritie should reigne for ever.

^o Thou hast made him thy blessings to others, and a perpetuall example of thy favour for ever.

^p Here he describeth the power of Christs Kingdome against the enemies thereof.

^q This teacheth us patiently to endure the crueltie, till God destroy the adversarie.

^r They laid as it were their nets, to make Gods power to give place to their wicked enterprises. ^s As a mark to shoo at.

^t Maintaine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

Mary
The hands of the morning, and this was the name of some common song.

^a Here appeareth that horrible conflict, which hee sustained between faith and desperation. ^b Being tormented with extreme anguish. ^c Dr. I. 4. 1. 1.

^d He meaneth the place of praising, even the Tabernacle: or else it is so called, because he gave the people continually occasion to praise him.

^e And seeming most miserable of all creatures, which was meant of Christ. And here in appeareth the unspeakable love of God toward man, that he would thus abuse his Son for our sakes. ^f Dr. rolled upon God. ^g Math. 27. 43.

^h Even from my birth thou hast given mee occasion to trust in thee.

ⁱ For except Gods providence preserve the infants, they should perish a thousand times in the mothers wombe.

^j He meaneth that his enemies were so far, proud, and cruell, that they were rather beasts than men.

^k Before hee spake of the cruelty of his enemies, and now hee declarerh the inward part of the minde, so that Christ was tormented both in soule and body.

^l Thou hast suffered me to be without all hope of life.

^m Thus David complained as though hee were nailed by his enemies both hands and feet: but this was accomplished in Christ.

¹ My life that is solitary, left alone & forsaken of all, Psal. 35. 17. and 35. 16.
^m Christ is delivered with a more mightie deliverance by overcoming death, then if he had not tasted death at all.
ⁿ Hee promiseth to exhort the Church, that they by his example might praise the Lord.

^o The poore afflicted are comforted by this example of David, or Christ.

^p Which were sacrifices of thanksgiving, which they offered by Gods commandment, when they were delivered out of any great danger.
^q He doth allude still to the sacrifice.

^r Though the poore be first named, as verio 26. yet the wealthie are not separated from the grace of Christs kingdome.

^s In whom there is no hope that he shall recover life: so neither poore nor rich, quick nor dead shall bee rejected from his kingdome.

^t Meaning, the posteritie, which the Lord keepeth as a seed to the Church to continue his praise among men.
^u That is; God hath fulfilled his promise.

^v Isa. 40. 11.
^w Jerem. 23. 5.
^x Ezech. 34. 23.
^y Lament. 4. 11.

^a Hee hath care over me, and ministereth unto me all things.
^b He comforteth or refresheth mee.
^c Plaine, or straight wayes.
^d Though he were in danger of death, as the sheepe that wandred in the dark valley without his shepherd.
^e Albeit his enemies sought to destroy him, yet God delivereth him, and dealeth most liberally with him in despite of them.
^f As was the manner of great feasts.

my ¹ desolate soule from the power of the dogge.

21 ^m Save me from the Lions mouth, and answer mee in saving me from the hornes of the Vnicornes.

22 ^{*} I will declare thy Name unto my brethren: in the mids of the Congregation will I praise thee, saying,

23 ^a Praise the Lord; yee that feare him: magnifie yee him, all the seed of Jaakob, and feare yee him all the seed of Israel.

24 For hee hath not despised nor abhorred the affliction of the ^o poore: neither hath hee hid his face from him, but when he called unto him, he heard.

25 My praise shall be of thee in the great Congregation: my ^p vowes will I performe before them that feare him.

26 ^a The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall live for ever.

27 All the ends of the world shall remember themselves, and turne to the Lord: and all the kinreds of the Nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that bee fat ^r in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, ^r even hee that cannot quicken his owne soule.

30 ^r Their seed shall serve him: it shall bee counted unto the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall bee borne, because he hath ^v done it.

P S A L. XXIII.

^r Because the Prophet had proved the great mercies of God at divers times, and in sundry manners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnes towards him for ever.

A Psalme of David.

THE Lord is ^{*} my shepherd, ^a I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 Hee ^b restoreth my soule, and leadeth me in the ^c path of righteousness for his Names sake.

4 Yea, though I should walk through the valley of the ^d shadow of death, I will feare no evill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou dost prepare a ^e table before me in the sight of mine adversaries: thou dost ^f annoint mine head with oile, and my cup runneth over.

6 Doubtlesse kindnesse and mercie shall follow me all the daies of my life,

and I shall remaine a long season in the ^g house of the Lord.

P S A L. XXIV.

³ Albeit the Lord God hath made, and governeth all the world, yet toward his chosen people his gracious goodnesse doth most abundantly appeare, in that among them hee will have his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter a right into this ^{Sanctuarie}, which are the true worshippers of God, purged from the sinfull filth of this world. ⁷ Finally, he magnifieth Gods grace for the building of the Temple, to the end hee might stirre up all the faithfull to the true service of God.

A Psalme of David.

THE earth ^{*} is the Lords, and all that therein is: the world and they that dwell therein.

2 For hee hath founded it upon the ^a seas: and established it upon the floods.

3 Who shall ascend into the mountaine of the Lord, and who shall stand in his holy place?

4 ^r Even hee that hath innocent hands, and a pure heart: which hath not lift up his minde unto vanitie, nor sworne deceitfully.

5 He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

6 This is the ^b generation of them that seeke him, of them that seeke thy face, ^{this is} Jaakob. Selah.

7 ^c Lift up your heads yee gates, and be yee lift up yee everlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lord strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, ye gates, and lift up ^{your selves}, ye everlasting doores, and the King of glory shall come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glorie. Selah.

P S A L. XXV.

¹ The Prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, ⁶ Prayeth to God most fervently to have his sinnes forgiven. ⁷ Especially such as hee had committed in his youth. Hee beginneth every verse according to the Hebrew letters, two or thred except.

A Psalme of David.

UNto thee, ^a O Lord, lift I up my soule.

2 My God, I ^b trust in thee: let me not bee confounded: let not mine enemies rejoyce over me.

3 ^{*} So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 ^c Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead mee forth in thy truth, and teach mee: for thou art the God of my salvation: in thee doe I trust ^d all the day.

6 Remember, O Lord, thy tender mercies,

^g Hee setteth not his felicitie in the pleasures of this world, but in the feare and service of God.

^{*} Deut. 10. 14.
¹ Job 28. 24.
¹ Cor. 10. 26.
^a He noteth two things: the one, that the earth to mans judgements seemeth above the waters: and next, that God miraculously preferreth the earth, that it is not drowned with the waters, which naturally are above it.

^b Though circumcision separates the carnall seed of Jaakob from the Gentiles, yet hee that seeketh God, is the true Jaakob and the very Israelite.
^c David desirith the building up of the Temple, where in the glorie of God should appeare, and under the figure of this Temple, hee also prayeth for the spirituall Temple which is eternal, because of ^f promise which was made to the Temple, as it is written. Psal. 132. 14.

^a I put not my trust in any worldly thing.
^b That thou wilt take away mine enemies, which are thy rods.

^{*} Isa. 28. 6.
² Zech. 10. 11.

^c Recline me in the faith of thy promise, that I swaive not on any side.

^d Confirmitly and against all temptations.

mercies, and thy loving kindnesse: for they have bene for ever.

7 Remember not the ^a sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, ^b even for thy goodnesse sake, O Lord.

8 Gracious and righteous ^c is the Lord: therefore will he ^d teach sinners in the way.

9 Them that bee meeke will ^e hee guide in judgement, and teach the humble his way.

10 All the pathes of the Lord are mercie and truth unto such as keepe his covenant and his testimonies.

11 For thy ^f Names sake, O Lord, be mercifull unto mine iniquitie, for it is great.

12 What ^g man is hee that feareth the Lord? him will hee teach the way ^h that he shall ⁱ chuse.

13 His soule shall dwell at ^j ease, and his feed shall inherit the land.

14 The ^k secret of the Lord is revealed to them that feare him: and his covenant to give them understanding.

15 Mine eyes are ever toward the Lord: for hee will bring my feet out of the net.

16 Turne thy face unto me, and have mercie upon me: for I am desolate and poore.

17 The sorrowes of mine heart ^l are enlarged: draw me out of my troubles.

18 Looke upon mine affliction and my travell, and forgive all my sinnes.

19 Behold mine ^m enemies, for they are many, and they hate mee with cruell hatred.

20 Keepe my soule, and deliver me: let me not bee confounded, for I trust in thee.

21 Let ⁿ mine uprightnesse and equitie preserve me: for mine hope is in thee.

22 Deliver Israel, O God, out of all his troubles.

P S A L. XXVI.

^a David oppressed with many injuries, finding no helpe in the world, calleth for aide from God: and assured of his integrity toward Saul, desireth God to be his judge, and to defend his innocencie. ^b Finally, he maketh mention of his sacrifice, which he will offer for his deliverance, and desireth to bee in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integrity of life, and open praises and thanksgivings.

A Psalme of David.

Iudge me, ^a O Lord, for I have walked in mine innocencie: my trust hath been also in the Lord: therefore shall I not slide.

2 Prove me, O Lord, and trie mee: examine my ^b reines, and mine heart.

3 For thy ^c loving kindnesse is before mine eyes: therefore have I walked in thy truth.

4 I have not ^d haunted with vaine persons, neither kept company with the dissemblers.

5 I have hated the assembly of evil, and have not companied with the wicked.

6 I will ^e wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voice of thanksgiving, and set forth ^f all thy wonderful workes.

8 O Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men:

10 In whose hand is ^g wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull unto me.

12 My foot standeth in ^h uprightness: I will praise thee, O Lord, in the Congregations.

P S A L. XXVII.

^a David maketh this Psalme, being delivered from great perils, as appeareth by the praises and thanksgivings annexed: ^b Wherein we may see the constant faith of David against the assaults of all his enemies. ^c And also the end wherefore he desireth to live and to be delivered, only to worship God in his Congregation.

A Psalme of David.

THE Lord is my ^a light and my salvation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, ^b even mine enemies and my foes came upon me to cate up my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not bee afraid: though warre be raised against me, I will trust ^c in this.

4 One thing have I desired of the Lord, that I will require, ^d even that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pavillion shall he hide me, and set me up upon a rocke.

6 And now shall he lift up my head above mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of joy: I will sing and praise the Lord.

7 Harken unto my voice, O Lord, when I cry: have mercy also upon me, and heare me.

8 When thou saydest, ^e seeke yet my face, mine heart answered unto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy servant away in displeasure:

B 2 thou

^d Hee declareth that they cannot walke in simplicitie before God, that delight in the company of the ungodly.

^e I will serve thee with a pure affection, and with the godly that sacrifice unto thee.

^f Destroy me not in the overthrow of the wicked.

^g Whole cruell hands doe execute the malicious devices of their hearts.

^h I am preserved from mine enemies by the power of God and therefore will praise him openly.

^a Because he was assured of good success in all his dangers, and that his salvation was surely hid up in God, he feared not the envious of his enemies.

^b That God will deliver me and give my faith the victorie.

^c The losse of country, wife, and all worldly commodities, grieve me not in respect of this one thing, that I may not praise thy name in the midst of the congregation.

^d David assured himselfe by the spirit of prophesie, that he should overcome his enemies, and have God in his Tabernacle.

^e Hee groundeth upon Gods promise, and sheweth that hee is most willing to obey his commandment.

^e Hee confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the evil may be taken away, to the intent, that the effect may cease.

^f That is, call them to repentance.

^g Hee will govern and command them that are ungodly, humbled for their sinnes.

^h And for none other respect.

ⁱ Meaning, the number is very small.

^j Hee will direct such with his spirit to follow the right way.

^k Hee shall prosper both in spiritual and corporall things.

^l His counsell contained in his word, whereby he declareth that he is the protector of the faithfull.

^m My griefe is increased because of mine enemies crueltie.

ⁿ The greater that his afflictions were, and the more that his enemies increased, the more he felt he Gods helpe.

^o For as much as I have behaved my selfe uprightly toward mine enemies, let them know that thou art the defender of my just cause.

^a Hee fleeth to God to bee the Judge of his just cause, seeing there is no equity among men.

^b My very affections and inward motions of the heart.

^c Hee sheweth whatayed him, that he did not recompence evil for evil.

thou hast beene my succour: leave mee not, neither forsake mee, O God of my salvation.

f Hee magnified Gods love towards him, which farre passeth the most tender love of parents towards their children.

10 Though my father and my mother should forsake me, yet the Lord will gather mee up.

11 Teach mee thy way, O Lord, and leade me in a right path because of mine enemies.

g But either pacifie their wrath, or bridle their rage.

12 Give mee not unto the lust of mine adversaries: for there are false witnesses risen up against mee, and such as speake cruelly.

13 I should have fainted, except I had beleaved to see the goodnesse of the Lord in the land of the living.

h In this present life before I die, as I have 38. 11. f Hee exhorteth himself to depend on the Lord, seeing he never failed in his promises.

14 Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

P S A L. XXVIII.

Being in great feare and heavinesse of heart to see God dishonoured by the wicked, hee desireth to be rid of them, and crieth for vengeance against them, and at length assureth himselfe that God hath heard his prayer. Unto whose tuition, he commendeth all the faithfull.

A Psalm of David.

Unto thee, O Lord, doe I crie: O my strength, bee not deafe toward mee, lest, if thou answer mee not, I bee like them that go downe into the pit.

a Hee counteth himselfe as a dead man, till God shew his favour toward him, and grant him his petition.

2 Heare the voice of my petitions, when I cry unto thee, when I hold up mine hands toward thine holy Oracle.

b He desired this earnestly, because hee was the weaknesse of his faith: for in this place was the arke, and there God promised to shew the tokens of his favour.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

c Destroy not the good with the bad. d He thus praieeth in respect of Gods glory, and not for his own cause, being assured that God would punish the persecutors of his Church.

4 Reward them according to their deeds, and according to the wickednesse of their inventions: recompense them after the worke of their hands, render them their reward.

e Let them be utterly destroyed, as Malac. 1. 4.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore breake them downe, and build them not up.

f Because hee felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

6 Praised be the Lord, for hee hath heard the voice of my petitions.

7 The Lord is my strength and my shield, mine heart trusted in him, and I was helped: therefore mine heart shall rejoyce, and with my song will I praise him.

g Meaning his soldiers, who were as meenes, by whom God declared his power.

8 The Lord is their strength, and hee is the strength of the deliverances of his annointed.

9 Save thy people, and blesse thine inheritance: feed them also, and exalt them for ever.

P S A L. XXIX.

The Prophet exhorteth the Princes and Rulers of the world, (which for the most part, thinke there is no God.) At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And though thereby God

threateneth sinners, yet is he alwayes mercifull to his, and moveth them thereby to praise his Name.

A Psalm of David.

Give unto the Lord, ye sonnes of the mighty: give unto the Lord glorie, and strength.

a Hee exhorteth the proud tyrants to humble themselves under Gods hand, and not to bee inferiour to bruite beasts and dumb creatures.

2 Give unto the Lord glory due unto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

b The thunder-clappes, that are heard out of the clouds, ought to make the wicked to tremble for feare of Gods anger.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Barmion.

6 Hee maketh them also to leape like a calfe: Lebanon also and Shirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

e It causeth the Lightnings to shoot and glide. f In places most desolate, where it seemeth there is no presence of God.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadeth to tremble.

g For feare maketh them to cast their calves. h Maketh the trees bare, or plucketh the most tender places.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forrests, therefore in his Temple doth everie man speake of his glory.

i Though the wicked are nothing moved with these signes, yet the faithfull praise God.

10 The Lord sitteth upon the flood, and the Lord doth remaine King for ever.

k To moderate the rage of the tempest and waters, that they destroy not all.

11 The Lord shall give strength unto his people: the Lord shall blesse his people with peace.

P S A L. XXX.

When David was delivered from great danger, he rendered thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull than severe and rigorous towards his children. And also that the fall from prosperitie to adversitie is sudden. This done, he returneth to prayer, promising to praise God for ever.

A Psalm of David.

* 1 Sam. 7. 1. * 2 Sam. 20. 1.

I Will magnifie thee, O Lord: for thou hast exalted mee, and hast not made my foes to rejoyce over me.

a After that Abimeon had polluted it with most filthy fornication, b Hee condemneth them of great ingratitude, which do not praise God for his benefits.

2 O Lord my God, I cried unto thee, and thou hast restored me.

c Restored from the rebellion of Abimeon.

3 O Lord, Thou hast brought up my soule out of the grave, thou hast revived mee from them that goe downe into the pit.

d Meaning, that he escaped death most narrowly.

4 Sing praises unto the Lord, ye his Saints, and give thanks before the remembrance of his Holinesse.

e The word signifies them that have received mercie, and shew mercie liberally unto others.

5 For he endureth but a while in his anger: but in his favour is life: weeping may abide at evening, but joy cometh in the morning.

f Before his Tabernacle. * Psal. 141. 1. f Psal. 54. 7. 3. 2 Cor. 4. 1. 7.

6 And in my prosperitie I said, I shall never be moved.

g I put too much confidence in my quiet state, as Iac. 3. 1. 8. 2 Chron. 32. 24. 25.

7 For thou Lord of thy goodnesse hadst

h I thought thou hadst established mee in Zion most surely.
i After that thou hadst withdrawn thine helpe, I felt my miserie.

k David meaneth that the dead are not profitable to the Congregation of the Lord, here hee would live to praise his Name, which is the end of mans creation.

l Because thou hadst preserved me, that my tongue should praise thee, I will not bee unthankfull of my duty.

m Let death destroy them, to shew intent that they may hurt no more.

n The treasures of Gods mercie are alwayes laid up in store for his children, albeit at all times they do not enjoy them.

o That is, in a place where they shall have thy comfort, and bee hid safely from the enemies pride.

p Meaning, there was no Crie so strong as preserve him, as the defence of Gods favour.

q And so by my rashnesse and iniquitie I deserved to have bene cursed.

r Or, yet that feele his mercie.

s Bee constant in your vocation, and God will confirme you with heavenly strength.

t Concerning the free remission of sins, which is the chiefest point of our faith.

u To be justified by faith, is to have our finnes freely remitted, and to bee reputed just.

v Rom. 4.6.

w Betweene hope and despaire.

x Neither by silence nor crying found I ease: signifying, that before the sinner hee reconciled to God hee feelth a perpetual torment.

y He sheweth that as Gods mercie is the onely cause of forgiveness of sins, so the means thereof are repentance and confession, which proceed of faith.

z Mine enemies had drawne all men to their part against me, even my chiefe friends.

a They were afraid to shew mee any token of friendship.

b I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

c I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

d I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

e I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

f I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

g I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

h I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

i I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

j I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

k I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

l I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

m I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

n I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

o I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

p I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

q I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

r I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

s I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I have heard the railing of great men: feare was on every side, while they conspired together against mee, and consulted to take my life.

14 But I trusted in thee, O Lord; I said, Thou art my God.

15 My times are in thine hand: deliver mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant, and save me through thy mercie.

17 Let mee not bee confounded, O Lord: for I have called upon thee: let the wicked be put to confusion, and to silence in the grave.

18 Let the lying lips be made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast laid up for them that feare thee! and done to them, that trust in thee, even before the sonnes of men!

20 Thou dost hide them from privily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for hee hath shewed his marvellous kindnesse toward me in a strong citie.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voice of my prayer when I cryed unto thee.

23 Love yee the Lord all his Saints: for the Lord preserveth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, bee strong, and he shall establish your heart.

P S A L. XXXI.

1 David punished with grievous sickness for his sinnes, cometh them blessed to whom God doth not impute their transgressions. *5* And after that hee had confessed his sinnes, and obtained pardon. *6* Hee exhorteth the wicked men to live godly. *11* And the good to rejoyce.

2 A Psalm of David to give instruction.

*B*lessed is he whose wickednesse is forgiven, and whose sinne is covered.

3 Blessed is the man, unto whom the Lord imputeth not iniquity; and in whose spirit there is no guile.

4 When I held my tongue, my bones consumed, or when I roared all the day,

5 (For thine hand is heavie upon me day and night: and my moisture is turned into the drought of Summer. Selah.)

6 Then I acknowledged my sinne unto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. Selah.

7 Mercie shew me, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

8 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

9 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

10 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

11 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

12 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

13 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

14 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

15 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

16 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

17 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

18 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

19 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

20 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

21 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

22 Be not wroth with mee, O Lord, according to thy wrath, nor rebuke mee according to thy wrath.

23 Have mercie upon mee, O Lord, according to thy kinde mercie, and according to thy multitude of mercies, blot out mine iniquities.

f When neceſſitie cauſeth him to ſeeke to thee for helpe. *Pa. 55. 6.*
g To wit, the waters, and great dangers.

6 Therefore ſhall every one that is godly, make his prayer unto thee in a time when thou mayeſt be found: ſurely, in the flood of great waters & they ſhall not come neare him.

7 Thou art my ſecret place: thou preſerueſt me from trouble: thou compaſſeſt mee about with joyfull deliverance. Selah.

8 I will inſtruct thee, and teach thee in the way that thou ſhalt goe; and I will guide thee with mine eye.

9 Bee yee not like a horſe, or like a mule, which underſtand not: whose mouthes thou doeſt binde with bit and bridle, leſt they come neare thee.

10 Many ſorrowes ſhall come to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad yee righteous, and rejoyce in the Lord, and be joyfull all yee; that are upright in heart.

Pſ A L. XXXIII.

1 Hee exhorteth good men to praiſe God for that hee hath not onely created all things, and by his providence governeth the ſame, but alſo is faithfull in his promiſes: 10 He underſtandeth mans heart, and ſcattereth the counſell of the wicked, 16 So that no man can be preſerved by any creature or mans ſtrength: but they that put their confidence in his mercie ſhall be preſerved from all adverſities.

Rejoyce in the Lord, O yee righteous, for it becommeth upright men to be thankfull.

2 Praise the Lord with harpe: ſing unto him with violl and instrument of ten ſtrings.

3 Sing unto him a new ſong: ſing cheerfully with a loud voice.

4 For the word of the Lord is righteous, and all his workes are faithfull.

5 Hee loveth righteouſneſſe and judgement, the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heavens made, and all the hoſte of them by the breath of his mouth.

7 He gathereth the waters of the Sea together as upon an heape, and layeth up the depths in his treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world feare him.

9 For he ſpake, and it was done: hee commanded, and it ſtood.

10 The Lord breaketh the counſell of the heathen, and bringeth to nought the devices of the people.

11 The counſell of the Lord ſhall ſtand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: even the people that he hath choſen for his inheritance.

13 The Lord looketh down from heaven, and beholdeth all the children of men.

14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

15 He faſhioneth their hearts every one, and underſtandeth all their workes.

16 The King is not ſaved by the multitude of an hoſte, neither is the mightie man delivered by great ſtrength.

17 An horſe is a vaine helpe, and ſhall not deliver any by his great ſtrength.

18 Behold, the eye of the Lord is upon them that feare him, and upon them that truſt in his mercie,

19 To deliver their ſoules from death, and to preſerve them in famine.

20 Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.

21 Surely our heart ſhall rejoyce in him, becauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, bee upon us, as we truſt in thee.

Pſ A L. XXXIII.

1 After David had eſcaped Achish, according as it is written in the 1 Sam. 21. 11. whom in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philiftines) hee praiſeth God for his deliverance, 3 Provoking all others by his example to truſt in God, to feare him and ſerve him; 7 Who defendeth the godly with his Angels, 16 and utterly deſtroyeth the wicked in their ſinnes.

A Pſalme of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

I Will alway give thanks unto the Lord: his praiſe ſhall bee in my mouth continually.

2 My ſoule ſhall glory in the Lord: the humble ſhall heare it, and be glad.

3 Praise yee the Lord with me, and let us magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my feare.

5 They ſhall looke unto him, and run to him: and their faces ſhall not bee aſhamed, ſaying,

6 This poore man cried, and the Lord heard him, and ſaved him out of all his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and delivereth them.

8 Taſte yee, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The lions doe lacke, and ſuffer hunger, but they, which ſeeke the Lord, ſhall want nothing that is good.

11 Come children, hearken unto me: I will teach you the feare of the Lord.

12 What man is he that deſireth life, and loveth long dayes for to ſee good?

13 Keepe thy tongue from evil, and thy lips, that they ſpeake no guile.

14 Eſchew

k Therefore hee knoweth their wicked enterprises.

l If Kings and the mightie of the world cannot be ſaved by worldly means, but only by Gods providence, what have others to truſt in, that have not like means? m God ſheweth, that toward his mercy, which man by no means is able to compaſſe.

n Thus he ſpeaketh in the name of the whole Church, which onely depend on Gods providence.

a Hee promiſeth never to become unmindefull of Gods great benefit for his deliverance.

b They that are beaten down with the experience of their own evils.

c Which I conceived for the dangers wherewith I was.

d They ſhall be bold to ſee to thee for ſuccour, when they ſhall ſee thy mercie toward me.

e Though Gods power be ſufficient to governe us, yet for mans infirmities hee appointeth his Angels to watch over us.

f The godly by their patient obedience, profit more than they which ravine and ſpoile.

g If they abide the laſt triall.

h That is, the true religion and worſhip of God.

i 1 Pet. 3. 10.

j Seeing all men naturally deſire felicitie, hee wondereth why they caſt themſelves willingly into miſerie.

a It is the duty of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.

b To ſing on instruments, was a part of the ceremoniall ſervice of the temple, which doth no more appertaine unto us, then the ſacrifices, cenſings, and lights.

c That is, counſell, or commandement in governing the world.

d That is, the effect and execution.

e Howſoever the world judgeth of Gods workes, yet hee doth all things, according to juſtice and mercy.

f By the creation of the heavens & beautifull ornament, with the gathering alſo of the waters, he ſet forth the power of God, that all creatures might feare him.

g Or, was created.

h No counſell can prevail againſt God, but hee deſtroyeth it; and it ſhall have evil ſucceſſe.

i He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.

j He proveth that all things are governed by Gods providence, and not by fortune.

14 Eschew euill, and doe good: seeke peace, and follow after it.

15 The eyes of the Lord are upon the righteous, and his cares are open unto their crie.

16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous crie, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is neare unto them that are of a contrite heart, and will save such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of them all.

20 Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his servants: and none, that trust in him, shall perish.

P S A L M. XXXV.

So long as Saul was enemy to David, all that had any authority under him, to flatter their King (as is the course of the world) did also most cruelly persecute David: against whom hee prayeth God to please and to avenge his cause. 8 That they may be taken in their nets and snares, which they laid for him, that his innocencie may be declared. 27 And that the innocent which taketh part with him, may rejoyce and praise the Name of the Lord, that thus delivereth his servant: 28 And so he promisseth to speake forth the justice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalme of David.

Lead thou my cause, O Lord, with them that strive with me: fight thou against them, that fight against me.

2 Lay hand upon the shield and buckler, and stand up for mine helpe.

3 Bring out also the speare, and stop the way against them, that persecute me: say unto my soule, I am thy salvation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine my hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way bee darke and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they have hid the pit and their net for me: without cause they have digged a pit for my soule.

8 Let destruction come upon him at unawares, and let his net that hee hath laid privily, take him: let him fall into the same destruction.

9 Then my soule shall be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, Who is like unto thee, which deliverest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him!

11 Cruell witnesses did rise up: they asked of me things that I knew not.

12 They rewarded me euill for good, to have spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting, and my prayer was turned upon my bosome.

14 I behaved my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine adversitie they rejoyced, and gathered themselves together: the abjects assembled themselves against mee: and I knew not: they tare me and ceased not.

16 With the false scoffers at banquetes, gnashing their teeth against me.

17 Lord how long wilt thou behold this? deliver my soule from their tumult, even my desolate soule from the lions.

18 So will I give thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, unjustly rejoyce over mee, neither let them wink with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull words against the quiet of the land.

21 And they gaped upon mee with their mouthes, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: bee not farre from mee, O Lord.

23 Arise and wake to my judgement, even to my cause, my God, and my Lord.

24 Judge mee, O Lord my God, according to thy righteousness: and let them not rejoyce over me.

25 Let them not say in their hearts, Our soule rejoyce: neither let them say, Wee have devoured him.

26 Let them bee confounded, and put to shame together, that rejoyce at mine hurt: let them be clothed with confusion and shame, that lift up themselves against mee.

27 But let them bee joyfull and glad, that love my righteousness: yea, let them say alway, let the Lord bee magnified, which loveth the prosperitie of his servant.

28 And my tongue shall utter thy righteousness, and thy praise every day.

P S A L M.

h He attributeth his deliverance onely to God, praising him therefore both in soule and body.

i That would not suffer mee to purge my selfe.

k To have taken from me all comfort, and brought me into deaire.

l I prayed for them with inward affection: as I would have done for my selfe: or, I declared mine affection with bowing downe mine head.

m When they saw me ready to slip, and as one that halted for infirmie.

n With their railing words.

o The word significeth cakes, meaning, that the proud countiers at their daintie feasts scoffe, taile and conspire his death.

p In token of contempt and mocking.

q Or, clefs of the earth: meaning, himselfe and others in their miserie.

r They rejoyced as though they had not seene David overthrowne.

s It is the justice of God, to give to the oppressors affliction and torment, and to the oppressed, aid and reliefe.

t Because wee have that which wee fought for, seeing hee is destroyed.

u That is, at once, were they never so many or mightie.

v This prayer shall alwayes bee verified against them that persecute the faithfull.

x That at least favour my right, though they bee not able to helpe mee.

y Hee exhorted the Church, to praise God for the deliverance of his servants, and for the destruction of his adversaries.

k The anger of God doth not onely smite the wicked, but also doth hee their name for ever.

l When they seem to bee swallowed up with afflictions, then God is at hand to deliver them.

m And as Christ seeth all the haire of his head.

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to be overcome with great danger, and death is seene, then God sheweth himselfe their redeemer.

a Hee delivereth God to undertake his cause against them that did persecute him and slander him.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth unto him these outward weapons to assure us of his present power.

c Assure mee against these temptations, that thou art the author of my salvation.

d Smite them with the spirit of giddinesse, that their enterprises may bee foolish, and they receive just reward.

e Shewing, that wee may not call God to be a revenger, but onely for his glory, and when our cause is just.

f When hee promisseth to himselfe peace.

g Which he prepared against the children of God.

P S A L M. XXXVI.

1 The Prophet grievously vexed by the wicked, doth complain of their malicious wickedness. 6 Then he turneth to consider the unspeakable goodness of God toward all creatures. 9 But specially towards his children, that by the faith thereof, he may be comforted and assured of his deliverance, by this ordinary course of Gods worke. 13 who in the end destroyeth the wicked, and saveth the just.

¶ *To him that excelleth. A Psalm of David, the servant of the Lord.*

Wickednesse faith to the wicked man,^a even in mine heart, that there is no feare of God before his eyes.

2 For he^b flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

3 The words of his mouth are iniquitie and^c deceit: he hath left off to understand and to doe good.

4 He^d imagineth mischief upon his bed: hee setteth himselfe upon a way, that is not good, and doth not abhorre evill.

5 Thy^e mercy, O Lord, reacheth unto the heavens, and thy faithfulnesse unto the clouds.

6 Thy righteousness is like^f the mighty mountaines: thy judgements are like a great^g deepe: thou, Lord, dost save man and beast.

7 How excellent is thy mercie, O God! therefore the children of men trust under the shadow of thy wings.

8 They shall be^h satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the river of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy loving kindnesse unto them thatⁱ know thee, and thy righteousness unto them that are upright in heart.

11 Let not the^j foot of pride come against mee, and let not the hand of the wicked men move me.

12^k There they are false that worke iniquitie: they are cast downe, and shall not be able to rise.

That is, in their pride wherein they flatter themselves.

C H A P. XXXVII.

1 This Psalm containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked: and the affliction of the godly. 7 For how prosperously forever the wicked doe live for the time, he doth assure their felicitie to be vaine and transitorie, because they are not in the favour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to live in the world, yet his end is peace, and hee is in the favour of God, he is delivered from the wicked, and preserved.

¶ *A Psalm of David.*

Ret not^a thy selfe because of the wicked men, neither be envious for the evill doers.

2 For they shall soone be^b cut down like grasse, and shall whither as the greene hearbe.

3^c Trust thou in the Lord, and doe good: dwell in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall give thee thine hearts desire.

5^d Commit thy way unto the Lord, and trust in him, and hee shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy^e judgement as the noone day.

7 Wait patiently upon the Lord, and hope in him: fret not thy selfe for him^f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leave off wrath: fret not thy selfe^g also to doe evill.

9 For evill doers shall be cut off, and they that wait upon the Lord, they shall inherit the Land.

10^h Therefore yet a little while, and the wicked shall not appeare, & thou shalt look after his place, and he shall not be found.

11 Butⁱ meeke men shall possesse the earth, and shall have their delight in the multitude of peace.

12^j The wicked practiseth against the just, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorn: for he seeth that his day is comming.

14 The wicked have drawne their sword, and have bent their bow, to cast downe the poore and needie, and to slay such as be of upright conversation.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16^k A small thing unto the just man, is better then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken: but the Lord upholdeth the just men.

18 The Lord^l knoweth the dayes of upright men, and their inheritance shall be perpetuall.

19 They shall not bee confounded in the perilous time, and in the daies of famine they shall have^m enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as theⁿ fat of lambes: even with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and^o giveth.

22 For such as be blessed of God, shall inherit the Land, and they that bee cursed of him, shall be cut off.

b For Gods judgement current downe their state in a moment.

c Trust in God, and doe according to his will, are sure to know, that his providence will never faile.

d Bee not led by thine owne wisdom, but obey God, and he will finish his worke in thee.

e As the hope of the day-light cometh us not to be offended with the darkness of the night: so ought we patiently to trust that God will cleare our cause, and restore us to our right.

f When God suffereth the wicked to prosper a season, he savoureth their doings. Job. 1. 7. &c.

g Meaning, except hee moderate his afflictions, hee shall be led to doe as they doe.

*h Bee content with the impatience of our name, which cannot abide till the fulnes of Gods time be come. * Math. 5. 5.*

i The godly are assured that the power and care of the wicked shall not prevaile against them, but fall on their own neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer up their teares as a sacrifice of their obedience.

k For they are daily fed, as with Manna from heaven, and have sufficient, when the wicked have hunger, but are hungry.

l God knoweth what diggers hang over his, and by what means to deliver them.

m For God will give them contented mindes, and that which shall be necessary.

n They shall vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to help others.

a I see evidently by his deeds, that sinne pulseth forward the reprobate from wickednesse to wickednesse, albeit he goe about to cover his impietie. b Though all other delect his vile sinne, yet he himselfe seeth it not. c The reprobates mocke at whole some doctrine, and put not difference between good and evill. d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices. e Though wickednesse seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven & earth. f Ebr. the mountaines of God: for whatsoever is excellent is thus called. g The depth of thy providence governeth all things, and disposeth the, albeit the wicked seeme to overwhelm the world. h Onely Gods children have enough of all things both concerning this life, and the life to come. i He sheweth who are Gods children, to wit, they that know him, and leade their lives uprightly. j Let not the proud advance himselfe against mee, neither the power of the wicked drive mee away. k That is, in their pride wherein they flatter themselves.

a He admonisheth us neither to vex ourselves for the prosperous estate of the wicked, neither to desire to bee like them to make our state the better.

^r God prospereth the faithful, because they walke in his waies with an upright conscience.

^q When God doth exercise his faith with diuers tentations.

^r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporall benefites, yet hee recompeneth him with spiritual treasures.

^f They shall continually bee preserved under Gods wings, and have as fast, inward rest.

^t These three points are required of the faithful, that their walke be godly, that Gods law be in their heart, and that their life be upright.

^v For though it be sometime so expedient both for Gods glory, and their salvation, yet hee will approve their cause, and revenge their wrong.

^x So that the property of the wicked is but as a cloud, which vaniseth away in a moment.

^y Hee exhorteth the faithful to make diligently the examples both of Gods mercies, and also of his judgements.

^z Hee sheweth that the patient hope of the godly is never in vaine, but in the end, hath good successe, though for a time God prove them by sundry tentations.

23 ^p The paths of man are directed by the Lord: for he loveth his way.

24 Though he ^q fall, he shall not be cast off, for the Lord putteth under his hand.

25 I have beene young, and am old: yet I saw never the righteous forsaken, nor his seed begging bread.

26 But hee is ever mercifull and lendeth, and his seed enjoyeth the blessing.

27 Flee from evill and doe good, and dwell for ever.

28 For the Lord loveth judgement, and forsaketh not his Saints: they shall be preserved for evermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein ^c for ever.

30 The ^t mouth of the righteous will speake of wisdom, and his tongue will talke of judgement.

31 For the Law of his God ^u is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leave him in his hand, nor condemne him, when he is ^v judged.

34 Waite thou on the Lord, and keep his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish thou shalt see.

35 I have seene the wicked strong, and spreading himselfe like a greene Bay tree.

36 Yet he ^x passed away, and loe, hee was gone, and I sought him, but he could not be found.

37 ^y Mark the upright man, and behold the iust: for the end of ^z that man is peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shall be cut off.

39 But the ^z salvation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall help them, and deliver them: he shall deliver them from the wicked, and shall save them, because they trust in him.

PSAL. XXXVIII.

¹ David being sicke of some grievous disease, acknowledgeth himselfe to be chastised of the Lord for his finnes, and therefore prayeth God to turne away his wrath. ² Hee uttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, evill entreated of his enemies. ³ But in the end, with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

[¶] A Psalme of David for ^a remembrance.

^O Lord, rebuke me not in thine ^b anger, neither chastise me in thy wrath.

2 For thine ^c arrowes have light upon me, and thine hand lieth upon me.

3 There ^d is nothing found in my flesh, because of thine anger: neither ^e is there

^a To put himselfe & others in mind of Gods chastisement for sinne.

^b He desireth not to be exempted from Gods rod, but that he would moderate his hand, that hee might be able to heare it.

^c Thy sicknesse, wherewith thou hast visited mee.

rest in my bones, because of my ^d sinne.

4 For ^e mine iniquities are gone over mine head, and as a weighty burden they are too heaue for me.

5 My wounds are putrified, and corrupt, because of ^f my foolishnesse.

6 I am bowed, and crooked very sore: I go ^g mourning all the day.

7 For my reines are full of burning, and there ^h is nothing found in my flesh.

8 I am weakned and sore broken: I ⁱ roare for the very griefe of mine heart.

9 Lord, I ^j poure my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ^k panteth: my strength faileth me, and the light of mine eyes, even ^l they are not mine owne.

11 My lovers and my friends stand aside from my plague, and my ^m kinsmen stand a farre off.

12 They also, that seeke after my life, lay snares, and they that goe about to do me evill, talke wicked things, and imagine deceit continually.

13 But I as ⁿ a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man that heareth not, and in whose mouth are no reproofs.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they ^o rejoice over me, for ^p when my foot slippeth, they extoll themselves against me.

17 Surely I am ready to ^q halt, and my sorrow ^r is ever before me.

18 When I declare my paine, and am sorry for my sinne,

19 Then mine ^s enemies are alive and are mighty, and they that hate me wrongfully are many.

20 They also that reward evill for good are mine adversaries, because I follow ^t goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Hasten thee to help me, O my Lord, my ^u salvation.

PSAL. XXXIX.

¹ David uttereth with what great griefe and bitterness of minde he was driven to these outrageous complaints of his infirmities. ² For he confesseth that when he had determined silence, hee brast forth yet into words that he would not, through the greatnesse of his griefe. ³ Then he rehearseth certaine requests which coste of the infirmities of man. ⁴ And minceh with them many prayers: but all doe shew a minde wonderfully troubled, that it may plainly appeare how he did strive mightily against death and desperation.

[¶] To the excellent Musician ^a Jeduthun.

A Psalme of David.

I Thought, ^b I will take heede to my waies, that I sinne not with my tongue:

Gods leisure, yet the vehemency of his paine caused him to break his promise.

^d David acknowledgeth God to be iust in his punishments, because his sinne had deserved much more.

^e Hee confesseth his sinne. Gods justice, and maketh prayer his refuge. ^f That rather give place to mine owne iust, then to the will of God. ^g Or, ^h as one that is distressed and consumed with sickness.

ⁱ This example warneth us never to despair, be the torment never so great: but alwaies to cry unto God with sure trust for deliverance.

^j Ebr. runneth about, or is tossed, to and fro, meaning, that he was despoiled of all helpe and comfort. ^k My fight faileth mee for very sorrow. ^l Partly for feare, and partly for pride, they denied all duty and friendship.

^m For I can have no audience before men, and therefore patiently waite for the helpe of God.

ⁿ In my greatest misery they most joyce.

^o Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^p Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^q In my greatest misery they most joyce.

^r Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^s Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^t This was one of the chief sinners, Chro. 16. 41.

^u Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^v Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^w This was one of the chief sinners, Chro. 16. 41.

^x Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^y Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^z This was one of the chief sinners, Chro. 16. 41.

^a Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^b Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^c This was one of the chief sinners, Chro. 16. 41.

^d Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^e Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

^f This was one of the chief sinners, Chro. 16. 41.

^g Hee had rather have the hatred of all the world, then to faile in any part of his duty to Godward.

^h Which art the author of my salvation: and this declareth that hee prayed with sure hope of deliverance.

I will keep my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence *even* from good, and my sorrow was more stirred.

3 Mine heart was hot within me, and while I was musing the fire kindled, and I spake with my tongue, *saying*,

4 Lord, let mee know mine end, and the measure of my daies, what it is: let me know how long I have to live.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely, every man in his best state is altogether vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth up riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is even in thee.

8 Deliver me from all my transgressions, and make me not a rebuke unto the foolish.

9 I should have been dumbe, and not have opened my mouth, because thou diddest it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth makest his beauty to consume: surely every man is vanity. Selah.

12 Heare my prayer, O Lord, and hearken unto my cry: keep not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers were.

13 Stay thine anger from me, that I may recover my strength, before I goe hence and be not.

P S A L. XL.

David delivered from great danger, doth magnifie and praise the grace of God for his deliverance, and commendeth his providence towards all mankind. 5 Then doth he promise to give himselfe wholly to Gods service, and so declareth how God is truly worshipped. 14 Afterward he giveth thanks, and praiseth God, and having complained of his enemies, with good courage hee calleth for aide and succour.

¶ To him that excelleth. A Psalm of David.

I waited patiently for the Lord, and he inclined unto me, and heard my cry.

2 Hee brought mee also out of the horrible pit, out of the miry clay, and set my feet upon the rocke, and ordered my goings.

3 And hee hath put in my mouth a new song of praise unto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the

proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull works so many, that none can count in order to thee thy thoughts toward us: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for mine eares hast thou prepared) burnt-offering and sinne-offering hast thou not required.

7 Then said I, Loe, I come: for in the roll of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I have declared thy righteousness in the great Congregation: loe, I will not refraine my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within mine heart, but I have declared thy truth and thy salvation: I have not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy truth alway preserve me.

12 For innumerable troubles have compassed mee: my sinnes have taken such hold upon mee, that I am not able to looke up: yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliver me: make haste, O Lord, to help me.

14 Let them be confounded and put to shame together, that seek my soule to destroy it: let them be driven backward and put to rebuke, that desire mine hurt.

15 Let them bee destroyed for a reward of their shame, which say unto me, Aha, aha.

16 Let all them, that seek thee, rejoyce and bee glad in thee: and let them that love thy salvation, say alway, The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God make no tarying.

P S A L. XLI.

David being grievously afflicted, blest them that pierce his case. 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas. Ioh. 13. 18. After, hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giveth most hearty thanks unto God.

¶ To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliver him in the time of trouble.

2 The Lord will keep him, and preserve him alive: he shall be blessed upon the

^a Though when the wicked ruled, hee thought to have kept silence, yet his zeale caused him to change his minde.
^d Hee confesseth that he grudged against God, considering the greatness of his sorrows, and the thornes of his life.

^e Yet David offended in that, that hee reasoned with God, as though that hee were too severe toward his weak creature.
^f Make me not a mocking stock to the wicked, wrap me not up with the wicked, when they are put to shame.

^g Seeing my troubles came of thy providence, I ought to have endured them patiently.

^h Though thine open plagues light not evermore upon them, yet thy secret curse continually fretteth them.

ⁱ The word signifieth all that he desireth, as, health, force, strength, beauty, and in whatsoever hee hath delight, so that the rodde of God taketh away all that is desired in this world.

^k For his sorrow caused him to thinke that God would destroy him utterly: whereby wee see how hard it is for the very Saints to keep a measure in their words, when death and despair affaile them.

^e David goeth first one kind of Gods favour, to the contemplation of his providence over all, and confesseth that his counsels towards us are far above our capacities: we cannot so much as tell them in order.

^f Thou hast opened mine eares to understand the spiritual meaning of the sacrifices: and here David describeth the ceremonies of the Law nothing in respect of the spiritual service.

^g What thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

^h In the Church, assembled in the Sanctuary.
ⁱ David here numbeth three degrees of our salvation: Gods mercy, whereby he pierceth us: his righteousness, which signifieth his continual protection: and his truth, whereby appeareth his constant favour: so that here of proceedeth our salvation.

^k As touching the judgement of the flesh, I was utterly destitute of all counsel: yet faith inwardly moved my heart to pray. I He desired that Gods mercy may contend for him against the rage of his enemies.
^m Let the same shame and confusion light upon them, which they intended to have brought upon me.

ⁿ As the faithful alwaies praise God for his benefits: so be wicked mocke God children in their afflictions.

^a Though God deferred his helpe, yet hee patiently abode, till he was heard.
^b Hee hath delivered mee from most great dangers.
^c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for us to praise his name.
^d To follow their example, which he must needs do, that trusteth not only in the Lord.

^a Not condemning him as accursed, whom God doth visit, knowing that there are divers causes, why God layeth his hand upon us: yea, and afterward he re-florest us.

the earth, and thou wilt not deliver him unto the will of his enemies.

3 The Lord will strengthen him upon the^b bed of sorrow: thou hast turned all his^c bed in his sicknesse.

4 Therefore I said, Lord have mercy upon me: heale my soule, for I have sinned against thee.

5 Mine enemies^d speak evill of me, saying, When shall he die, and his name perish?

6 And if hee come to see me, hee speaketh^e lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: even against me doe they imagine mine hurt.

8 A mischief is light upon him, and he that lieth, shall no more rise.

9 Yea, my^f familiar friend, whom I trusted, which did eate of my bread,^g hath lifted up the heele against me.

10 Therefore, O Lord, have mercy upon me, and raise me up: so shall I reward thee.

11 By this I know that thou favourest mee, because mine enemy doth not triumph against me.

12 And as for me, thou upholdest me in mine integrity, and doest set me before thyⁱ face for ever.

13 Blessed be the Lord God of Israel world without end. ^k So bee it, even so bee it.

P S A L. XLII.

¹ The Prophet grievously complaineth that being tested by his persecutors, hee could not bee present in the Congregation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all, he sheweth that hee was not so far overcome with these sorrows and thoughts, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to give instruction, ^a committed to the sonnes of Korah.

As the Hart brayeth for the rivers of water, so^b panteth my soule after thee, O God,

2 My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God?

3 My teares have beene my meat day and night, while they daily say unto me, Where is thy God?

4 When I remembered^d these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast down, my soule, and unquiet within me? ^e wait on God:

for I will yet give him thanks for the help of his presence.

6 My God, my soule is cast downe within me, ^f because I remember thee, from the land of Jorden, and Hermonim, and from the mount Misar.

7 One^g deep calleth another deep by noise of the water spouts: all thy waves and thy floods are gone over me.

8 The Lord^h will grant his loving kindnesse in the day, and in the night shall I sing of him, even a praier unto the God of my life.

9 I will say unto God, whichⁱ is my rock, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

10 My^j bones are cut in sunder, while mine enemies reproach mee, saying daily unto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet give him thanks: he^k is my present helpe, and my God.

P S A L. XLIII.

¹ He prayeth to be delivered from them which conspire against him, that he might joyfully praise God in his holy Congregation.

Iudge^a mee, O God, and defend my cause against the unmercifull^b people: deliver me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemy oppresseth me?

3 Send thy^c light and thy truth: let them lead me: let them bring me unto thine holy Mountaine and to thy Tabernacles.

4 Then^d will I goe unto the altar of God, even unto the God of my joy and gladnesse: and upon the harpe will I give thanks unto thee, O God, my God.

5 Why art thou cast down, my soule? and why art thou disquieted within me? ^e wait on God: for I will yet give him thanks, hee^f is my present helpe, and my God.

P S A L. XLIV.

¹ The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more, 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Finally they pray unto God not to contemne their affliction, seeing the same is downe to the contempt of his honour.

¶ To him that excelleth. A Psalme to give instruction, committed to the sonnes of Korah.

We have heard with our^a eares, O God, our fathers have told

people, when the Church was in extremum misery, either at their returne from Babylon, or under Antiochus, or in such like affliction.

^b When for sorrow and griefe of minde hee calleth himselfe upon his bed.

^c Thon hast restored him in his sicke bed, and sent him comfort. ^d That is, curse me, and cannot have their cruell hate quenched but with my shamefull death.

^e For pretending to comfort mee, hee conspireth my death in his heart, and braggeth thereof.

^f The enemies thought by his sharp punishments, that God was become his mortall enemy.

^g Else, the man of my pray.

^h As David felt his fallhood, and as it was chiefly accomplished in Christ, John 13. 18, so shall his members continually prove the same.

ⁱ Meaning either in prosperity of life, or in the true feare of God, against all temptations.

^j Shewing mee evident signes of thy fatherly providence.

^k By this repetition hee stirreth up the faithfull to praise God.

^f That is, when I remember thee in this land of my banishment among the mountaines.

^g Afflictions came so thick upon me, that I felt my self as overwhelmed: whereby he sheweth there is no end of our misery, till God be pacified, and send remedy.

^h Hee assureth himselfe of Gods help in time to come.

ⁱ That is, I am most grievously tormented.

^k This repetition doth declare that David did not overcome at once: to teach us to be constant, so much as God will certainly deliver his.

^a He desireth God to undertake his cause against the enemies: but chiefly that he would restore him to the Tabernacle. ^b That is, the cruel company of mine enemies.

^c To wit, thy favour, which appeareth by the performance of thy promises.

^d Hee promisseth to offer a solemne sacrifice of thanksgiving in token of his great deliverance.

^e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles bee long and great.

^a This Psalme seemeth to have bin made by some excellent Prophet for the use of the

us the workes, *that* thou hast done in their dayes, in the old time :

2 *How* thou hast driven out the ^b heathen with thine hand, and planted ^c them : *how* thou hast destroyed the ^d people, and caused ^e them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme save them : but thy right hand, and thine arme, and the light of thy countenance, because thou diddest ^f favour them.

4 Thou art my King, O God : send helpe unto ^g Jaakob.

5 ^h Through thee have we thrust backe our adversaries : by thy Name have we troden downe them that rose up against us.

6 For I do not trust in my bowe, neither can my sword save me.

7 But thou hast saved us from our adversaries, and hast put them to confusion that hate us.

8 Therefore will we praise God continually, and will confesse thy Name for ever. Selah.

9 But *now* thou art farre off, and puttest us to ⁱ confusion, and goest not forth with our armies.

10 Thou makest us to turne backe from the adversarie, and they which hate us, spoile ^j for themselves.

11 ^k Thou givest us ^l as sheepe to be eaten, and doest scatter us among the nations.

12 Thou sellest thy people ^m without gaine, and doest not increase their price.

13 Thou makest us a reproach to our neighbours, a jest and a laughing stocke to them that are round about us.

14 Thou makest us a proverbe among the nations, and a nodding of the head among the people.

15 My ⁿ confusion ^o is daily before me, and the shame of my face hath covered mee,

16 For the voice of the slanderer and rebuker, for the enemy and ^p avenger.

17 All this is come upon us, yet doe wee not ^q forget thee, neither deale wee falsely concerning thy covenant.

18 Our heart is not turned backe, neither our steps gone out of thy paths,

19 Albeit thou hast smitten us downe into the place of ^r dragons, and covered us with the shadow of death.

20 If we have forgotten the Name of God, and holden up our hands to ^s a strange god,

21 Shall not God ^t search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake ^u are we slaine continually, and are counted as sheepe for the slaughter.

23 Up, why sleepest thou, O Lord?

awake, bee not farre off for ever.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is ^v beaten downe unto the dust : our belly cleaveth unto the ground.

26 Rise up for our succour, and redeeme us for thy ^w mercies sake.

P S A L. XLV.

^x The majestie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed, ^y If that she can renounce her people and the love of her country, and give her selfe wholly to her husband. Under the which figure the wonderfull majestie and increase of the kingdome of Christ, and the Church his spouse, now taken of the Gentiles, is described.

^z To him that excelleth on ^{aa} Shoshannim, a song of ^{ab} love to give instruction, committed to the sonnes of Korah.

Mine heart will utter forth a good matter : I will intreat in my works of the King : my tongue ^{ac} is as the pen of a swift writer.

2 Thou art ^{ad} fairer than the children of men : grace is powred in thy lips, because God hath blessed thee for ever.

3 Gird thy sword upon ^{ae} thy thigh, O most mighty, to ^{af} wit, thy worship and thy glory.

4 And prosper with thy glory : ^{ag} ride upon the word of truth and of meeknesse, and of righteousness : so thy right hand shall teach thee terrible things.

5 Thine arrowes ^{ah} are sharpe to pierce the heart of the Kings enemies : therefore the people shall fall under thee.

6 Thy ^{ai} throne, O God, ^{aj} is for ever and ever : the scepter of thy kingdome ^{ak} is a scepter of righteousness.

7 Thou lovest righteousness, and hatest wickednesse, because God, ^{al} even thy God, hath ^{am} anointed thee with the oile of gladnesse above thy fellowes.

8 All thy garments ^{an} smell of myrrhe and aloes, and cassia, when thou comdest out of the ivorie palaces, ^{ao} where they have made thee glad.

9 Kings daughters ^{ap} were among thine honourable wives : upon thy right hand did stand the ^{aq} Queene in a vesture of gold of Ophir.

10 ^{ar} Harken, O daughter, and consider, and incline thine eare : forget also thine owne people, and thy fathers house.

11 So shall the King have pleasure in thy beautie : for he is thy Lord, and reverence thou him.

12 And the ^{as} daughter of ^{at} Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within : her clothing is of broidered gold.

14 She

b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.

f Gods free mercie and love is the onely fountaine and beginning of the Church. Dent. 4. 37.

g Because thou art our King, therefore deliver thy people from their miserie.

h Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers.

i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his just judgement.

j Or, at their pleasure.

k Rem. 8. 36.

l Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his hands who wounded them.

m As slaves, which are sold for a low price, neither lookest thou for him that offereth most but takest the first chapman.

n I dare not lift up mine head for shame.

o Meaning the proud and cruel tyrant.

p They boast not of their vertues, but declare that they rest upon God in the middles of their afflictions : who punished not now their finnes, but by hard afflictions called them to the consideration of the heavenly joyes.

q Or, whole : meaning, the bottomlesse seas of temptation. Here we see the power of faith, which can be overcome by no perils.

r They shew that they honoured God aright, because they trusted in him alone.

s They take God to witness, that they were upright to himward.

t The faithfull make this their comfort, that the wicked punish them not for their finnes, but for Gods cause. Mat. 5. 10. 1 Pet. 4. 14.

f There is no hope of recovery, except thou put to thine hand and raise us up.
g Which is the onely & sufficient ranfome to deliver both body and soule from all kinde of slavery and miserie.

h This was a certaine tune or an instrument.

i Of that perfect love that ought to be betweene the husband and the wife.

j Salomons beauty and eloquence to winne favour with his people, and his power to overcome his enemies, is here described.

k He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdome standeth in truth, meeknesse and justice, not in worldly pompe and vanitie.

l Under this figure of this kingdome of justice, is set forth the everlasting kingdome of Christ.

m Hath established thy kingdome as the figure of Christ, which is the peace and joy of the Church.

n In the which palace the people made thee joyfull to see them give thanks and rejoice for thee.

o Though hee had many kings daughters among his wives, yet he loved Pharaohs daughter best.

p Under the figure of Pharaohs daughter, he sheweth that the Church must cast off all affections to obey Christ onely.

q Hee signifieth that the rich, shall be benefactors to the Church, albeit they give not perfect obedience to the Gospell.

r There is nothing fained, not hypocritical, but shee is glorious both within and without : and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

14 She shall be brought unto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought unto thee.

15 With joy and gladnesse shall they be brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes^a through all the earth.

17 I will make thy^o Name to bee remembered through all generations: therefore shall the people give thanks unto thee world without end.

P S A L M XLVI.

^a A song of triumph or thanksgiving for the deliverance of Jerusalem, after Sennacherib with his armie was driven away, or some other like suddaine and maruailous deliverance by the mighty hand of God. ^b Whereby the Prophet commending this great benefit, doth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall bee safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked, whom they are most busy against the just.

¶ To him that excelleth upon^a Alamoth, a song committed to the sonnes of Korah.

GOD is our⁺ hope and strength, and helpe in^b troubles, readie to bee found.

2 Therefore will not wee^c feare, though the earth bee moved, and though the mountaines fall into the mids of the sea.

3 Though the waters thereof^d rage, and be troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a^e River, whose streame shall make glad the citie of God: even the Sanctuarie of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moved: God shall helpe it^f very earely.

6 When the nations raged, and the kingdomes were moved, God⁺ thundred, and the earth melted.

7 The Lord of hostes^g is with us: the God of Jaakob is our refuge. Selah.

8 Come, and behold the workes of the Lord,^h what desolations he hath made in the earth.

9 Hee maketh warres to cease unto the ends of the world: hee breaketh the bowe, and cutteth the speare, and burneth the chariots with fire.

10 Beⁱ still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostesⁱ is with us: the God of Jaakob is our refuge. Selah.

P S A L XLVII.

^a The Prophet exhorteth all people to the worship of the true and everliving God, commending the mercie of God toward the posterity of Iaacob. ^b And after propheseth of the kingdome of Christ in the time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALL people^a clap your hands: sing aloud unto God with a joyfull voice.

2 For the Lord is high, and terrible: a great King over all the earth.

3 He hath^b subdued the people under us, and the nations under our feet.

4 Hee hath chosen^c our inheritance for us: even the glory of Jaakob whom he loved. Selah.

5 God is gone up with triumph, even the Lord, with the^d sound of the trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing praises every one that hath^e understanding.

8 God reigneth over the heathen: God sitteth upon his holy throne.

9 The princes of the people are gathered unto the people of the God of Abraham: for the shields of the world belong to God: he^f is greatly to be exalted.

Gods highnesse, for that he calleth the great princes of the world (shields) to the fellowship of his Church.

P S A L XLVIII.

^a A notable deliverance of Jerusalem from the hand of many kings is mentioned, for the which thanks are given to God, and the state of that City is praised, that hath God so presently at all times ready to defend them. The Psalme seemeth to be made in the time of Abaz, Iehoshaphat, Asa, or Ezekiah: for in their times chiefly was the citie by forraigne princes assaulted.

¶ A song or Psalme committed to the sonnes of Korah.

Great is the Lord, and greatly to bee praised in the^b citie of our God, even upon his holy mountaine.

2 Mount Zion lying Northward is faire in situation: it is the^c joy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowne for a^d refuge.

4 For loe, the Kings were^e gathered, and went together.

5 When they^f saw it, they marvelled: they were astonied, and suddainly driven backe.

6 Feare came there upon them, and forrow, as upon a woman in travaile.

7 As with an East winde thou breakest the ships of^g Tarshish, so where they destroyed.

8 As wee have^h heard, so have wee seene in the citie of the Lord of hostes, in the citie of our God: God will stablish it for ever. Selah.

9 We waite for thy loving kindnesse, O God, in the mids of thy Temple.

10 O God, according to thy Name, so

^a Here is figured Christ, unto who all his should give willing obedience and who would shew himselfe terrible to the wicked.

^b Hee hath made the Jewes, who were the keepers of the Law and Prophets, school-masters to the Gentiles: that they should with gladnesse obey them.

^c God hath chosen us above all other nations to enjoy a most glorious inheritance.

^d He doth allude unto the trumpets that were blowne at solemne feasts: but he doth further signifie the triumph of Christ and his glorious ascension into the heavens.

^e Hee requireth that understanding bee joined with singing, lest the Name of God bee prophaned with vaine crying.

^f Hee praiseth (whom hee calleth

^a Some put this difference between a song, and Psalme, saying that it is called a song, when there is no instrument: but the voice: and the Psalme the contrary. The song of the Psalme is when the instruments begin, and the voice followeth. The Psalme of the song, the contrary.

^b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.

^c Because the word of salvation came thence to all them that should beleve.

^d Except God were the defence thereof, neither situation nor munition could prevaile.

^e They conspired and went against Gods people.

^f The enemies were afraid at the sight of the citie.

^g That is, of Cilicia, or the sea called Medierraneum.

^h To wit, of our fathers, so have we proved: or, God hath performed his promise.

^m They shall have greater graces than their fathers. ⁿ This signifieth the great compass of Christs kingdome which shall bee sufficient to enshroud all his members. ^o This must only bee referred to Christ: and not to Solomon.

^a Which was either a musical instrument or a solemne tune, unto the which this Psalme was sung. ^b Or protection.

^c In all manner of troubles, God sheweth his special mercie and power in defending his.

^d That is, wee will not bee overcome with feare. ^e Though the afflictions rage never so much, yet the rivers of Gods mercies bring sufficient comfort to his.

^f The river of Shiloh, which passed through Jerusalem: meaning, though the defence seeme never so small, yet if God have appointed it, it is sufficient.

^g Alwaies when need requireth.

^h He gave his voice.

ⁱ They are assured that God can, and will defend his Church from all dangers and enemies.

^k To wit, how oft hee hath destroyed his enemies, and delivered his people.

^l He warneth the Church to cease their cruelty: for oft they shall feeble the God is too strong for them against who they fight.

³ In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marvellous workes.
⁴ Let Jerusalem and the cities of Iudea rejoyce, for thy iust judgments against thine enemies.
⁵ For in this outward defence and strength, Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueh his.

thy praise unto the worlds end: thy right hand is full of righteousness.

¹¹ Let mount Zion rejoyce, and the daughters of Judah be glad, because of thy judgements.

¹² ¹ Compasse about Zion, and goe round about it, and tell the towres thereof.

¹³ Marke well the wall thereof: behold her towres, that yee may tell your posteritie.

¹⁴ For this God is our God for ever and ever: he shall be our guide unto the death.

PSAL. XLIX.

¹ The holy Ghost calleth all men to the consideration of mans life, ² Shewing them not to be most blessed, that are most wealthie, and therefore not to be feared: but contrariwise, hee lifteth up our mindes to consider how all things are ruled by Gods providence: ¹⁴ Who, as hee judgeth these worldly misers to everlasting torments, ¹⁵ So doth he preserve his, and will reward them in the day of the resurrection, ² Thess. 1. 6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

Hear eare, this, all yee people: give eare, all yee that dwell in the world.

² As well low as high, both rich and poore.

³ My mouth shall speake of wisdom, and the meditation of mine heart is of knowledge.

⁴ I will incline mine eare to a parable, and utter my grave matter upon the harpe.

⁵ Wherefore should I feare in the evill dayes, when iniquitie shall compass me about, as at mine heeles?

⁶ They trust in their goods, and boast themselves in the multitude of their riches.

⁷ Yet a man can by no meanes redeeme his brother, hee cannot give his ranfome to God.

⁸ (So precious is the redemption of their souls, and the continuance for ever)

⁹ That he may live still for ever, and not see the grave.

¹⁰ For he seeth that wise men die, and also that the ignorant and foolish perish, and leave their riches for others.

¹¹ Yet they thinke their houses and their habitations shall continue for ever, even from generation to generation, and shall call their lands by their names.

¹² But man shall not continue in honour: he is like the beasts that die.

¹³ This their way uttereth their foolishnesse, yet their posteritie delight in their talke. Selah.

¹⁴ Like sheepe they lie in grave: death devoureth them, and the righteous shall have domination over them in the morning: for their beautie shall consume, when they shall goe from their house to grave.

¹⁵ But God shall deliver my soule from the power of the grave: for hee will receive mee. Selah.

¹⁶ Bee not thou afraid when one is made rich, and when the glory of his house is increased.

¹⁷ For he shall take nothing away when he dieth: neither shall his pompe descend after him.

¹⁸ For while he lived, he rejoyced himselfe: and men will praise thee, when thou makest much of thy selfe.

¹⁹ Hee shall enter into the generation of his fathers, and they shall not live for ever.

²⁰ Man is in honour, and understandeth not: he is like to beasts that perish.

PSAL. L.

¹ Because the Church is alway full of hypocrites, ² Which doe imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, ²¹ Therefore the Prophet doth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies, ²³ For hee declareth the worship of God to be spiritual, whereof are two principall parts, invocation, and thanksgiving.

¶ A Psalme of Asaph.

The God of gods, even the Lord hath spoken, and called the earth from the rising up of the sunne unto the going downe thereof.

² Out of Zion, which is the perfection of beautie, hath God shined.

³ Our God shall come, and shall not keepe silence: a fire shall devoure before him, and a mightie tempest shall be moved round about him.

⁴ Hee shall call the heaven above, and the earth to judge his people.

⁵ Gather my Saints together unto me, those that make a covenant with me with sacrifice.

⁶ And the heavens shall declare his righteousness: for God is Judge himselfe. Selah.

⁷ Hear e, O my people, and I will speake: heare, O Israel, and I will testifie unto thee: for I am God, even thy God.

⁸ I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not bene continually before mee.

⁹ I will take no bullocke out of thine house, nor goats out of thy folds.

¹⁰ For all the beasts of the forest are mine, and the beasts on a thousand mountaines.

¹¹ I know all the fowles on the mountaines: and the wilde beasts of the field are mine.

¹² If I be hungrie, I will not tell thee: for the world is mine, & all that therein is.

¹³ Will I cate the flesh of buls?

¹ Or, because he hath received me, ² Job 27. 19. ³ Tim. 6. 7. ⁴ Ebr, he blessed his soule. ⁵ The flatterers praise them that live in delights and pleasures, ⁶ Or, in faith. ⁷ And not putt the terme appointed for life. ⁸ Both they and their fathers shall live here but a while, & a length of time for ever. ⁹ He condemneth mans ingratitude, who having received excellents gifts of God, acknowledgeth them like a beast to his owne condemnation.

¹ Who was either the Author, or a chiefe finger, to whom it was committed. ² To pleade against his dissimbling people before heaven and earth.

³ Because God had chosen it to have his Name there called upon, and also his image shined there in the doctrine of the law.

⁴ As when God gave his Law in mount Sinai, hee appeared, terrible with thunder and tempest, so will hee appear terrible to take account for the keeping thereof.

⁵ As witnesses against the hypocrites. ⁶ God in respect of his elect callen the; whole hoste holy Saints, and his people.

⁷ Which should know that sacrifices are seales of the covenant between God & his people, and not his religion therein.

⁸ For I passe not for sacrifices except the true be there, which is to confirm your faith in my promises.

⁹ Though he did delight in sacrifice, yet had he no need of mans help thereunto.

¹⁰ Though mans life for the immitie thereof hath need of food, yet God, whose life quickeneth all the world, hath no need of such meanes.

^a He will intreat how God governeth the world by his providence, which cannot be perceived by the judgement of the flesh.

^b Though wickednesse reigneth, and enemies rage, seeing God will execute his judgements against the wicked in time convenient.

^c To trull in riches is meer madnesse, seeing they can neither restore life, nor prolong it.

^d That is, so rare, or not to be found, as prophesie was precious in the dayes of Eli, 1 Sam. 3. 1.

^e Meaning, it is impossible to live for ever: also, that life and death are onely in Gods hands.

^f In that that death maketh no difference between the persons.

^g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortallitie in earth.

^h Or, labour, that their name may be famous in earth.

ⁱ As touching the death of the body. ^j They speake and do the same thing that their fathers did.

^k As sheepe are gathered into the fold, so shall they be brought to the grave.

^l Because they have no part of life everlasting.

^m Christs coming is as the morning, when the elect shall reign with Christ their head over the wicked.

or drink the blood of goates?

14 Offer unto God praise, and pay thy vows unto the most High.

15 And call upon mee in the day of trouble: so will I deliver thee, and thou shalt glorifie me.

16 But unto the wicked said God, What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

17 Seeing thou hatest to bee reformed, and hast cast my words behind thee?

18 For when thou seeest a thief, thou runnest with him, and thou art partaker with the adulterers.

19 Thou givest thy mouth to evill, and with thy tongue thou forgeest deceit.

20 Thou sittest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and set them in order before thee.

22 Oh consider this, yee that forget God, lest I teare you in pieces, and there be none that can deliver you.

23 He that offereth praise, shall glorifie me: and to him that disposeth his way aright, will I shew the salvation of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posterity. 7 Therefore first he desired God to forgive his finnes, 10 And to renew in him his holy spirit, 13 With promise that he will not be unmindefull of those great graces. 18 Finally, fearing lest God would punish the whole Church for his faults, he requirerth that he would rather increase his graces towards the same.

To him that excelleth. A Psalme of David, when the Prophet Nathan came unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy loving kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee thoroughly from mine iniquitie, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is ever before me.

4 Against thee, against thee onely have I sinned, and done evill in thy sight, that thou maist be just when thou speakest, and pure when thou judgest.

5 Behold, I was borne in iniquitie, and in sin hath my mother conceived me.

6 Behold, thou lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with hyssope, and I shall be clean: wash me, and I shall bee whiter than snow.

8 Make mee to heare joy and gladnesse, that the bones, which thou hast broken may rejoyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in mee a clean heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the joy of thy salvation, and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked, and sinners shall be converted unto thee.

14 Deliver me from blood, O God, which art the God of my salvation, and my tongue shall sing joyfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would give it: thou delightest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be favourable unto Zion for thy good pleasure: build the walles of Jerusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation, then shall they offer calves upon thine altar.

PSAL. LII.

David describeth the arrogant tyrannie of his adversarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 David propheseth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose judgments are most sharp against his adversaries. 9 And finally, he rendereth thanks to God for his deliverance. In this Psalme is lively set forth the kingdome of Antichrist.

To him that excelleth. A Psalme of David to give instruction. When Doeg the Edomite, came and shewed Saul, and said to him, David is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednesse, O man of Power? the loving kindnesse of God endureth daily.

2 Thy tongue imagineth mischief, and is like a sharpe rasor, that cutteth deceitfully.

3 Thou dost love evil more than good, and lyes more than to speak the truth. Selah.

4 Thou lovest all words that may destroy, O deceitfull tongue!

5 So shall God destroy thee for ever: he shall take thee and plucke thee out of thy tabernacle, and root thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying,

7 Behold

g Hee remembereth Gods comfortable mercies towards repentant sinners.

h By the bones he understandeth all strength of soule and body, which by cares & mourning are consumed.

i Hee confesseth that when Gods Spirit is cold in us, to have it againe revived, is as a new creation, k Which may assure me that I am drawn out of the slaverie of sinne.

l Hee promiseth to endeavour, that other by his example may turne to God.

m From the murder of Uriah, stid the others that were slaine with him. 2 Sam. 11. 17.

n By giving mee occasion to praise thee when thou shalt forgive my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods judgement.

q That is just and lawfull, applied to their right end, which is the exercise of faith and repentance.

a O Doeg, which hath credit with the tyrant Saul, and hath power to murder the Saints of God.

b Thy malice moveth thee by crafty flatteries, &c. lies, to accuse and destroy the innocents.

c Though God forbear, for a time, yet at length hee will recompense thy falshood.

d Albeit thou seeme to be never so sure sealed.

e For the eyes of the reprobate are shut up at Gods judgements.

f With joyfull reverence, seeing that hee taketh their part against the wicked.

7 Behold the man that took not God for his strength, but trusted unto the multitude of his riches, and put his strength [†] in his malice.

8 But I shall be like a ^g greene Olive tree in the house of God: for I trusted in the mercy of God for ever and ever.

9 I will alway praise thee, for that thou hast done ^h this, and I will [†] hope in thy Name, because it is good before thy Saints.

P S A L. LIII.

¹ Hee describeth the crooked nature. ⁴ The cruelty. ⁵ And punishment of the wicked, when they looke not for it. ⁶ And desireth the deliverance of the godly, that they may rejoice together.

¶ To him that excelleth on ^a Mahalath.

A Psalme of David to give instruction.

THe foole hath said in his heart, There is ^b no God: they have corrupted and done abominable wickednesse: there is none that doth good.

2 God looked downe from heaven upon the children of men, to see if there were any that would understand, and ^c seeke God.

3 ^{*} Every one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the ^d workers of iniquitie know that they eate up my people as they eate bread? they call not upon God.

5 There they were afraid for feare, where no ^e feare was: for God hath scattered the ^f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh give salvation unto Israel out of Zion: when God turneth the captivitie of his people, then Jaakob shall reioice, and Israel shall be glad.

P S A L. LIV.

¹ David brought into great danger by reason of the Ziphims. ⁵ Callesth upon the Name of God to destroy his enemies. ⁶ Promising sacrifice and free offerings for so great deliverance.

¶ To him that excelleth on Neginoth. A Psalme of David, to give instruction, When the Ziphims came and said unto Saul,

^{*} Is not David hid among us?

SAve me, O God, ^a by thy Name, and by thy power judge me.

2 O God heare my prayer: hearken unto the words of my mouth.

3 For ^b strangers are risen up against me, and ^c tyrants seeke my soule: they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with ^d them that uphold my soule.

5 Hee shall reward evill unto mine enemies: Oh cut them off in thy ^e truth.

6 Then I will sacrifice ^f freely unto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath delivered me out of all trouble, and mine eye hath ^g seene my desire upon mine enemies.

P S A L. LV.

¹ David being in great heavinesse and distresse, complaineth of the cruelty of Saul. ¹³ And of the falsehood of his familiar acquaintance. ¹⁷ Vntering most ardent affections to move the Lord to pisse him. ²² After being assured of deliverance, he setteth forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Neginoth.

A Psalme of David to give instruction.

HEare ^a my praier, O God, and hide not thy selfe from my supplication.

2 Hearken unto me, and answer me: I mourne in my praier, and make a noife.

3 For the ^b voice of the enemy, and for the vexation of the wicked, because ^c they have brought iniquitie upon mee, and furiously hate me.

4 Mine heart trembleth within mee, and the terrors of death are fallen upon mee.

5 Feare and trembling are come upon me, and an horrible feare hath ^d covered me.

6 And I said, Oh that I had wings like a dove: then would I ^e flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 He would make haste for my deliverance ^f from the stormy winde and tempest.

9 Destroy, O Lord, and ^g divide their tongues: for I have seene cruelty and strife in the citie.

10 Day and night they goe about it upon the walles thereof: both ^h iniquity and mischief are in the mids of it.

11 Wickednesse is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine ⁱ enemy did not defame me: for I could have borne it: neither did mine adversary exalt himselfe against mee: for I would have hid mee from him,

13 But ^k it was thou, O man, even my companion, my guide, and my familiar:

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seize upon them: let them ^l goe downe quick into the grave: for wickednesse is in their dwellings, even in the mids of them.

^f For hypocrites serve God for feare, or upon conditions. ^g We may lawfully rejoyce for Gods judgements against the wicked, if our affections be pure.

^a The earnestnes of his prayer declareth the vehemency of his griefe, inasmuch as he is compelled to burit out into cries. ^b For the threatenings of Saul and his adherents. ^c They have defamed mee as a wicked person, or they have imagined my destruction.

^d There was no part of him that was not shrouled, with extreme feare.

^e Feare had driven him to so great distresse, that hee wished to be hid in some wilderness and to be banished from the kingdome, which God had promised that he should enjoy.

^f From the cruell rage and tyranny of Saul.

^g As in the confusion of Babylon, when the wicked conspired against God.

^h All lawes and good orders are broken, and onely vice and dissolution reigne under Saul.

ⁱ If my open enemy had sought mine hurt, I could the better have avoided him.

^k Which was not onely joined to me in friendship and counsell in worldly matters, but also in religion.

^l As Korah, Dathan, and Abiram.

16 But

[†] Or in his substance. ^g He rejoyceth to have a place among the servants of God, that hee may grow in the knowledge & understanding of godliness. ^h Executed his vengeance. [†] Or, wait upon thy grace and promise.

^a Which was an instrument or kinde of note.

^b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people have no God.

^c Whereby hee condemneth all knowledge & understanding that tendeth not to seeke God.

^d David pronounceth Gods vengeance against cruell governors, who having charge to defend and preserve Gods people, doe most cruelly devoure them.

^e When they thought there was none occasion to feare, the sudden vengeance of God lighted upon them. ^f See the enemies power never to great, nor the danger so feareful, yet God delivereth his in due time.

^{*} 1 Sam. 23. 19. ^a Hee declareth that whe all means do faile, God will deliver, even as it were by miracle, them that call unto him with an upright conscience. ^b To wit, the Ziphims. ^c Saul and his army, which were like cruell beasts, and could not be satisfied but by his death. ^d See they never so few, as hee was with Jonathan. ^e According to thy faithfull promise for my defence.

16 But I will call unto God, and the Lord will save me.

17 Evening and morning, and at noone will I pray, and make a noise, and hee will heare my voice.

18 Hee hath delivered my soule in peace from the battell that was against me: for many were with me.

19 God shall heare and afflict them, even he that reigneth of old, Selah: because they have no changes, therefore they feare not God.

20 Hee layd his hand upon such as bee at peace with him, and hee brake his covenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swords.

22 Cast thy burthen upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for ever.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudy, and deceitfull men shall not live halfe their dayes: but I will trust in thee.

P S A L. LVI.

David being brought to Achish the king of Gath, 1 Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God and in his promises, 12 And promisseth to performe his vowes which he had taken upon him, whereof this was the effect, to praise God in his Church.

To him that excelleth. A Psalme of David on Michtam, concerning the dumbe done in a farre countrey, when the Philistines tooke him in Gath.

Be mercifull unto mee, O God, for man would swallow mee up: he fighteth continually and vexeth me.

2 Mine enemies would dayly swallow me up: for many fight against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioice in God, because of his word, I trust in God, and will not feare what flesh can doe unto me.

5 Mine owne words grieve me dayly: all their thoughts are against mee to doe me hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they wait for my soule.

7 They thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioice in God because of his word: in the Lord will I reioice because of his word.

11 In God doe I trust: I will not bee afraid what man can doe unto me.

12 Thy vowes are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soule from death, and also my feet from falling, that I may walke before God in the light of the living.

P S A L. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, and as length in the same cave with Saul, 2 Calleth most earnestly unto God with full confidence, that he will performe his promise, and take his cause in hand: 5 Also that hee will shew his glory in the heavens and the earth, against his cruell enemies. 9 Therefore doth he render laud and praise.

To him that excelleth, destroy not. A Psalme of David on Michtam, When he fled from Saul in the cave.

Have mercy upon me, O God, have mercy upon me: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions overpasse.

2 I will call unto the most high God, even to the God, that performeth his promise toward me.

3 He will send from the heaven, and save mee from the reproof of him that would swallow mee. Selah. God will send his mercy and his truth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are speares and arrows, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, above the heaven, and let thy glory bee upon all the earth.

6 They have laid a net for my steps: my soule is pressed downe: they have digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and give praise.

8 Awake my tongue, awake viole and harpe: I will awake carely.

9 I will praise thee, O Lord, among the people, and I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Exalt thy selfe, O God, above the heavens, and let thy glory bee upon all the earth.

P S A L. LVIII.

He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods judgement. 20 Shewing that the just shall reioice, when they see the punishment of the wicked to the glory of God.

m Which signifieth a fervent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
n Even the Angels of God fought on my side against mine enemies, 2 King. 6. 16.
o But their prosperous estate shall continueth.
p I did not provoke him but was at peace with him, yet he made warre against me.

q Or, gift: to wit, which thou wouldst that God should give thee.
r Though for their bettering and trial he suffer them to slip for a time.
s Though they sometime live longer, yet their life is cursed of God, unquiet and worse then any death.

a Being chased by the fure of his enemies into a strange countrey, he was as a dumbe dove, not seeking revenge.

b He sheweth that it is either now time, or never, that God helps him: for all the world is against him, and ready to devour him.

c Hee sayeth his confidence upon Gods promise, though he see not present helpe.
d All my counsels have evill successe, and turne to mine owne sorrow.

e As all the world against one man, and cannot be satisfied except they have my life.
f They think not only to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keep the teares of his Saints in store, much more will he remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

h Having received that which I required, I am bound to pay my vowes of thanksgiving, as I promised.
i As mindfull of his great mercies, and giving him thanks for the same.
k That is, in this life and light of the Sunne.

a This was either the beginning of a certaine song, or the words which David uttered when he stayed his affliction.
* 1 Sam. 24. 4.

l Or, dwell most safely.
m Hee compareth the afflictions, which God layeth upon his children, to a storme that commeth and goeth.
n Who leaveth not his works begun unperfected.
o He would rather deliver mee by a miracle, then that I should bee overcome.

p Hee meaneth their calumnies & false reports.
q Suffer mee not to be destroyed to the contempt of thy Name.

r For very feare, feeling the great dangers, on all sides.

s That is, wholly bent to give thee praise for my deliverance.

t He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that hee will use other meanes to provoke himselfe forward to the same.
u Thy mercies do not onely appertaine to the Jews, but also to the Gentiles.

¶ To him that excelleth. Destroy not.
A Psalme of David on Michiam.

a Yee counsellors of Saul, who under pretence of consulting for the common wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publicly, which yee have imagined in your hearts.
c That is, enemies to the people of God, even from their birth.
d They passe in malice and subtiltie the crafty serpent, which could prelerve himselfe by stopping his eare from the inchanter.
e Take away all occasions and means whereby they hurt.

f Considering Gods divine power, hee sheweth that God in a moment can destroy their force wherof they brag.
g As flesh is taken raw out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shall bee so great.
k Seeing God governeth all by his providence, hee must needs put difference between the godly and the wicked.

Is it true? O a Congregation, speake ye justly? O sornes of men, judge ye uprightly?

2 Yea, rather ye imagine mischief in your heart: b your hands execute cruelty upon the earth.

3 The wicked c are strangers from the wombe: even from the belly have they erred, and speake lies.

4 Their poison is even like the poyson of a serpent: like the deafe d adder that stoppeth his eare.

5 Which heareth not the voice of the enchanter, though hee be most expert in charming.

6 Break their e teeth, O God, in their mouthes: breake the jawes of the yong lions, O Lord.

7 Let them f melt like the waters, let them passe away: when he sh oteth his arrowes, let them be as broken.

8 Let them consume like a snail that melteth, and like the untimely fruit of a woman, that hath not seene the Sunne.

9 As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlwinde in his wrath.

10 The righteous shall h reioice when he seeth the vengeance: hee shall wash his feet in the i blood of the wicked.

11 And men shall say, k Verilyt here is fruit for the righteous: doubtlesse there is a God that judgeth in the earth.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth unto God: 3 Declareth his innocencie, and their fury, 5 Desiring God to destroy all those that sinne of malicious wickednesse: 11 Whom though hee keepe alive for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That hee may be knowne to be the God of Iacob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of David on a Michiam.

* When Saul sent, and they did watch the house to kill him.

O My God, b deliver mee from mine enemies: defend mee from them that rise up against me.

2 Deliver me from the wicked doers, and save me from the bloody men.

3 For loe, they have laid waite for my soule: the mighty men are gathered against me, not for mine c offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Even thou, O Lord God of hostes, O God of Israel, awake to visit all the

heathen, and bee not d mercifull unto all that transgresse maliciously. Selah.

6 They goe to and fro in the evening: they barke like e dogs, and goe about the citie.

7 Behold, they f brag in their talke, and swords are in their lips: for, Who say they, doth heare?

8 But thou, O Lord, shalt have them in derision, and thou shalt laugh at all the heathen.

9 g He is strong: but I will waite upon thee: for God h my defence.

10 My mercifull God will i prevent me: God will let mee see my desire upon mine enemies.

11 Slay them j not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them bee k taken in their pride, even for their perjurie and lies, that they speake.

13 l Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iacob, even unto the ends of the world. Selah.

14 And in the evening they m shall goe to and fro, and barke like dogs, and goe about the citie.

15 They shall run here and there for meat: and surely they shall not bee satisfied, though they tary all night.

16 But I will sing of thy n power, and will praise thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my o strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now King over Iudah, and having had many victories, sheweth by evident signes, that God elected him King, assuring the people that God will prosper them, if they approve the same. 11 After hee prayeth unto God to finish that, that he hath begun.

¶ To him that excelleth upon a Shushan Edoth, or Michiam. A Psalme of David to teach. * When he fought against Aram Naharaim, and against † Aram b Zobah, when Joab returned and slew twelve thousand Edomities in the salt valley.

O God, thou hast cast us out, thou hast scattered us, thou hast beene angry, turne againe unto us.

2 Thou hast made the land to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast e shewed thy people heathen things: thou hast made us to drinke the wine of giddinesse.

4 But now thou hast given a f banner

him, to whom God had given the just title of the realme. f In making me king, thou hast performed thy promise which seemed to have lost the force.

d Seeing it appertaineth to Gods judgements to punish the wicked, hee desireth God to execute his vengeance on this reprobate, who maliciously persecute his Church.
e Hee compareth their cruelty to hungry dogges, shewing that they are never weary in doing evil. f They boast openly of their wicked devices, & every word is as a sword, for they neither feare God, nor are ashamed of men.
g Though Saul have never so great power, yet I know that thou dost bridle him: therefore will I patiently hope on thee.
h He will not fail to succour mee, when need requireth.
i Altogether, but by little and little, that the people seeing oftentimes thy judgements may bee mindfull of thee.
k That in their misery and shame they may bee as glasse and examples of Gods vengeance.
l When the time shall come, and when they have sufficiently lerved for an example of thy vengeance unto other.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which did win the policie of a weak woman to confound the enemies strength, as 1 Sam. 19. 12.
o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

a These were certaine songs after the note wherof this Psalme was sung.
* 1 Sam. 3. 1. and 10. 1.
† Or, Syria, called Mesopotamia.
b Called also Sophene, which landeth by Euphrates.
c For when Saul was not able to resist the enemies, the people fled thither and thither: for they could not be safe in their owne houses.
d As clef with an earthquake.
e Thou hast handled the people sharply, in taking from them sense and judgement, in that they aided Saul the wicked king, and pursued

a Reade Psal. 16.
* 1 Sam. 19. 11.

b Though his enemies were even at hand to destroy him, yet he assured himselfe that God had waies enow in his hand to deliver him.

c For I am innocent to themselves, and have not offended thee.

to them that feare thee, that it maybe displayed because of thy truth. Selah.

5 That thy beloved may be delivered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioice, I will divide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Judah is my law-giver.

8 Moab shall be my wash pot: over Edom will I cast out my shoe: Palestina shew thy selfe joyfull for me.

9 Who will lead me into the strong citie? who will bring me unto Edom?

10 Wilt not thou, O God, which hadst cast us off, and didst not goe forth, O God, with our armies?

11 Give us helpe against trouble: for vaine is the help of man.

12 Through God wee shall doe valiantly: for he shall tread downe our enemies.

P S A L. LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to bee heard and delivered. And confirmed in his kingdome, & hee promisseth perpetual prayes.

To him that excelleth on Neginoth.
A Psalme of David.

Hear my cry, O God: give eare unto my praier.

2 From the ends of the earth will I crie unto thee: when mine heart is oppressed, bring mee upon the rocke that is higher then I.

3 For thou hast been my hope, and a strong tower against theemie.

4 I will dwell in thy Tabernacle for ever, and my trust shall be under the covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast given an heritage unto those that feare thy Name.

6 Thou shalt give the King a long life: his yeares shall be as many ages.

7 Hee shall dwell before God for ever: prepare mercy and faithfulness that they may preserve him;

8 So will I alway sing praise unto thy Name, in performing daily my vowes.

P S A L. LXII.

This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of temptation. And because our minds are easily drawne from God by the allurements of the world, he sharply reproveth this vanity, to the intent hee might cleave fast to the Lord.

To the excellent Musician Ieduthun.
A Psalme of David.

Y Et my soule keepeth silence unto God: of him commeth my salvation.

and resting upon Gods promise, beareth his crosse patiently.

2 Yet he is my strength and my salvation, and my defence: therefore I shall not much be moved.

3 How long will yee imagine mischief against a man? yee shall be all flaine: ye shall be as a bowed wall, or as a wall shaken.

4 Yet they consult to cast him down from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 Yet my soule keepeth thou silence unto God: for mine hope is in him.

6 Yet is hee my strength and my salvation, and my defence, therefore I shall not be moved.

7 In God is my salvation, and my glory, the rock of my strength: in God is my trust.

8 Trust in him alway, yee people: powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanity, the chiefe men are lies: to lay them upon a balance they are altogether lighter then vanity.

10 Trust not in oppression, nor in robbery: be not vaine: if riches increase, set not your heart thereon.

11 God spake once or twice, I have heard it, that power belongeth unto God,

12 And to thee, O Lord, mercy: for thou rewardest every one according to his worke.

P S A L. LXIII.

David after he had been in great danger by Saul in the desert of Ziph, made this Psalme. Wherein hee giveth thanks to God for his wonderfull deliverance, in whose mercies he trusted even in the mids of his miseries. Prophecying the destruction of Gods enemies: And contrariwise, happiness to all them that trust in the Lord.

A Psalme of David. When he was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy loving kindness is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift up my hands in thy Name.

5 My soule shall be satisfied, as with marow and fatnesse, and my mouth shall praise thee with joyfull lips,

6 When I remember thee on my bed, and when I thinke upon thee in the night watches.

7 Because thou hast been my helper, therefore under the shadow of thy wings will I reioice

It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he overcame them all. Hee meaneth himselfe, being the man whom God had appointed to the kingdome. Though yee seeme to bee in honour, yet God will suddenly destroy you. David was greatly moved with these troubles, therefore hee stirreth up himselfe to trust in God.

These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.

Hee admonisheth us of our wicked nature, which rather hide our sorrow, and bite on the bridle, than utter our griefe to God, to obtaine remedy.

Give your selves wholly to God by putting away all things that are contrary to his Law.

He hath plainly borne witness of his power, so that none needeth to doubt thereof.

So that the wicked shall feeble thy power, and the godly thy mercie.

To wit, of Ziph. 1 Sam. 23. 14.

Though he was both hungry and in great distresse, yet he made God his sufficiency, & above all meat and drinke.

In this miserie I exercise my self in the contemplation of thy power and glory, as if I were in thy Sanctuary.

The remembrance of thy favour is more sweet unto mee then all the pleasures and dainties of the world.

e He assureth himselfe by the spirit of God to have the gift of constancie.

Hee prophesieth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be devoured with wild beastes.

g All that sweare by God aright, or professe him, shall rejoyce in this worthy King.

8 My soule^e cleaveth unto thee: for thy right hand upholdeth mee.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10^f They shall cast him downe with the edge of the sword, and they shall bee a portion for foxes.

11 But the King shall rejoyce in God, and all that^g sweare by him shall rejoyce in him: for the mouth of them that speake lies shall be stopped.

P S A L. LXIV.

1 David prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the just and glorie of God.

¶ To him that excelleth. A Psalme of David.

a In that hee calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.

b That is, from their secret malice.

c False reports and slanders.

d To wit, their outward violence.

Hear my^a voice, O God, in my prayer: preserve my life from feare of the enemye.

2 Hide me from the^b conspiracie of the wicked, and from the^c rage of the workers of iniquitie.

3 Which have whet their tongue like a sword, and shot for their arrowes^d bitter words:

4 To shoot at the upright in secret: they shoot at him suddenly, and^e fear not.

5 They^f encourage themselves in a wicked purpose: they commune together to lay snares privily, and say, Who shall see them?

6 They have sought out iniquities, and have accomplished that which they sought out, even every one^g his secret thoughts, and the depth of his heart.

7 But God will shoot an arrow at them suddenly: their strokes shall bee at once.

8 They shall cause their own tongue to fall upon them: and whosoever shall see them, shall^h flee away.

9 And all men shall see it, and declare the worke of God, and they shall understand, what he hath wrought.

10 But the righteousⁱ shall be glad in the Lord, and trust in him: and all that are upright of heart shall rejoyce.

P S A L M LXV.

1 A praise and thanksgiving unto God by the faithfull, who are signified by Zion. 4 For the chusing, preservation, and governance of them. 9 And for the plentiful blessings poured forth upon all the earth, but especially toward his Church.

¶ To him that excelleth. A Psalme or song of David.

a Thou givest daily new occasion to thy Church to praise thee.

b Not only the Jewes, but also the Gentiles, in the kingdom of Christ.

O God, a praise waiteth for thee in Zion, and unto thee shall the vow be performed.

2 Because thou hearest the prayer, unto thee shall all^b flesh come.

3 Wicked deeds^c have prevailed against mee: but thou wilt bee mercifull unto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: hee shall dwell in thy courts, and wee shall be satisfied with the pleasures of thine house, even of thine holy Temple.

5 O God of our salvation, thou wilt answer us with fearfull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the^e Sea.

6 He stablisheth the mountaines by his power: and is girded about with strength.

7 Hee appeaseth the^f noise of the seas, and the noise of the waves thereof, and the tumults of the people.

8 They also that dwell in the uttermost parts of the earth, shall bee afraid of thy signes: thou shalt make the^g East and the West to rejoyce.

9 Thou^h visitest the earth, and waterest it: thou makest it very rich: theⁱ River of God is full of water: thou preparest them corne: for so thou^j appointest it.

10 Thou^k waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, and blestest the bud thereof.

11 Thou crownest the yeare with thy goodnesse, and thy steps drop fatnesse.

12 They drop upon the pastures of the wilderness: and the hills shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall bee covered with corne: therefore they shout for joy, and sing.

P S A L. LXVI.

1 He provoketh all men to praise the Lord, and to consider his workes. 6 Hee setteth forth the power of God to affray the rebels. 10 And sheweth how God hath delivered Israel from great bondage and afflictions. 13 He promisseth to give sacrifice. 16 And provoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

Rejoyce in God, a all yee inhabitants of the earth.

2 Sing forth the glory of his Name: make his praise glorious.

3 Say unto God, How terrible art thou in thy workes! through the greatness of thy power shall thine enemies be in^b subjection unto thee.

4 All the world shall worship thee, and sing unto thee, even sing of thy Name. Selah.

5 Come, and behold the workes of God: hee is terrible in his doings toward the sonnes of men.

c He imputeth it to his finnes, and to the finnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preserver of thy Church, in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

g Ebr. in the going forth of the morning and of the evening.

h To wit, with raine.

i That is, Shiloah, or therein.

j Thou hast appointed the earth to bring forth food to mans use.

k By this description he sheweth that all the order of nature is a testimonie of Gods love toward us, who causeth all creatures to serve our necessity.

l That is, the dumb creatures shall not only rejoyce for a time for Gods benefits, but shall continually sing.

6 He hath turned the sea into dry land: they passed through the river on foot: there did we reioice in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, yee people, and make the voice of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proved us, thou hast tried us as silver is tried.

11 Thou hast brought us into the snare, and laid a strait chaine upon our loines.

12 Thou hast caused men to ride over our heads: we went into fire and into water, but thou broughtest us out into a wealthy place.

13 I will goe into thine house with burnt offerings, and will pay thee my vows,

14 Which my lips have promised, and my mouth hath spoken in mine affliction.

15 I will offer unto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goates. Selah.

16 Come and hearken all yee that feare God, and I will tell you what hee hath done to my soule.

17 I called unto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voice of my praier.

20 Praised be God, which hath not put backe my prayer, nor his mercie from mee.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 To the end that his way and iudgements may be knowne throughout the earth. 7 And finally, is declared the kingdome of God, which should be universally erected at the comming of Christ.

To him that excelleth on Neginoth. A Psalme or song.

GOD be mercifull unto us, and bleſſe us, and cause his face to shine among us, (Selah)

2 That they may know thy way upon earth, and thy saving health among all nations.

3 Let the people praise thee O God: let all the people praise thee.

4 Let the people be glad and reioice: for thou shalt iudge the people righteously, and governe the nations upon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth

her increase, and God, even our God shall bleſſe us.

7 God shall bleſſe us, and all the ends of the earth shall feare him.

PSAL. LXVIII.

In this Psalme David setteth forth, as in a glasse, the wonderfull mercies of God toward his people: 5 Who, by all meanes and most strange sorts, declareth himselfe to them. 25 And therefore Gods Church by reason of his promises, graces and victories, doth excell without comparison all worldly things, 34 Hee exhorteth therefore all men to praise God for ever.

To him that excelleth. A Psalme or song of David.

GOD will arise, and his enemies shall bee scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall bee glad, and reioice before God: yea, they shall leape for joy.

4 Sing unto God, and sing praises unto his Name: exalt him that rideth upon the heavens, in his name Jah, and reioice before him.

5 He is a Father of the fatherlesse, and a Judge of the widowes, even God in his holy habitation.

6 God maketh the solitary to dwell in families, and delivereth them that were prisoners in stocks: but the rebellious shall dwell in a dry land.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heavens dropped at the presence of this God, even Sinai was moved at the presence of God, even the God of Israel.

9 Thou, O God, sentest a gracious raine upon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gave matter to the women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and shee that remained in the house divided the spoile.

13 Though ye have lien among pots, yet shall ye be as the wings of a dove that is covered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered Kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Bashan: it is an high

pompe and outward shew, but by thy inward grace of God, which there remaineth, because of his dwelling there.

D 3 Moun-

He proveth that God will extend his grace also to the Gentiles, because he punitisheth among them, such as will not obey his calling.

Hee signifieth some speciall benefit, that God had shewed to his Church of the Jewes, in delivering them from some great danger, whereof, or of the like, he promisseth that the Gentiles shall be partakers.

The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subject under tyrants, and to enter into manifold dangers. The doctrine of the faithful is here described, which are never unfaithful to render God praise for his benefits.

It is not enough to have received Gods benefits, and to be mindefull thereof, but also wee are bound to make others to profit thereby, and praise God. If I delight in wickednesse, God will not heare me: but if I confesse it, hee will receive mee.

When they feel his great benefits both spiritall and corporall toward them.

The Prophet sheweth that albeit God suffereth wicked tyrants to oppress his Church for a time, yet at length hee will be revenged of them.

He sheweth that when God declareth his power against the wicked, that it is for the commodity & salvation of his Church, which praise him therefore.

Jah and Jehovah are the names of God, which do signifie his essence and majestie incomprehensible, so that thereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God. He giveth children to them that be childlesse, and increaseth their families.

Which is barren of Gods blessings, which before they had abused.

He teacheth that Gods favour peculiarly belongeth to his Church, as appeareth by their wonderfull deliverance out of Egypt.

God blessed the land of Canaan because he had chosen that place for his Church.

The fashion that was, that women sang songs after the victorie, as Miriam, Deborah, and others.

The prey was so great, that not only the souldiers, but women also, had part thereof.

Though God suffer his Church for a time to lie in black darkness, yet he will restore it, and make it most shining and white. In the land of Canaan, where his Church was.

Zion the Church of God, doth excell all worldly things, not in

That is, move our hearts with his holy Spirit, that we may feele his favour toward us. That both Jewes and Gentiles may know Gods covenant made with them. By these oft repetitions, hee sheweth that the people can never reioice sufficiently, & give thanks for the great benefits that they shall receive under the kingdome of Christ. He sheweth that where God favoureth, there shall be abundance of all other things.

Mountaine as mount Bashan.

n Why boast yee of your strength & beautie against this mountain of God?

16 ⁿ Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for ever.

17 The charets of God are twentie thousand thousand Angels, and the Lord is among them as in the Sanctuarie of Sinai.

o As God overcame the enemies of his Church, tooke them prisoners, and made them tributaries, so Christ, which is God manifested in the flesh, subdued Satan and sin under us, and gave unto his Church most liberall gifts of his Spirit; Ephes. 4. 8.

18 Thou art gone up on high, thou hast led captivitie captive, and received gifts for men: yea, even the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, even the God of our salvation, which ladeth us daily with benefis. Selah.

20 This is our God, even the God that saveth us: and to the Lord God belong the issues of death.

p In most extreme dangers, God hath infinite waies to deliver his.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from ^q Bashan: I will bring them againe from the depths of the Sea.

q As he delivered his Church once from Og of Bashan, and other tyrants, & from the dangers of the red sea, so will he still doe, as oft as necessitie requireth. r That is, in the blood of that great slaughter, where dogs shall lap blood.

23 That thy foot may bee dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it.

24 They have seene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuarie.

r That is, how thou, which art chiefe King goest out with thy people to warre, and givest them the victorie.

25 The fingers went before, the players of instruments after: in the mids were the maides playing with Timbrels.

s Hee describeth the order of the people, when they went to the Temple to give thanks for the victorie.

26 Praise yee God in the assemblies, and the Lord, yee that are of the fountaine of ^v Israel.

v Which came of the Patriarch Jacob. x Benjamin is called little, because he was the youngest sonne of Jacob.

27 There was ^x little Benjamin with their ruler, and the princes of Judah with their assemblie, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: stablish, O God, that, which thou hast wrought for us,

y Who was some chiefe ruler of the tribe.

29 ^z Out of thy Temple upon ^z Jerusalem: and Kings shall bring presents unto thee.

z Declare out of thine holy palace thy power for the defence of thy Church Jerusalem.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calves of the people, that tread under feet pieces of silver: scatter the people that delight in warre.

31 Then shall the princes come out ^b of Egypt: Ethiopia shall haste to stretch her hands unto God.

a He desireth that the pride of the mighty may bee destroyed, which accustomed to garnish their shoes with silver: and therefore for the glittering pompe, thought themselves above all men.

32 Sing unto God, O yee kingdomes of the earth: sing praise unto the Lord. (Selah.)

b He prophesieth that the Gentiles shall come to the true knowledge, and worship of God.

33 To him that rideth upon the most high heavens, which were from the beginning: behold, hee will send out by

his voice a mightie sound.

34 Ascribe the power to God: for his majestie is upon Israel, and his strength is in the clouds.

35 O God, thou art ^d terrible out of thine holy places: the God of Israel is hee that giveth strength and power unto the people: praised bee God.

c By his terrible thunders hee will make himselfe to be knowne the God of all the world. d In shewing fearfull judgements against thine enemies for the salvation of thy people. e He alludeth to the Tabernacle, which was divided into three parts.

P S A L M. LXIX.

1 The complaints, prayers, fervent zeale and great anguish of David is set forth, as a figure of Christ and all his members.

21 The malicious cruelty of the enemies, 22 And their punishment also. 26 Where Judas and such traitors are accused. 30 He gathereth courage in his affliction, and offereth praises unto God, 32 Which are more acceptable than all sacrifices: whereof all the afflicted may take comfort. 35 Finally, he doth provoke all creatures to praises, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull, 36 And their seed shall dwell for ever.

¶ To him that excelleth upon ^a Shoshannim. A Psalme of David.

a Of Shoshannim, read Psal. 45.

S Ave me, O God: for the ^b waters are sentred even to my soule.

b David signifieth by the waters, in what great dangers hee was, out of which God did deliver him.

2 I stick fast in the deepe mire, where no ^c stay is: I am come into deepe waters, and the streames run over me.

c No infirmities or habitude to fetter my feet.

3 I am weary of crying: my throat is drie: mine ^d eyes faile, whiles I wait for my God.

d Though his senses failed him, yet his faith was constant, and encouraged him still to pray.

4 They that hate me without a cause, are more than the haire of mine head: they that would destroy me, and are mine enemies ^e falsly, are mighty, so that I restored that which I ^f tooke not.

e Condemning me guiltlesse. f They judged mee poore innocent, as a thiefe, & gave my goods to others, as though I had stolne them.

5 O God, thou knowest my ^g foolishnesse, and my faults are not hid from thee.

g Though I bee guiltie to thee, yet am I innocent toward them. h Let not mine evil intencie of the enemies be an occasion that the faithfull fall from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for ^h me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren, even an aliant unto my mothers sonnes.

i When I saw thine enemies pretend thy Name only in mouth, and in their life deny the same. j Thine holy Spirit thrust me forward to reprove them, and defend thy glory.

9 ^j For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are false upon me.

10 I ^k wept, and my soule fasted, but that was to my reproofe.

k My zeale moved me to lament and pray for my salvation.

11 I put on a sacke also: and I became a proverbe unto them.

12 They that ^l fate in the gate, spake of me, and the drunkards sang of me.

l The more hee sought to winne them to God, the more they were against him, both poore and rich. m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.

13 But Lord, I make my praier unto thee in an ⁿ acceptable time, even in the multitude of thy mercie: O God, heare me in the truth of thy salvation.

14 Deliver me out of the mire, that I sinke not: let me be delivered from them that hate me, and out of the deep ⁿ waters.

n He sheweth a lively faith, in that hee assured himself, that God is favourable to him, when hee seemeth to be angry: and at hand, when he seemeth to be farre off.

15 Let not the water-flood drowne me, neither let the deep swallow me up: and

and let not the pit shut her mouth upon mee.

16 Heareme, O Lord, for thy loving kindnesse is good: turne unto me according to the multitude of thy tender mercies.

17 And ° hide not thy face from thy servant, for I am in trouble: make haste and heare me.

18 Draw neere unto my soule and redeeme it: deliver me because of mine enemies.

19 Thou hast knowne my reprove and my shame, and my dishonour: all mine adversaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse, and I looked for some to have pitie on me, but there was none: and for comforters, but I found none.

21 For they gave me gall in my meat, and in my thirst they gave mee vinegar to drinke.

22 Let their table bee a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not: and make their loines alway to tremble.

24 Powre out thine anger upon them, and let thy wrathfull displeasure take them.

25 * Let their habitation be voide, and let none dwell in their tents.

26 For they persecute him whom thou hast smitten: and they adde unto the sorrow of them, whom thou hast wounded.

27 Lay iniquitie upon their iniquitie, and let them not come into thy righteousness.

28 Let them be put out of the * booke of life, neither let them be written with the righteous.

29 When I am poore and in heaviness, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiving.

31 This also shall please the Lord better than a yong Bullock, that hath horns and hooves.

32 The humble shall see this, and they that seeke God, shall bee glad, and your heart shall live.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let heaven and earth praise him: the seas, and all that moveth in them.

35 For God will save Zion, and build the cities of Judah, that men may dwell there, and have it in possession.

36 The * seed also of his servants shall inherit it: and they that love

his Name, shall dwell therein.

PSALM LXX.

1 He prayeth to be right speedily delivered. 2 He desireth the shame of his enemies, 3 And the joyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of David to put in a remembrance.

O * God, ^b haste thee to deliver me: make haste to helpe me, O Lord.

2 Let them be ° confounded and put to shame, that seeke my soule: let them be turned backward, and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their ° shame, which said, Aha, aha.

4 But let all those that seeke thee, be joyfull and glad in thee, and let all that love thy salvation, say alwaies, God bee praised.

5 Now I am ° poore and needy: O God make haste to me: thou art mine helper, and my deliverer: O Lord, make no tarying.

PSALM LXXI.

1 He prayeth in faith, established by the word of promise, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies. 17 And desireth God to continue his graces toward him, 22 Promising to be mindefull and thankfull for the same.

I N ° thee, O Lord, I trust: let me never be ahamed.

2 Rescue me and deliver me in thy righteousness: incline thine eare unto me and save me.

3 Bethou my strong rock whereunto I may alway resort: thou ° hast given commandement to save me: for thou art my rocke, and my fortresse.

4 Deliver me, O my God, out of the hand of ° the wicked: and out of the hand of the evill and cruell man.

5 For thou art mine hope, O Lord God, even my ° trust from my youth.

6 Upon thee have I been stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwaies of thee.

7 I am become as it were a ° monster unto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 Cast me not off in the time of ° age: forsake me not when my strength faileth.

10 For mine enemies speak of me, and they that lay waite for my soul, take their counsell together, saying, he is dead.

11 Saying, ° God hath forsaken him: pursue and take him: for there is none to deliver him.

12 Goe not farre from me, O God: my God, haste thee to helpe me.

foraken them, if hee suffer them to fall into their hands. God, he purrETH backe the false reports of the adversaries, that said, God hath forsaken him.

a Which might put him in remembrance of his deliverance.

* Psal. 40. 13.

b He teacheth us to bee earnest in prayer, though God seem to stay: for at his time, he will heare us.

c He was assured that the more they raged, the nearer they were to destruction, and hee the nearer to his deliverance.

d Hereby we are taught not to mock at others in their miserie, lest the same fall on our owne neckes.

e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh unto him for succour.

* Psal. 31. 1.

a Hee prayeth to God with full assurance of faith: that he will deliver him from his adversaries.

b By declaring thy selfe true of promise.

c Thou hast infinite merces, and all creatures are at thy commandment: therefore shew some signe whereby I shall be delivered.

d That is, from Absalom, Achitophel, and that conspiracy.

e Hee strengtheneth his faith by the experience of Gods benefits, who did not only preserve him in his mothers belly, but tooke him thence, and ever since hath preserved him.

f All the world wondereth at me, because of my miserie, as well they in authority, as the common people, yet being assured of thy favor, I remained steadfast.

g Thou that didst helpe mee in my youth, when I had more strength, help mee now, so much the more in mine old age and weakness.

h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them.

i In calling him his God, he purrETH backe the false reports of the adversaries, that said, God hath forsaken him.

13 Let them be confounded and consumed that are against my soule : let them be covered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousness, and thy salvation : ^k for I know not the number.

16 I will ^l goe forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine onely.

17 O God, thou hast taught mee from my youth even untill now : therefore will I tell of thy wondrous workes.

18 ^m Yea, even unto mine old age and gray head, O God : forsake me not, untill I have declared thine arme unto this generation, and thy power to all them, that shall come.

19 And thy ⁿ righteousness, O God, I will exalt on high : for thou hast done great things : ^o O God, who is like unto thee !

20 Which hast shewed me great troubles and adversities, but thou wilt return and revive me, and wilt come againe, and take me up from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy ^q faithfulness, O God, upon instrument and viole : unto thee will I sing upon the harpe, O Holy one of Israel.

23 My lips will reioice when I sing unto thee, and my ^r soule, which thou hast delivered.

24 My tongue also shall talke of thy righteousness daily : for they are confounded and brought unto shame, that seeke mine hurt.

P S A L. LXXII.

¹ Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. ⁴ Under whom shall be righteousness, peace and felicitie. ¹⁰ Unto whom all Kings and nations shall doe homage. ¹⁷ Whose name and power shall endure for ever, and in whom all nations shall be blessed.

A Psalme of ^a Salomon.

Give thy ^b judgements to the King, O God, and thy righteousness to the Kings ^c sonne.

2 Then shall hee judge thy people in righteousness, and thy poore with equitie.

3 The ^d mountaines and the hills shall bring peace to the people by justice.

4 He shall ^e judge the poore of the people : hee shall save the children of the needy, and shall subdue the oppressour.

5 They shall ^f feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come ^g down like the raine upon the founteyne of life, and shall be like the dew upon the founteyne of life. ^g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heavenly dew, maketh his Church ever to flourish.

upon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shall bee also from ^h sea to sea, and from the river unto the ends of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The Kings of ⁱ Tarshish and of the Isles shall bring presents : the Kings of ^k Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him : all nations shall serve him.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preserve the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and ^l deare shall their blood be in his sight.

15 Yea, he shall live, and unto him shall they give of the ^m gold of Sheba : and they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall be ⁿ sowne in the earth, even in the top of the mountains, and the ^o fruit thereof shall shake like the trees of Lebanon : and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for ever : his name shall endure as long as the sun : all nations shall blesse ^p him, and be blessed in him.

18 Blessed be the Lord God, even the God of Israel which doth only ^q wondrous things.

19 And blessed be his glorious Name for ever : and let all the earth be filled with his glory. So be it, even so be it.

Here end the ^r praises of David, the sonne of Ithai.

P S A L. LXXIII.

¹ The Prophet teacheth by his example, that neither the worldly prosperitie of the ungodly, ¹⁴ Nor the affliction of the good, ought to discourage Gods children : but rather ought to move us to consider our Fathers providence, and to cause us to reverence Gods judgements. ¹⁹ For as much as the wicked vanish away. ²⁴ And the godly enter into life everlasting : ²⁸ In hope whereof, hee resigneth himselfe into Gods hands.

A Psalme committed to Asaph.

Yet ^a God is good to Israel, even to the pure in heart.

2 As for mee, my feete were almost gone : my steps had wel neere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are ^b no bands in their death, but they are lustie and strong.

death like prisoners : that is, by sickness, which is deaths messenger.

5 They

^k Because thy benefits toward mee are innumerable, I cannot but continually meditate & rehearse them. I will remaine steadfast, being upholden with the power of God.

^m Hee desireth that as hee hath begun, he would so continue his benefits, that his liberalitie may have perfit praise.

ⁿ The just performance of thy promise.

^o His faith breaketh through all tentations, and by this exclamation hee praiseth the power of God. ^p As hee confesseth that God is the onely Author of his deliverance, so he acknowledgeth that these evils were sent unto him by Gods providence.

^q Hee confesseth that his long patience was well recompensed, when God performed his promise.

^r For there is no true praising of God, except it come from the heart : & therefore hee promiseth to delight in nothing but wherein God may be glorified.

^a Composed by David, as touching the reign of his son Salomon. ^b Endure the King with the spirit of wisdom and justice, that hee reign not as doe the worldly tyrants. ^c To wit : to his posteritie. ^d When justice reigneth, even the places most barren, shall be enriched with thy blessings. ^e Hee sheweth wherefore the sword is committed to Kings : to wit, to defend the innocent, and suppress the wicked. ^f The people shall embrace thy true religion, when thou givest a King that ruleth according to thy word. ^g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heavenly dew, maketh his Church ever to flourish.

^h That is, from the red sea to the sea called Syriacum, and from Euphrates forward : meaning, that Christs Kingdome should be large and universal. ⁱ Of Cilicia, and of all other countries beyond the sea, which hee meaneth by the Isles. ^k That is, of Arabia that rich countrie, whereof Sheba was a part bordering upon Ethiopia.

^l Though tyrants passe not to shed blood, yet this godly king shall preserve his subjects from all kind of wrong. ^m God will both prosper his life, and also make the people most willing to obey him.

ⁿ Under such a king there will be most great plenty, both of fruit, and also of the increase of mankind.

^o They shall pray to God for his continuance, and know that God doth prosper this for his sake. ^p Hee confesseth that except God miraculously preserve his people, that neither the king, nor the kingdome can continue. ^q Concerning his sonne Salomon.

^a As it were betweene hope and despair hee stretcheth forth into this affection, being assured that God would continue his favour toward such as were godly in deed, and not hypocrites. ^b The wicked in this life live as pleasure, and are not drawne to death like prisoners : that is, by sickness, which is deaths messenger.

5 They are not in trouble as other men, neither are they plagued with other men.

6 ^c Therefore pride *is* as a chaine unto them, and cruelty covereth them as a garment.

7 Their eyes stand out for fatnesse: [†] they have more then heart can with.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They ^d set their mouth against heaven, and their tongue walketh through the earth.

10 Therefore his ^e people turne hither: for waters of a full cup are wrung out to them.

11 And they ^f say, How doeth God know it? or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I have cleansed mine heart in vaine, and washed mine hands in innocency.

14 For dayly I have beene punished, and chastened every morning.

15 If I say, ^g I will judge thus, behold the generation of thy children: I have trespassed.

16 Then thought I to know this, but it was too painefull for mee,

17 Untill I went into the ^h Sanctuary of God: then understood I their end.

18 Surely thou hast set them in slippery places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished, and ⁱ horribly consumed,

20 As a dreame when one awaketh! O Lord, when ^k thou raisest us up, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a ^l beast before thee.

23 Yet I was alway ^m with thee: thou hast holden mee by my right hand.

24 Thou wilt guid me by thy counsell, and afterward receive mee to glory.

25 Whom have I in ⁿ heaven but thee? and I have desired none in the earth with thee.

26 My flesh faileth, and mine heart ^o faileth: but God *is* the strength of mine heart, and my ^p portion for ever.

27 For loe, they that withdraw themselves from thee shall perish: thou destroyest all them that ^q goe a whoring from thee.

28 As for mee, it is good for mee ^r to draw neere to God: therefore I have put

my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIV.

¹ The faithfull complaine of the destruction of the Church, and true religion, ² Under the name of Zion, and the Temple destroyed: ¹¹ And trusting in the might and free mercies of God, ²⁰ By his covenant, ²¹ They require helpe and succour for the glory of Gods holy Name, for the salvation of his poore afflicted servants, ²³ And the confusion of his proud enemies.

¶ A Psalm to give instruction, committed to Asaph.

O God, ^a why hast thou put us away for ever? ^b why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke upon thy Congregation, which thou hast possessed of old, and on the ^b rod of thine inheritance, which thou hast redeemed, and on this mount Zion wherein thou hast dwelt.

3 Lift up thy [†] strokes, that thou mayest for ever destroy every enemy that doth evill to the Sanctuary.

4 Thine adversaries roare in the mids of thy Congregation, and ^c set up their banners for signes.

5 He that ^d lifted the axes upon the thick trees, was renowned, as one that brought a thing to perfection:

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They have cast thy Sanctuary into the fire, and razed it to the ground, and have defiled the dwelling place of thy Name.

8 They said in their ^e hearts, Let us destroy them altogether: they have burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with us that knoweth ^f how long.

10 O God, how long shall the adversary reproch thee? shall the enemy blaspheme thy Name for ever?

11 Why withdrawest thou thine hand, even thy right hand? draw it out of thy bosome, and ^g consume them.

12 Even God *is* my King of old, working salvation ^h in the mids of the earth.

13 Thou didst divide the sea by thy power: thou brakest the heads of the ⁱ dragons in the waters.

14 Thou brakest the head of ^k Leviathan in pieces, and gavest him to bee ^l meat for the people in the wilderness:

15 Thou brakest up the fountaine and river: thou driedst up mighty rivers.

16 The ^m day is thine, and the night is thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

^a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was laid upon them for their sins. ^b Which inheritance thou hast measured out for thy selfe, as with a line or rod. [†] Or, a spear.

^c They have destroyed thy true religion, and spread their banners in signe of defiance. ^d Hee commended the temple for the costly matter, the excellent workmanship and beauty thereof, which notwithstanding the enemies did destroy.

^e They encouraged one another to cruelty, that not onely Gods people might bee destroyed, but also his religion utterly in all places suppressed. ^f They lamented that they have no Prophet among them, to shew them how long their miseries should endure.

^g They joyne their deliverance with Gods glory and power, knowing that the punishment of the enemy should bee their deliverance. ^h Meaning in the fight of all the world. ⁱ To wit, Pharaohs army. ^k Which was a great monster of the sea, or whales, meaning Pharaoh. ^l His destruction did rejoyce them, as meat refresheth the body. ^m Seeing that God by his providence governeth and disposeth all things, hee gathereth that hee will take care chiefly for his children.

18 Remember this, *that* the enemy hath reproached the Lord, and the foolish people have blasphemed thy Name.

19 Give not the soule of thy ⁿ turtle dove unto the beast, and forget not the Congregation of thy poore for ever.

20 Consider thy Covenant: for ^o the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, *but* let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy dayly reproach by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, [†] ascendeth continually.

P S A L. LXXV.

¹ The faithfull doe praise the name of the Lord, ² Which shall come to judge at the time appointed, ³ When the wicked shall bee put to confusion, and drinke of the cup of his wrath. ⁴ Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. ^a Destroy not. A Psalme, or song, committed to Asaph.

WEe will praise thee, O God, we will praise thee, for thy Name is neere: *therefore* ^b they will declare thy wondrous workes.

2 ^c When I shall take a convenient time, I will judge righteously.

3 The earth and all the inhabitants thereof are dissolved: *but* I will establish the pillars ^d of it. Selah.

4 I said unto the foolish, Bee not so foolish: and to the wicked, Lift not up the horne.

5 Lift not up your ^e horne on high, neither speake with a stiffe neck.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the judge: hee maketh low, and hee maketh high.

8 For in the hand of the Lord is a ^f cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for ever, and sing praises unto the God of Jaakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the ^g righteous shall be exalted.

P S A L. LXXVI.

¹ This Psalme setteth forth the power of God, and care for the defence of his people in Jerusalem, in the destruction of the army of Senecherib: ² And exhorteth the faithfull to bee thankfull for the same.

¶ To him that excelleth on Neginoth. A Psalme or song, committed to Asaph.

God is ^a knowne in Judah: his Name is great in Israel.

2 For in ^b Shalem is his Tabernacle, and his dwelling in Sion.

3 There brake hee the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then ^c the mountaines of prey.

5 The stout hearted are spoiled: they have slept their sleepe, and all the men of strength have not ^d found their hands.

6 At thy rebuke, O God of Jaakob, both the chariot and horse are cast asleepe.

7 Thou, *even* thou art to bee feared, and who shall stand in thy ^e fight, when thou art angry!

8 Thou didst cause thy judgement to be heard from heaven: *therefore* the earth feared, and was still,

9 When thou, O God, arose to judgement to ^f help all the meeke of the earth. Selah.

10 Surely the ^g rage of man shall turne to thy praise: the remnant of the rage shalt thou restraîne.

11 Vow and performe unto the Lord your God, all ^h yee that bee ^h round about him, let them bring presents unto him that ought to be feared.

12 Hee shall ⁱ cut off the spirit of princes: he is terrible to the Kings of the earth.

P S A L. LXXVII.

¹ The Prophet in the name of the Church rehearseth the greatness of his affliction, and his grievous tentations, ² Whereby he was driven to this end to consider his former conversation, ³ And the continuall course of Gods workes in the preservation of his servants, and so he confirmeth his faith against these tentations.

¶ For the excellent Musician ^a Jeduthun. A Psalme committed to Asaph.

MY ^a voyce came to God, when I cried: my voyce came to God, and he heard mee.

2 In the day of my trouble I fought the Lord: ^b my fore ran and ceased not in the night: my soule refused comfort.

3 I did thinke upon God, and was ^c troubled: I praied, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes ^d waking: I was astonied, and could not speake.

5 Then I considered the dayes of old, and the yeares of ancient time.

6 I called to remembrance my ^e song in the night: I communed with mine owne heart, and my spirit searched ^e diligently.

7 Will the Lord absent himselfe for ever? and will he shew no more favour?

8 Is his ^f mercy cleane gone for ever? doth his promise faile for evermore?

9 Hath

ⁿ Hee meaneth the Church of God, which is exposed as a prey to the wicked.

^o That is, all places where thy word shineth not, there reigneth tyranny and ambition.

^p He sheweth that God cannot suffer his Church to bee oppressed, except hee lose his owne right.

^q Or increaseth more and more.

^a Read Psal. 57. 1.

^b Hee declareth how the faithfull shall ever have just occasion to praise God, forasmuch as in their need they shall feel his power at hand to helpe them.

^c When I see my time (saith God) to helpe your miseries: I will come and set all things in good order.

^d Though all things be brought so ruine, yet I can restore and preserve them.

^e The Prophet warneth the wicked, that they would not set themselves against Gods people, seeing that God at his time destroyeth them that rule wickedly.

^f Gods wrath is compared to a cup of strong and delicate wine, where the wicked are made so drunke, that by drinking till they come to the very dregs, they are utterly destroyed.

^g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtilty.

^a Hee declareth that Gods power is evidently seene in preserving his people, and destroying his enemies.

^b Which afterward was called Jerusalem.

^c Hee compareth the kingdoms full of extortion and rapine, to the mountaines that are full of ravining beasts.

^d God hath taken their spirits and strength from them, as though their hands were cut off.

^e God with a look is able to destroy all the power and activity of the enemies, were they never so many or mighty.

^f To revenge the wrongs done to thy Church.

^g For the end shall show the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose.

^h To wit, the Levites that dwell about the Tabernacle, or the people among whom he doth dwell.

ⁱ The Hebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the countrie and enterprises of wicked tyrants foolish and vaine.

^a Psal. 39. and 65. 1 Chron. 16. 41.

^a The Prophet teacheth us by his example to see unto God for help in our necessities.

^b Or mine hand was fretted out.

^c Hee sheweth that wee must patiently abide, although God deliver us not out of our troubles at the first cry.

^d Meaning, that his sorrows were as watchmen, that kept his eyes from sleeping.

^e Of thanksgiving, which I was accustomed to sing in my prosperity.

^f Both the causes why I was chastened, and when my sorrows should have an end.

^g As if hee should say, It is impossible: whereby hee exhorteth himselfe to patience.

9 Hath God forgotten to bee mercifull? hath hee shut up his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembred the yeares of the right hand of the most High.

11 I remembred the works of the Lord: certainly I remembred thy wonders of old.

12 I did also meditate all thy works, and did devise of thine acts, saying,

13 Thy way, O God, is in the Sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, even the sonnes of Jaakob and Joseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The clouds powred out water: the heavens gave a sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy pathes in the great waters, and thy footsteps are not knowne.

20 Thou didst lead thy people like sheepe, by the hand of Moses and Aaron.

P S A L. LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproaching the stubborn rebellion of their fathers, that the children might not onely understand, 10 That God of his free mercie made his covenant with their ancestors, 17 But also seeing them so malicious and perverse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent, the ignorant and grosse people might see in few words the effect of the whole historie of the Bible.

A Psalme to give instruction, committed to Asaph.

Hear my doctrine, O my people: incline your eares unto the words of my mouth.

2 I will open my mouth in parables: I will declare high sentences of old,

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, but to the generation to come we will shew the praises of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a testimony in Jaakob, and ordained a Law in Israel, which hee commanded our fathers, that they should teach their children:

6 That the posteritie might know it, and the children which should bee borne,

should stand up, and declare it to their children:

7 That they might set their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their Fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull unto God.

9 The children of Ephraim being armed, and shooting with the bow, turned back in the day of battel.

10 They kept not the covenant of God, but refused to walke in his Law:

11 And forgat his Acts, and his wonderfull workes that he had shewed them.

12 Hee did marvellous things in the fight of their fathers in the land of Egypt, even in the field of Zoan.

13 He divided the sea, and led them through: hee made also the waters to stand as an heape.

14 In the day time also hee led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave them drink as of the great depths.

16 He brought floods also out of the stony rocke, so that hee made the waters to descend like the rivers.

17 Yet they sinned still against him, and provoked the Highest in the wilderness.

18 And tempted God in their hearts: in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, he smote the rocke, that the water gushed out, and the streames overflowed: can hee give bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the fire was kindled in Jaakob, and also wrath came upon Israel:

22 Because they beleevd not in God, and trusted not in his helpe.

23 Yet he had commanded the clouds above, & had opened the doors of heaven:

24 And had rained downe MAN upon them for to eat, and had given them of the wheat of heaven.

25 Man did eat the bread of Angels: he sent them meat enough.

26 Hee caused the Eastwind to passe in the heaven: and through his power hee brought in the Southwind.

27 Hee rained flesh also upon them as dust, and feathered fowle as the sand of the Sea.

28 And he made it fall in the mids of their campe, even round about their habitations:

f Hee sheweth wherein the use of this doctrine standeth, in faith, in the meditation of Gods benefits, and in obedience.

g Though these Fathers were the seed of Abraham, and the chosen people, yet hee sheweth by their rebellion, provocation, falsehood, and hypocrisie, that the children ought not to follow their examples.

h By Ephraim, he meaneth also the rest of the tribes, because they were most in number: whose unpunished declaret, that they were unfaithfull to God, and by their multitude and authoritie had corrupted all others.

i Hee prooveth that not only the posterity, but also their forefathers were wicked and rebellious to God.

* Exod. 14. 21.

* Exod. 14. 24.

* Exod. 17. 6.

Numb. 20. 11.

Psalme 105. 41.

* 1 Cor. 10. 4.

k Their wicked malice could bee overcome by no benefits, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his will is to tempt God.

* Num. 11. 1.

m Thus when we give place to sin, we are moved to doubt of Gods power, except hee will alwaies bee ready to serve our lust.

* Exod. 17. 6.

Numb. 20. 11.

Psal. 105. 41.

1 Cor. 10. 4.

* Num. 11. 1.

n That is, in his fatherly providence, whereby he careth for his, and provideth sufficiently.

o So that they had that which was necessarie & sufficient: but their lust made them to cover that which they knew God had denied them.

* Job. 6. 31.

1 Cor. 10. 3.

p God used the means of the wind, to teach them that all elements were at his commandment, and that no distance of place could let his working.

Though I first labored of my life, yet considering that God had his yeares, that is, change of times, and was accustomed also to lift up them, whom he hath beaten, I tooke heart againe.

h That is, in heaven, whereunto wee must ascend by faith, if wee will know the waies of God. i Hee condemneth all that worship any thing save the onely true God, whose glory appeareth through the world.

k Hee declareth, wherein the power of God was declared, when hee delivered the Israelites through the red Sea.

l That is, thundered and lightened.

m For when thou hast brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through. Exod. 14. 28. 29.

a Read Psal. 32.

b The Prophet under the Name of a teacher, calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof hee was bus the Preacher, as Rom. 2. 16, and 16. 25.

c Which were the people of God.

d By the testimony and law, hee meaneth the law written, which they were commanded to teach their children, Deut. 6. 7.

e Hee sheweth wherein the children should bee like their fathers: that is, in maintaining Gods pure religion.

29 So they did eate and were well filled: for he gave them their desire.

30 They were not turned from their lust, but the meat was yet in their mouths,

31 When the wrath of God came even upon them, and slew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleevd not his wondrous workes.

33 Therefore their daies did hee consume in vanitie, and their yeares hastily.

34 And when hee slew them, they fought him, and they returned, and fought God earlly.

35 And they remembred, that God was their strength, and the most high God their redeemer.

36 But thy flattered him with their mouth, and dissembled with him with their tongues.

37 For their heart was not upright with him: neither were they faithfull in his covenant.

38 Yet, he being mercifull, forgave their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre up all his wrath.

39 For he remembred that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they provoke him in the wilderness? and grieve him in the desert?

41 Yea, they returned and tempted God, and limited the holy one of Israel.

42 They remembred not his hand; nor the day when he delivered them from the enimie.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan:

44 And turned their rivers into bloud, and their floods that they could not drink.

45 He sent a swarme of flies among them, which devoured them, and frogges, which destroyed them.

46 He gave also their fruits unto the caterpillar, and their labour unto the grasshopper.

47 He destroyed their vines with haile, and their wilde figge-trees with the haile-stone.

48 He gave their cattell also to the hail, and their flocks to the thunderbolts.

49 He cast upon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of evill Angels.

50 He made a way to his anger: he spared not their soule from death, but gave their life to the pestilence,

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But he made his people to goe out like sheep, and led them in the wilderness like a flock.

53 Yea, he carried them out safely, and they feared not, and the sea covered their enemies.

54 And he brought them unto the borders of his Sanctuary: even to this Mount, which his right hand purchased.

55 He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their Tabernacles.

56 Yet they tempted and provoked the most high God, and kept not his testimonies,

57 But turned back, and dealt falsely, like their fathers: they turned like a deceitfull bow.

58 And they provoked him to anger with their high places, and moved him to wrath with their graven images.

59 God heard this, and was wroth, and greatly abhorred Israel,

60 So that he forooke the habitation of Shilo, even the Tabernacle where he dwelt among men,

61 And delivered his power into captivity, and his beauty into the enemies hand.

62 And he gave up his people to the sword, and was angry with his inheritance.

63 The fire devoured their chosen men, and their maides were not praised.

64 Their Priests fell by the sword, and their widows lamented not.

65 But the Lord awaked as one out of sleep, and as a strong man that after his wine crieth out.

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim:

68 But chose the tribe of Judah, and Mount Zion which he loved.

69 And he built his Sanctuary as an high palace, like the earth, which he stablished forever.

70 He chose David also his servant, and tooke him from the sheep-folds.

71 Even from behind the Ewes with young, brought he him to feed his people in Jaakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

P S A L M LXXIX.

The Israelites complaint to God for the great calamities and oppression that they suffered by Gods enemies.

And confessing their sinnes, flee to Gods mercies with full

q Such is the nature of concupiscence, that the more it hath, the more it lusteth. r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God. s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisie, that they fought unto God for feare of punishment, though in their heart they loved him not.

v Whatsoever cometh not from the pure fountain of the heart, is hypocrisie. x Because hee would ever have some remnant of a Church to praise his Name in earth, hee suffered not their sins to overcome his mercie.

y That is, they tempted him oft-times. z As they all doe, that measure the power of God by their capacitie. a The forgetfulness of Gods benefits is the roote of rebellion and all vice.

b This word signifieth a confused mixture of flies & venomous worms. Some take it for all sorts of serpents: some for all wilde beasts. c Hee repented not heere all the miracles that God did in Egypt, but certaine which might bee sufficient to convince the people of malice and ingratitude. d So called, either of the effect, that is, of punishing the wicked: or else, because they were wicked spirits whom God permitted to vex men. e The first borne are so called, as Gen. 49. 3. f That is, Egypt: for it was called Mizraim, or Egypt, of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, for as much as God destroyed their enemies, and delivered them safely. h Meaning, Canaan, which God had consecrated to himselfe, and appointed to his people. i Nothing more displeaseth God in the children, then when they continue in that wickedness, which their fathers had begun. k By serving God otherwise then he had appointed. l For their ingratitude he suffered the Philistines to take the Arke, which was the signe of their presence from among them. m The Arke is called his power and beauty, because thereby hee defended his people, and beautifully appeared unto them. n They were suddenly destroyed, 1 Sam. 4. 10. o They had no marriage songs, that is, they were not married. p Either they were slain before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their finnes, they judged Gods patience to be a flatterie, as though he were drunken: therefore he answering their beastly judgement, saith, he will awake, and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though hee punished their enemies.

s By building the Temple, and establishing the kingdom, he declared that the signes of his favour were among them.

t Hee sheweth wherein a Kings charge standeth, to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

full hope of deliverance. 10 Because their calamities were
joyed with the contempt of his Name, 13 For the which
they promise to be thankfull.

¶ A Psalme committed to Asaph.

O God, the^a heathen are come into
thine inheritance: thine holy Temple
have they defiled, and made Jerusalem heaps
of stones.

2 The^b dead bodies of thy servants have
they given to be meat unto fowls of the hea-
ven, and the flesh of thy Saints unto the
beasts of the earth.

3 Their blood have they shed like wa-
ters round about Jerusalem, and there was
none to^c bury them.

4 We are a reproach to our^d neighbours,
even a scorn and derision unto them that are
round about us.

5 Lord how long wilt thou be angry,
for ever? shall thy jealousy^e burn like
fire?

6 Powre out thy wrath upon the hea-
then that have not known thee, and upon
the kingdoms that have not called upon
thy Name.

7 For they have devoured Jaakob, and
made his dwelling place desolate.

8 Remember not against us the^f former
iniquities, but^g make haste and let thy ten-
der mercies prevent us: for we are in great
miserie.

9 Help us, O God of our^h salvation, for
the glory of thy Name, and deliver us, and
be mercifull unto our sinnes for thy Name
sake.

10 Wherefore should the heathen say,
Where is their God? Let him be known
among the heathen in our fight by the
vengeance of the blood of thy servants that
is shed.

11 Let the fighting of theⁱ prisoners come
before thee: according to thy mighty arm
preserve^k the children of death.

12 And render to our neighbours seven
fold into their bosome their reproach,
wherewith they have reproached thee, O
Lord.

13 So we thy people, and sheepe of thy
pasture, shall praise thee for ever: and from
generation to generation^l we will set forth
thy praise.

P S A L. LXXX.

1 A lamentable prayer to God to help the miseries of his Church,
2 Desiring him to consider their just estate, when his favour
shined toward them, so the intent that he might finish that
work which he had begun.

¶ To him that excelleth on Shoshannim Eduth.
A Psalme committed to Asaph.

Hear, O thou Shepheard of Israel,
thou that leadest Joseph like a sheep:
shew thy brightnesse, thou that sittest be-
tween the^m Cherubims.

2 Before Ephraim and Benjamin, and

Manasseh, stirre up thy strength, and come
to helpe us.

3 Turne us again, O God, and cause
thy face to shine that we may be saved.

4 O Lord God of hosts, how long wilt
thou be^a angry against the prayer of thy
people?

5 Thou hast fed them with the bread
of teares, and given them teares to drinke
with great measure.

6 Thou hast made us a^b strife unto our
neighbours, and our enemies laugh at us
among themselves.

7 Turne us againe, O God of hosts:
cause thy face to shine, and wee shall be
saved.

8 Thou hast brought a^c vine out of E-
gypt: thou hast cast out the heathen, and
planted it.

9 Thou madeest roome for it, and did-
dest cause it to take root, and it filled the
land.

10 The mountains were covered with
the shadow of it, and the boughes thereof
were like the^d goodly cedars:

11 She stretched out her branches unto
the Sea, and her boughes unto^e the Ri-
ver.

12 Why hast thou^f then broken down
her hedges, so that all they which passe by
the way have plucked her?

13 The wilde^g bore out of the wood
hath destroyed it, and the wilde beasts of the
field have eaten it up.

14 Returne we beseech thee, O God of
hosts: look down^h from heaven, and be-
hold and visit this vine:

15 And the vineyard, that thy right
hand hath planted, and the young vine,
which thou madeestⁱ strong for thy self.

16 It is burnt with fire, and cut down:
and they perish at the^j rebuke of thy coun-
tenance.

17 Let thine hand be upon the^k man
of thy right hand, and upon the sonne of
man, whom thou madeest strong for thine
own selfe.

18 So will not we go back from thee:
revive thou us, and we shall call upon thy
Name.

19 Turne us againe, O Lord God of
hosts: cause thy face to shine and we shall
be saved.

P S A L. LXXXI.

1 An exhortation to praise God both in heart and voice for his
benefits, 2 And to worship him only. 11 God condemneth
their ingratitude. 12 And sheweth what great benefits they
have lost through their own malice.

¶ To him that excelleth upon^a Gittith. A Psalm
committed to Asaph.

Sing^b joyfully unto God our strength:
Sing loud unto the God of Jaakob.

for a time these ceremonies were ordained, but now under the Gospel are abolished.

E 3

2 Take

^a The people cry
unto God against
the barbarous ry-
nary of the Baby-
lonians: who spoil-
ed Gods inheri-
tance, polluted his
Temple, destroyed
his religion, and
murdered his
people.

^b The Prophet
sheweth to what
extremities God
suffereth sometime
his Church to fall,
to exercise their
faith, before he set
to his hand to de-
liver them.

^c Their friends
and kinsfolks durst
not bury them for
fear of their ene-
mies.

^d Whereof some
came of Abraham,
but were degene-
rate: and others
were open ene-
mies to thy religi-
on, but they both
laughed at our mi-
series.

^e Wilt thou utter-
ly consume us for
our sinnes, before
shalt take us to
mercy?

^f Jer. 10. 25.
Which we and
our fathers have
committed.

^g And stay not
till we have re-
compensed for our
sin.

^h Seeing we have
none other Savi-
our, neither can
we helpe our
selves, and also by
our salvation thy
Name shall be
glorified: therefore,
O Lord help us.

ⁱ Who though in
respect of God
they were justly
punished for their
sin, yet in confi-
dence of their
cruelty, were un-
justly murdered.

^k Which were
captives among
their enemies, and
could looke for
nothing but death.

^l Wee ought to
desire no benefit
of God, but on
this condition, to
praise his Name,
Isa. 43. 21.

^a This Psalm was
made as a prai-
se to desire God
to be mercifull to
the ten tribes.

^b Move their
hearts, that they
may returne to
worship God a-
right: that is, in
the place where
thou hast appoin-
ted.

^c Joine thy whole
people, and all thy
tribes together a-
gaine.

^d The faithfull
fear Gods anger,
when they per-
ceive that their
prayers are not
forthwith heard.

^e Our neighbours
have continuall
strife and warre a-
gainst us.

^f Because there-
pentance on y^e com-
meth of God, they
molt instantly and
oft times call to
God for it, as a
meane, whereby
they shalbe saved.

^g Seeing that of
thy mercy thou
hast made us a
most dear posses-
sion to thee, and
we through our
sinnes are made open
for wilde beasts
to devoure us, de-
clare againe thy
love, and finish
the worke that
thou hast begun.

^h Ebr. cedars of
God.

ⁱ To wit, Eu-
phrates.

^j That is, as well
they that hate our
religion, as they
that hate our per-
sons.

^k They gave not
place to tentati-
on, knowing that
albeit there were
no help in earth,
yet God was able
to succour them
from heaven.

^l So that no pow-
er can prevail a-
gainst it, and
which as a young
bud thou raised
up againe as out of
the burnt ashes.

^m Onely when
thou art angry,
and not with the
sword of the ene-
my.

ⁿ That is, upon
this vine, or peo-
ple whom thou
hast planted with
thy right hand,
that they should
be as one man, or
one body.

^o For none can
call upon God, but
such as are raised
up, as it were from
death to life, and
regenerate by the
holy Spirit.

^a An instrument of
musicke, brought
from Geth.

^b It seemeth that
this Psalm was
appointed for so-
lemne feasts and
assemblies of the
people, to whom

c Under this feast hee comprehendeth all other solemne daies.

d That is, in Israel: for Iosephs family was counted the chiefe, before that Iudah was preferred.

e God speaketh in the person of the people, because he was their leader.

f If they were never able to give sufficient thanks to God for this deliverance from corporall bondage, how much more are wee indebted to him for our spirituall deliverance from the tyranny of Satan and sin?

g By a strange and wonderfull fashion.

h Or, contention.

i Exod. 17. 7. He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to give obedience to the same.

j God accuseth their incredulity, because they opened not their mouths to receive Gods benefits in such abundance as he powreth them out.

k God by his word calleth all, but his secret election appointeth who shall heare with fruit.

l If their finnes had not letted.

m If the Israelites had not broken covenant with God, he would have given them victory against their enemies.

n That is, with most fine wheat and abundance of hony.

2 Take the song and bring forth the timbrell, the pleasant harpe with the violl.

3 Blow the trumpeter in the new moon, even in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Jaakob.

5 He set this in Joseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I have withdrawn his shoulder from the burden, and his hands have left the pots.

7 Thou calledst in affliction and I delivered thee, and answered thee in the secret of the thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will protest unto thee: O Israel, if thou wilt hearken unto me,

9 And wilt have no strange god in thee, neither worship any strange god,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt:) open thy mouth wide, and I will fill it.

11 But my people would not hear my voice, and Israel would none of me.

12 So I gave them up unto the hardnes of their heart, and they have walked in their own counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my wayes!

14 I would soone have humbled their enemies, and turned mine hand against their adversaries.

15 The haters of the Lord should have been subject unto him, and their time should have endured for ever.

16 And God would have fed them with the fat of wheat, and with hony out of the rock would I have sufficed thee.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Reproveth their partialitie. 3 And exhorteth them to do iustice. 5 But seeing none amendment, 8 He desireth God to undertake the matter, and execute justice himselfe.

A Psalme committed to Asaph.

a The Prophet sheweth, that if princes & judges doe not their dutie, God, whose authority is above them, will take vengeance on them.

b For thieves and murderers finde favour in judgement, when the cause of the godly cannot be heard.

c Not only when they cry for help, but when their cause requireth aid and support.

GOD standeth in the assembly of gods: he judgeth among gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Do right to the poor and fatherlesse: doe justice to the poore and needy.

4 Deliver the poore and needy: save them from the hand of the wicked.

5 They know not and understand nothing: they walke in darknesse, albeit

all the foundations of the earth bee moved.

6 I have said, Ye are Gods, and ye all are children of the most High.

7 But ye shall die as a man, and yee princes, shall fall like others.

8 O God, arise, therefore judge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

1 The people of Israel pray unto the Lord to deliver them from their enemies, both at home and a farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of Gods wrath. 18 That they may know that the Lord is most high upon the earth.

A Song, or Psalme committed to Asaph.

Keep not thou silence, O God: be not still, and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsell against thy people, and have consulted against thy secret ones.

4 They have said, Come, and let us cut them off from being a Nation: and let the name of Israel be no more in remembrance.

5 For they have consulted together in heart, and have made a league against thee.

6 The Tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal, and Ammon, and Amalech, the Philistims with the inhabitants of Ty-rus:

8 Asshur also is joyned with them: they have been an arm to the children of Lot. Selah.

9 Doe thou to them as unto the Midianites: as to Sifera, and as to Jabin, at the River of Kishon.

10 They perished at En-dor, and were dung for the earth.

11 Make them, even their princes like Oreb, and like Zeeb: yea all their princes like Zebah, and like Zalmunna,

12 Which have said, Let us take for our possession the habitations of God.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame: that they may seek thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them bee put to shame and perish,

18 That they may know that thou, which art called Jehovah, art alone, even the most High over all the earth.

d That is, all things are out of order, either by their tyranny, or careless negligence. e No title of honour shall excuse you, but you shall be subject to Gods judgement, and render account as well as other men. f Therefore no tyrant shall plucke thy righte authority from thee.

a This Psalme seemeth to have been composed as a forme of prayer against the danger that the Church was in, in the daies of Iehoshaphat. b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, & preserveth them from all dangers. d They were not content to take the Church as prisoner, but sought utterly to destroy it.

e By all these means. f They thought to have subverted thy counsell, wherein the perpetuity of the Church was established.

g Or, Zeeb.

h The wickednes of the Ammonites and Moabites is described in that they provoked these other nations to fight against Israel their brethren.

i By these examples, they were confirmed that God would not suffer his people to bee utterly destroyed.

j Troden under feet as mire.

k That is, Judas: for where his Church is, there dwelleth hee among them.

l Because the reprobate could by no means be amended, he prayeth that they may bee utterly destroyed, & led with all windes.

m That is, bee compelled by thy plagues to confesse thy power.

n Though they believe not, yet they may prove by experience, that it is in vain to resist against thy counsell in establishing thy Church.

P S A L. LXXXIV.

1 David driven forth of his countrey. 2 Desireth most ardently to come againe to the Tabernacle of the Lord, and the assembly of the Saints to praise God. 4 Pronouncing them blessed that may so doe. 6 Then he praiseth the courage of the people, that passe through the wilderness to assemble themselves in Zion. 10 Finally, with praise of this matter, and confidence of Gods goodnesse, he endeth the Psalme.

¶ To him that excelleth upon Gittith. A Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: even by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will ever praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make Welles therein: the raine also covereth the pooles.

7 They go from strength to strength, till every one appeare before God in Zion.

8 O Lord God of hostes: heare my prayer: hearken, O God of Jaakob. Selah.

9 Behold, O God, our shield, and look upon the face of thine Anointed.

10 For a day in thy Courts is better than a thousand other where: I had rather bee a doore-keeper in the house of my God, than to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sun and shield unto us: the Lord will give grace and glory, and no good thing will hee withhold from them that walke uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliverance, to the intent that he should not leave the worke of his grace unperfected. 5 Next, they complaine of their long affliction. 8 And thirdly, they rejoyce in hope of felicity promised. 9 For their deliverance was a figure of Christs kingdome, under the which should be perfect felicity.

¶ To him that excelleth. A Psalm committed to the sons of Korah.

Lord, thou hast beene a favourable unto thy land: thou hast brought againe the captivity of Jaakob.

2 Thou hast forgiven the iniquity of thy people, and covered all their finnes. Selah.

3 Thou hast withdrawne all thine anger, and hast turned back from the fiercenesse of thy wrath.

4 Turne us, O God of our salvation,

and release thine anger towards us.

5 Wilt thou bee angry with us for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken us, that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hearken what the Lord God will say: for he will speake peace unto his people, and to his Saints, that they turne not againe to folly.

9 Surely his salvation is neere to them that feare him, that glory may dwell in our land.

10 Mercy and truth shall meet: righteousness and peace shall kisse one another.

11 Truth shall bud out of the earth, and righteousness shall looke down from heaven.

12 Yea, the Lord shall give good things, and our land shall give her increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

P S A L. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth fervently for deliverance: sometime rehearsing his miseries, 5 Sometime the mercies received. 11 Desiring also to be instructed of the Lord, that he may feare him, and glorifie his Name. 14 Hee complaineth also of his adversaries, and requireth to be delivered from them.

¶ A prayer of David.

Incline thine eare, O Lord, and heare mee: for I am poore and needy.

2 Preserve thou my soule, for I am mercifull: my God, save thou thy servant that trusteth in thee.

3 Bee mercifull unto me, O Lord: for I crie upon thee continually.

4 Rejoyce the soule of thy servant: for unto thee, O Lord, doe I lift up my soule.

5 For thou, Lord, art good and mercifull, and of great kindnesse unto all them that call upon thee.

6 Give eare, Lord, unto my prayer, and hearken to the voice of my supplication.

7 In the day of my trouble I will call upon thee: for thou hearest mee.

8 Among the gods there is none like thee, O Lord, and there is none that can doe like thy workes.

9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderful things: thou art God alone.

11 Teach mee thy way, O Lord, and I will walke in thy truth: knit mine heart unto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercy toward me, and

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of evils, they pray unto God that according to his nature he would bee mercifull unto them.

e Hee confesseth that our salvation cometh onely of Gods mercy.

f Hee will send all prosperity to his Church, when hee hath sufficiently corrected them: also by his punishments the faithfull shall learne to beware that they returne not to like offences.

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy.

h Justice shall then flourish, and have free course and passage in every place.

i That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

j They are never weary, but increase in strength and courage, till they come to Gods house.

k That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

a David persecuted of Saul, thus prayed, leaving the same to the Church as a monument, how to seeke redresse against their miseries.

b I am not enemy to them, but pity them, though they bee cruell toward mee.

c Which was a sure token that hee believed that God would deliver him.

d Hee doth confess that God is good to all, but onely mercifull to poore sinners.

e By crying and calling continually, hee sheweth how wee may not be weary, though God grant not forthwith our request, but that wee must earnestly and often call upon him.

f Hee condemneth all idols forasmuch as they can doe no workes, to declare that they are gods.

g This proveth, that David prayed in the Name of Christ the Messias, of whose kingdom he doth here prophesie.

h Hee confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God joyn it to him, and confirme it in his obedience.

i That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

j They are never weary, but increase in strength and courage, till they come to Gods house.

k That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

a David persecuted of Saul, thus prayed, leaving the same to the Church as a monument, how to seeke redresse against their miseries.

b I am not enemy to them, but pity them, though they bee cruell toward mee.

c Which was a sure token that hee believed that God would deliver him.

d Hee doth confess that God is good to all, but onely mercifull to poore sinners.

e By crying and calling continually, hee sheweth how wee may not be weary, though God grant not forthwith our request, but that wee must earnestly and often call upon him.

f Hee condemneth all idols forasmuch as they can doe no workes, to declare that they are gods.

g This proveth, that David prayed in the Name of Christ the Messias, of whose kingdom he doth here prophesie.

h Hee confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God joyn it to him, and confirme it in his obedience.

a David complaineth that he cannot have access to the Church of God to make profession of his faith, and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poore birds have more liberty, then I.

d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.

e That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

f They are never weary, but increase in strength and courage, till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

a David complaineth that he cannot have access to the Church of God to make profession of his faith, and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poore birds have more liberty, then I.

d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.

e That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

f They are never weary, but increase in strength and courage, till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

a David complaineth that he cannot have access to the Church of God to make profession of his faith, and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poore birds have more liberty, then I.

d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.

e That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

f They are never weary, but increase in strength and courage, till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

a David complaineth that he cannot have access to the Church of God to make profession of his faith, and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poore birds have more liberty, then I.

d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.

e That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no less can hinder them that are fully bent to come to Christs Church, neither yet that God will ever forsake them.

f They are never weary, but increase in strength and courage, till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would wish to live but one day rather in Gods Church, than a thousand among the worldlings.

i But will from time to time increase his blessings towards his more and more.

ⁱ That is, from most great danger of death: out of the which none, but only the mighty hand of God could deliver him.
^k He sheweth that there can be no moderation nor equity, where proud tyrants reigne, and that the lack of Gods feare is as a priviledge to all vice and cruelty.
^l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath ever bene mercifull unto him, and given him power against his enemies, as to one of his owne household.

and thou hast delivered my soule from the lowest grave.

14 O God, the proud are risen against mee, and the assemblies of violent men have sought my soule, and have not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, flow to anger, and great in kindnesse and truth.

16 Turne unto mee, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate mee, may see it, and bee ashamed, because thou, O Lord, hast holpen me, and comforted me.

PSAL. LXXXVII.

^a The holy Ghost promiserh that the condition of the Church which was in misery after the captivity of Babylon, should be restored to great excellency. ⁴ So that there should be nothing more comfortable, than to be numbered among the members thereof.

¶ A Psalme or song committed to the sons of Korah.

God laid his foundations among the holy mountaines.

2 The Lord loveth the gates of Zion above all the habitations of Jaakob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, there is he borne.

5 And of Zion it shall be said: Many are borne in her: and he even the most High shall stablish her.

6 The Lord shall count when he writeth the people, Hee was borne there. Selah.

7 Aswell the fingers, as the players on instruments shall praise thee: all my springs are in thee.

The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

^a A grievous complaint of the faithfull, sore afflicted by sickness, persecutions and adversity. ⁷ Being as it were left of God without any consolation: ¹³ Yet he calleth on God by faith, and striveth against desperation. ¹⁸ Complaining himselfe to be forsaken of all earthly helpe.

¶ A song or Psalme of Heman the Ezrahite to give instruction, committed to the sons of Korah; for him that excelleth upon Malleth Leannoth.

O Lord God of my salvation, I crie day and night before thee:

2 Let my prayer enter into thy presence: incline thine eare unto my cry.

3 For my soule is filled with evils, and my life draweth neare to the grave.

4 I am counted among them that goe downe unto the pit, and am as a man without strength:

5 Free among the dead, like the

^a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
^b Though many cry in their sorrows, yet they cry not earnestly to God for remedy as hee did: whom hee confessed to be the author of his salvation.
^c For hee that is dead is free from all cares and businesse of this life, and thus he faith, and as it were cut off from this world.

slaine lying in the grave, whom thou rememberest no more, and they are cut off from thine hand.

6 Thou hast laid me in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth upon mee: and thou hast vexed mee with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from mee, and made mee to bee abhorred of them: I am shut up, and cannot get forth.

9 Mine eye is sorrowfull, through mine affliction: Lord, I call dayly upon thee: I stretch out mine hands unto thee.

10 Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy loving kindnesse bee declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonderous workes bee knowne in the darke? and thy righteousness in the land of oblivion?

13 But unto thee have I cried, O Lord, & early shall my prayer come before thee.

14 Lord, why dost thou reject my soul, and hidest thy face from mee?

15 I am afflicted and at the point of death: from my youth I suffer thy troubles, doubting of my life.

16 Thine indignations goe over mee, and thy feare hath cut mee off.

17 They came round about mee dayly like water, and compassed mee together.

18 My lovers and friends hast thou put away from me, and mine acquaintance hid themselves.

PSAL. LXXXIX.

¹ With many words doth the Prophet praise the goodnesse of God. ²³ For his testament and covenant, that hee had made betweene him and his elect by Iesus Christ the Son of David. ³⁸ Then doth he complaine of the great ruine and desolation of the kingdome of David, so that to the outward appearance, the promise was broken. ⁴⁶ Finally, hee prayeth to bee delivered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to give instruction, of Ethan the Ezrahite.

I will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I said, Mercy shall bee set up for ever: thy truth shalt thou establish in the very heavens.

3 I have made a covenant with my chosen: I have sworn to David my servant,

4 Thy seed shall I establish for ever, and set up thy throne from generation to generation. Selah.

5 O Lord, even the heavens shall praise thy wonderous worke: yea, thy truth

the promise of God, whereon he grounded his faith. ^e The Angels shall praise thy power and faithfulness in delivering thy Church.

^d That is, from thy providence & care, which is meant according to the judgement of the flesh.

^e The stormes of thy wrath have overwhelmed mee.

^f Hee attributeth the losse and displeasure of his friends to Gods providence, whereby hee partly punisheth and partly trieth his.

^g I see none end of my sorrows.

^h Mine eyes and face declare my sorrows.

ⁱ He sheweth that the time is more convenient for God to helpe, when men call unto him in their dangers, then to tarry till they bee dead, and then raise them up againe.

^k That is, in the grave, where one by the body lieth, without all sense & remembrance.

^l I am ever in great dangers and sorrows, as though my life should continually be cut off every moment.

^m Eternity in darkness.

^a Though the horrible confusion of things might cause them to despair of Gods favour, yet the manifold examples of his mercies, cause them to trust in God, though to mans judgement they saw none occasion.
^b As he that surely beleeveth in heart.
^c As thine invisible heaven is not subject to any alteration and change: so shall the truth of thy promise bee unchangeable.
^d The Prophet sheweth what was the promise of God, whereon he grounded his faith.
^e The Angels shall praise thy power and faithfulness in delivering thy Church.

^f That is, in the
heavens.

in the ^f Congregation of the Saints.

6 For who is equall to the Lord in the heaven? and who is like the Lord among the ^g sonnes of the gods?

7 God is very terrible in the assembly of the ^h Saints, and to be revered above all that are about him.

8 O Lord God of hosts, who is like unto thee, which art a mighty Lord, and thy truth is about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heavens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: ^k Tabor and Hermon shall rejoyce in thy Name.

13 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

14 ^l Righteousnesse and equitie are the stablishment of thy throne: mercy and truth goe before thy face.

15 Blessed is the people that can ^m rejoyce in thee: they shall walke in the light of thy ⁿ countenance, O Lord.

16 They shall rejoyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the ^o glory of their strength, and by thy favour our hornes shall be exalted.

18 For our ^p shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision unto ^q thine Holy one, and saidst, I have laid helpe upon one that is ^r mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oile have I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppress him, neither shall the wicked hurt him.

23 But I will ^s destroy his foes before his face, and plague them that hate him.

24 My truth also and my ^t mercy shall be with him, and in my Name shall his ^u horne be exalted.

25 I will set his hand also in the sea, and his right hand in the ^v fouds.

26 He shall cry unto me, Thou art my Father, my God, and the rocke of my salvation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercy will I keepe for him for

evermore, and my covenant shall stand fast with him.

29 His seed also will I make to endure for ^z ever, and his throne as the daies of heaven.

30 But if his children forsake my Law, and walke not in my judgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then will I visit their transgression with the rod, and their iniquitie with stroakes.

33 ^a Yet my loving kindnesse will I not take from him, neither will I falsifie my truth.

34 My covenant will I not breake, nor ^b alter the thing that is gone out of my lippes.

35 I have sworne once by mine holinesse, ^c that I will not faile David, saying,

36 His seed shall endure for ever, and his throne shall bee as the Sunne before mee.

37 Hee shall bee established for evermore as the Moone, and as a faithful ^d witness in the heaven. Selah.

38 But thou hast rejected and abhorred, thou hast been angry with thine Anointed.

39 Thou hast ^e broken the covenant of thy servant, and profaned his ^f crowne casting it on the ground.

40 Thou hast broken downe all his walles: thou hast laid his fortresses in ruine.

41 All that goe by the way spoile him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his ^g youth hast thou shortened, and covered him with shame. Selah.

46 ^h Lord, how long wilt thou hide thy selfe, for ever? shall thy wrath burne like fire?

47 Remember ⁱ of what time I am: wherefore shouldst thou create in vaine all the children of men?

48 What man liveth and shall not see death? shall he deliver his soule from the hand of the grave? Selah.

49 Lord, where are thy former mercies which thou swarest unto David in thy truth?

50 Remember, O Lord, the rebuke of thy servants, which I beare in my ^j bosome of all the mighty people.

^z Though for the finnes of the people, the state of this kingdome decayed, yet God reserved still a root, till hee had accomplished this promise in Christ ^{2 Sam. 7. 14.}

^a Though the faithfull answer not in all points to their profession, yet God will not breake his covenant with them.

^b For God in promising hath respect to his mercy, and not to mans power in performing.

^c Ebr. if I ly unto David, which is a manner of oath.

^d As long as the sunne and moone endure, they shall be witnesses to mee of his promise.

^e Because of the horrible confusion of things, the Prophet complaineth to God, as though hee saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatientie.

^f By this he meaneth, the horrible dissipation & renting of the kingdome, which was under Jeroboam: or els by the Spirit of Prophecie, Ethan speaketh of those great miseries which came soone afterward to passe at the captivitie of Babylon.

^g He sheweth that the kingdome fell before it came to perfection, or was ripe.

^h The Prophet in joyning prayer with his complaint, sheweth that his faith never failed.

ⁱ Seeing mans life is short, and thou hast created man to bestow thy benefits upon him, except thou haste to helpe, death will prevent thee.

^j Hee meaneth, that Gods enemies did not only slander him behind his back, but also mocked him to his face, and as it were, cast their injuries in his bosome.

^g Meaning, the Angels.

^h If the Angels tremble before Gods majestie and infinite justice, what earthly creature by oppressing the Church, dare set himself against God?

ⁱ For as he delivered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee effoone deliver it when the dangers be great.

^k Tabor is a mountain Westward from Jerusalem, and Hermon Eastward: to the Prophet signifieth, that all parts and places of the world shall obey Gods power for the deliverance of his Church.

^l For hereby hee judgeth the world, and sheweth himselfe a mercifull father, and faithful protector unto his.

^m Feeling in their conscience that God is their Father.

ⁿ They shall be preferred by thy fatherly providence.

^o In that they are preferred & continue, they ought to give the praise and glory onely to thee.

^p In that, that our King, hath power to defend us, it is the gift of God.

^q To Sammel and to others, to assure that David was thy chosen one.

^r Whom I have both chosen and give him strength to execute his office, as verse 21.

^s Though there shall be evermore enemies against Gods kingdome, yet he promisseth to overcome them. I will mercifully performe my promises to him, notwithstanding his iniquities and offences.

^t His power, glory and estate.

^u He shall enjoy the land round about.

^v His excellent dignitie shall appere herein, that hee shall be named the Sonne of God, and the first borne, wherein he is a figure of Christ.

k So hee calleth them that persecute the Church.

l They laugh at us, which patiently wait for the comming of thy Christ.

51 For^k thine enemies have reproached thee, O Lord, because they have reproached the^l foot-steps of thine Anointed.

52 Praised be the Lord for evermore. So be it, even so be it.

P S A L. XC.

1 Moses in his prayer setteth before us the eternall favour of God toward his. 3 Who are neither admonished by the brevity of their life. 7 Nor by his plagues to bee thankfull: 12 Therefore Moses prayeth God to turne their hearts, and continue his mercies toward them, and their posterity for ever.

¶ A Prayer of Moses the^a man of God.

a Thus the Scripture useth to call the Prophets.

b Thou hast been as an hoste and defence unto us in all our troubles and travels, now this foure hundredth yeares.

c Thou hast chosen us to bee thy people before the foundations of the world were laid.

d Moses by lamenting the frailty and shortnesse of mans life, moveth God to pity.

e Though man thinketh his life long, which is indeed most short.

f Thou hast chosen us to bee thy people before the foundations of the world were laid.

g Thou hast chosen us to bee thy people before the foundations of the world were laid.

h Thou hast chosen us to bee thy people before the foundations of the world were laid.

i Thou hast chosen us to bee thy people before the foundations of the world were laid.

j Thou hast chosen us to bee thy people before the foundations of the world were laid.

k Thou hast chosen us to bee thy people before the foundations of the world were laid.

l Thou hast chosen us to bee thy people before the foundations of the world were laid.

m Thou hast chosen us to bee thy people before the foundations of the world were laid.

n Thou hast chosen us to bee thy people before the foundations of the world were laid.

o Thou hast chosen us to bee thy people before the foundations of the world were laid.

p Thou hast chosen us to bee thy people before the foundations of the world were laid.

q Thou hast chosen us to bee thy people before the foundations of the world were laid.

r Thou hast chosen us to bee thy people before the foundations of the world were laid.

s Thou hast chosen us to bee thy people before the foundations of the world were laid.

t Thou hast chosen us to bee thy people before the foundations of the world were laid.

u Thou hast chosen us to bee thy people before the foundations of the world were laid.

v Thou hast chosen us to bee thy people before the foundations of the world were laid.

w Thou hast chosen us to bee thy people before the foundations of the world were laid.

x Thou hast chosen us to bee thy people before the foundations of the world were laid.

y Thou hast chosen us to bee thy people before the foundations of the world were laid.

z Thou hast chosen us to bee thy people before the foundations of the world were laid.

aa Thou hast chosen us to bee thy people before the foundations of the world were laid.

ab Thou hast chosen us to bee thy people before the foundations of the world were laid.

ac Thou hast chosen us to bee thy people before the foundations of the world were laid.

ad Thou hast chosen us to bee thy people before the foundations of the world were laid.

ae Thou hast chosen us to bee thy people before the foundations of the world were laid.

L ord, thou hast been our^b habitation from generation to generation.

2 Before the^c mountaines were made, and before thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art our God.

3 Thou^d turnest man to destruction: againe thou saiest, Returne, yee sonnes of Adam.

4 For a thousand yeares in thy fight are as yesterday when it is past, and as a watch in the night.

5 Thou hast^e overflowed them: they are as asleep: in the morning he groweth like the grasse.

6 In the morning it flourisheth and groweth, but in the evening it is cut down and withereth.

7 For we^f are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our daies are past in thine anger: wee have^g spent our yeares as a thought.

10 The time of our life^h is threescore yeares and ten, and if they be of strength, fourescore yeares: yet their strength is but labour and sorrow: for it is cut off quickly and we flee away.

11 Who knoweth the power of thy wrath? for according to thy feareⁱ is thine anger.

12 Teach us so to number our daies, that we may apply our hearts unto^j wisdom.

13 Returne (O Lord, how long?) and be^k pacified toward thy servants.

14 Fill us with thy mercy in the morning: so shall we rejoyce and bee glad all our daies.

15 Comfort us according to the daies that thou hast afflicted us, and according to the yeares that we have seene evill.

16 Let thy work be seene toward thy servants, and thy glory upon their^l children.

k Our daies are not onely short, but miserable, forasmuch as our finnes daily provoke thy wrath.

l Meaning, according to the common state of life.

m If Mans life for the brevity bee miserable, much more if thy wrath be upon it, as they which feare thee onely know.

n Which is, by considering the shortnesse of our life, and by meditating the heavenly joyes.

o Meaning, wilt thou be angry?

p Or, take comfort in thy servants.

q Even thy mercy, which is thy chiefest worke.

r As Gods promise appertained aforesaid to their posterity as to them, so Moses prayeth for the posterity.

17 And let the^p beauty of the Lord our God be upon us, and direct thou the worke of our hands upon us, even direct the worke of our hands.

Spirit, our enterprises can have no

P S A L. XCI.

1 Here is described in what assurance he liveth, that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 A promise of God to those that love him, know him, and trust in him, to deliver them, and give them immortall glory.

W Ho so dwelleth in the^a secret of the most High, shall abide in the shadow of the Almighty.

2 I will say unto the Lord, O mine hope, and my fortress: he is my God, in him will I trust.

3 Surely he will deliver thee from the^b snare of the hunter, and from the noisome pestilence.

4 He will cover thee under his wings, and thou shalt be sure under his feathers: his^c truth shall be thy shield and buckler.

5 Thou shalt not bee afraid of the feare of the night, nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine^d eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none evill come unto thee, neither shall any plague come neere thy Tabernacle.

11 For he shall give his Angels charge over thee, to keepe thee in all thy waies.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke upon the lion and aspe: the^e young lion and the dragon shalt thou tread under feet.

14 Because he hath loved mee, therefore will I deliver him: I will exalt him because he hath knowne my Name.

15 He shall call upon me, and I will heare him: I will be with him in trouble: I will deliver him, and glorifie him.

16 With^f long life will I satisfie him, and shew him my salvation.

P S A L. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God, and to praise him in his worke: the Prophet rejoiceth therein. 6 But the wicked is not able to consider that the ungodly, when he is most flourishing, shall most speedily perishe. 12 In the end, is described the felicity of the just, planted in the house of God to praise the Lord.

¶ A Psalm

p Meaning, That it was obscured, when hee ceased to doe good to his Church.

q For except thou guide us with thine holy good successe,

a He that maketh God his defence and trust, shall perceive his protection to bee a most sure safeguard.

b Being assured of this protection, hee praiceth unto the Lord.

c That is, Gods help is more ready for us, whether Satan assaile us secretly, which he calleth a snare: or openly, which is here, meant by the pestilence.

d That is, his faithfull keeping of promise to helpe thee in thy necessity.

e The care that God hath over his, is most sufficient to defend them from all dangers.

f The godly shall have some experience of Gods judgments against the wicked, even in this life, but fully they shall see it at that day, when all things shall be revealed.

g God hath not appointed every man one Angel, but many to be ministers of his providence to keepe him, and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onely bee preserved from all evill, but overcome it, whether it be secret or open.

i To assure the faithfull of Gods protection, hee bringeth in God to consume the same.

k For he is contented with that life, that God giveth, for by death the shortnesse of this life is recompenced with immortality.

^a Which teacheth
that the use of
the Sabbath standeth
in praising
God, and not on-
ly in ceasing from
work.

^b For Gods mercy
and fidelity in
his promises to-
ward his, binde
thē to praise him
continually both
day and night.

^c These instru-
ments were then
permitted, but at
Christs coming
abolished.

^d Hee sheweth
what is the use of
the Sabbath day:
to wit, to meditate
Gods works.

^e That is, the
wicked consider
not Gods works,
nor his judgements
against them, and
therefore must
justly perish.

^f Thy judgements
are most constant
against the wicked,
and passe our
reach.

^g Thou wilt
strengthen them
with all power,
and blesse them
with all felicity.

^h Though the
righteous seeme to
wither and be cut
downe by the
wicked: yet they
shall grow againe
and flourish in
the Church of
God, as the Cedars
do in mount
Lebanon.

ⁱ The children of
God shall have a
power above nature,
and their age
shall bring forth
much fresh fruit.

^a As God by his
power and wisdom
hath made and go-
verneth the world:
so must the same
be our defence a-
gainst all enemies
and dangers.

^b Wherein thou
sittest and gover-
nest the world.

^c Gods power ap-
peareth in ruling
the furious wa-
ters.

^d Besides Gods
power and wif-
dome in creating
and governing his
great mercy also
appeareth, in that
he hath given his
people his word
and covenant.

¶ A Psalme or song for the^a Sabbath day.

IT is a good thing to praise the Lord,
and to sing unto thy Name, O most
High.

2 To declare thy loving kindnesse in
the^b morning, and thy truth in the night,

3 Upon an^c instrument of tenne
strings, and upon the viole, with the song
upon the harpe.

4 For thou, Lord, hast made me glad
by thy^d works, and I will reioice in the
works of thine hands.

5 O Lord, how glorious are thy
works! and thy thoughts are very deepe.

6 An^e unwise man knoweth it not,
and a foole doth not understand this,

7 (When the wicked grow as the
grasse, and all the workers of wicked-
nesse doe flourish) that they shall bee de-
stroied for ever.

8 But thou, O Lord, art^f most High
for evermore.

9 For loe; thine enemies, O Lord:
for loe, thine enemies shall perish: all the
workers of iniquitie shall be destroyed.

10 But thou shalt exalt mine horne,
like the Unicornes, and I shall be annoin-
ted with fresh oyle.

11 Mine eyes also shall see my desire a-
gainst mine enemies: and mine eares shall
heare my wish against the wicked, that rise
up against me.

12 The righteous shall^h flourish like a
palme-tree, and shall grow like a Cedar in
Lebanon.

13 Such as be planted in the house of
the Lord, shall flourish in the Courts of
our God.

14 They shall still bring forth fruit in
theirⁱ age: they shall be fat and flourishing:

15 To declare that the Lord my rocke
is righteous, and that none iniquitie is in
him.

P S A L. XCIII.

¹ He praiseth the power of God in the creation of the world, and
beareth downe all people which lift them up against his ma-
jestie. 5 And provoketh to consider his promises.

THe Lord^a reigneth, and is clothed
with majestie: the Lord is clothed,
and girded with power: the world also
shall be established, that it cannot be mo-
ved.

2 Thy^b throne is established of old:
thou art from everlasting.

3^c The floods have lifted up, O Lord:
the floods have lifted up their voice: the
floods lift up their waves:

4 The waves of the Sea are marvel-
lous through the noise of many waters, yet
the Lord on High is more mighty.

5 Thy^d testimonies are very sure: ho-
linesse becommeth thine House, O Lord,
for ever.

P S A L. XCIV.

¹ He praiseth unto God against the violence and arrogancie of
tyrants. 10 Warning them of Gods judgements. 12 Then
doth he comfort the afflicted by the good issue of their affli-
ctions, as he felt in himselfe, and did see in others, and by the
ruine of the wicked. 23 Whom the Lord will destroy.

O Lord God^a the avenger, O God the
avenger, shew thy selfe^b clearly.

2 Exalt thy selfe, O Judge of the
world, and render a reward to the proud.

3 Lord, how long shall the wicked,
how long shall the wicked^c triumph?

4 They prate and speake fiercely: all
the workers of iniquity vaunt themselves.

5 They^d smite downe thy people, O
Lord, and trouble thine heritage.

6 They slay the widow and the
stranger, and murder the fatherlesse.

7 Yet they say, the Lord shall not
see: neither will the God of Jaakob re-
gard it.

8 Understand yee unwise among the
people: and yee fooles, when will yee be
wise?

9 He that^e planted the eare, shall hee
not heare? or he that formed the eyes, shall
he not see?

10 Or he that^f chastiseth the nations,
shall he not correct? he that teacheth man
knowledge, shall he not know?

11 The Lord knoweth the thoughts of
man, that they are vanity.

12 Blessed is the man whom thou^g
chastifest, O Lord, and teachest him in
thy Law,

13 That thou maist give him rest from
the daies of evill, whiles the pit is digged
for the wicked.

14 Surely the Lord will not faile his
people, neither will he forsake his inheri-
tance.

15 For^h judgement shall returne to ju-
stice, and all the upright in heart shall follow
after it.

16 Who will rise up with mee against
the wicked? or who will take my part a-
gainst the workers of iniquitie?

17 If the Lord had not^k holpen mee,
my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy
mercy, O Lord, stayed me.

19 In the multitude of my^l thoughts
in mine heart, thy comforts have rejoyced
my soule:

20 Hath the throne of iniquitie^m a fel-
lowship with thee, which forgeth wrong
for a law?

21 They gather them together against
the soule of the righteous, and condemne
the innocent blood.

22 But the Lord is my refuge, and my
God is the rocke of my hope.

23 And he will recompence them their
F 2 wicked-

^a Whose office it
is to take venge-
ance on the wic-
ked.

^b Shew by effect
that thou art
Judge of the world
to punish the
wicked.

^c That is, brag of
their cruelty and
oppression: or
esteem themselves
above all other.

^d Seeing the
Church was then
so sore oppressed,
it ought not to
seeme strange to
us, if we see it so
now, and there-
fore must call to
God to take our
cause in hand.

^e Hee sheweth
that they are de-
perate in malice,
inasmuch as they
feared not God,
but gave them-
selves wholly to
doe wickedly.

^f He sheweth that
it is impossible,
but God should
heare, see, and un-
derstand their
wickednesse.

^g If God punish
whole nations
for their finnes, it
is meere folly for
any one man, or
else a few, to
thinke that God
will spare them.

^h God hath care
over his, and cha-
stiseth them for
their wealth, that
they should not
perish for ever
with the wicked.

ⁱ God will restore
the state and go-
vernment of
things to their
right use, and
then the godly
shall follow him
cheerfully.

^k He complaineth
of them, which
would not helpe
him to resist the
enemies: yet was
assured that Gods
help would not
faile.

^l When I thought
there was no way
but death.

^m In my trouble
&c distressed I ever
found thy present
helpe.

ⁿ Though the
wicked judges
perend justice in
oppressing the
Church, yet they
have not that au-
thority of God.

^o It is a great token of Gods judgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

wickednesse, and ^o destroy them in their owne malice: yea, the Lord our God shall destroy them.

P S A L. XCV.

¹ An earnest exhortation to praise God, ⁴ For the government of the world, and the election of his Church. ⁸ An admonition not to follow the rebellion of the old Fathers, that tempted God in the wilderness: ¹¹ For the which they might not enter into the land of promise.

^a He sheweth that Gods service standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving.

Come, let us rejoyce unto the Lord: let us sing ^a aloud unto the rocke of our salvation.

² Let us come before his face with praise: let us sing loud unto him with Psalmes.

³ For the Lord ^a is a great God, and a great King above all ^b gods.

⁴ In whose hand ^a are the deepe places of the earth, and the ^c heights of the mountaines ^a are his:

⁵ To whom the Sea ^a belongeth: for he made it, and his hands formed the drie land.

⁶ Come, let us ^a worship and fall downe, and kneele before the Lord our Maker.

⁷ For he is our God, and wee are the people of his pasture, and the sheepe of his ^c hand: to day if yee will heare his voice,

⁸ ^f Harden not your heart, as [‡] in Meribah, and as in the day of [‡] Massah in the wilderness.

⁹ Where your fathers ^{*} tempted me, proved mee, though they had seene my worke.

¹⁰ Forty yeares have I contended with ^h this generation, and said, They are a people that erre in heart, for they have not known my waies.

¹¹ Wherefore I sware in my wrath, saying, Surely they shall not enter into my ^h rest.

P S A L. XCVI.

¹ An exhortation both to the Jewes and Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdom of Christ.

Sing ^a unto the Lord a new song: sing unto the Lord all the earth.

² Sing unto the Lord, and praise his Name: declare his salvation from day to day.

³ Declare his glory among all nations, and his wonders among all people.

⁴ For the Lord ^a is great and much to be praised: he is to bee feared above all gods.

⁵ For all the gods of the people ^a are [‡] idols: but the Lord ^c made the heavens.

⁶ ^a Strength and glory ^a are before

^a God cannot be knowne, but by his strength and glory: the signes whereof appeare in his Sanctuary.

him: power and beauty ^a are in his Sanctuary.

⁷ Give unto the Lord, ye families of the people: give unto the Lord glory and ^c power.

⁸ Give unto the Lord the glory of his Name: bring ^f an offering, and enter into his courts.

⁹ Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

¹⁰ Say among the ^b Nations, The Lord reigneth: surely the world shall be stable, and not moove, and he shall judge the people ^h in righteousness.

¹¹ Let the heavens rejoyce, and let the earth be glad: let the sea roare, and all that therein is.

¹² Let the field be joyfull, and all that is in it: let all the ⁱ trees of the wood then rejoyce.

¹³ Before the Lord: for he commeth, for he commeth to judge the earth: hee will judge the world with righteousness, and the people in his truth.

P S A L M. XCVII.

¹ The Prophet exhorteth all to rejoyce for the coming of the kingdom of Christ, ⁷ Dreadfull to the rebels and idolaters, ⁸ And joyfull to the just, whom he exhorteth to innocencie, ¹² To rejoycing and thanksgiving.

The ^a Lord reigneth: let the earth rejoyce: let the ^b multitude of the Iles be glad.

² ^c Clouds and darkenesse ^a are round about him: righteousness and judgement ^a are the foundation of his throne.

³ There shall goe a fire before him, and burne up his enemies round about.

⁴ His lightnings gave light unto the world: the earth saw it and was ^d afraid.

⁵ The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

⁶ The heavens declare his righteousness, and all the people see his glory.

⁷ ^c Confounded be all they that serve graven images, and that glory in idols: worship him ^f all ye gods.

⁸ Zion heard of it, and was glad: and the ^b daughters of Judah rejoyced, because of thy judgements, O Lord.

⁹ For thou, Lord, art most high above all the earth: thou art much exalted above all gods.

¹⁰ Yee that ^h love the Lord, hate evil: hee preserveth the soules of his Saints: he will deliver them from the hand of the wicked.

¹¹ ⁱ Light is sowne for the righteous, and joy for the upright in heart.

¹² Rejoyce ye righteous in the Lord: & give thanks for his holy ^k remembrance.

P S A L.

^e As by experience yee see that it is onely due unto him.

^f By offering up your selves wholly unto God, declare that you worship him only.

^g Hee prophesieth that the Gentiles shall be partakers with the Jewes of Gods promise. ^h He shall regenerate the new with his Spirit, and restore them to the image of God.

ⁱ If the insensible creatures shall have cause to rejoyce, when God appeareth, much more wee, from whom hee hath taken malediction and sinne.

^a He sheweth that where God reigneth, there is all felicity and spiritual joy.

^b For the Gospel shall not be onely preached in Judea, but through all Iles and countries.

^c Hee is thus described to keep his enemies in feare, which commonly contemne Gods power.

^d This feare bringeth not the wicked to true obedience, but maketh them to turn away from God.

^e Hee signifieth that Gods judgements are in a readinesse to destroy the idolaters.

^f Let all that which is esteemed in the world, fall downe before him.

^g The Jewes shall have occasion to rejoyce that the Gentiles are made partakers with the of Gods favour.

^h Hee requirerh two things of his children, the one, that they detest vice, the other, that they put their trust in God for their deliverance.

ⁱ Though Gods deliverance appeare not suddenly, yet it is lowe and laid up in store for them.

^k Be mindfull of his benefites, and onely trust in his defence.

P S A L. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 10 By whom hee hath communicated his salvation to all nations.

¶ A Psalme.

Sing^a unto the Lord a new song: for he hath done marvailous things: * his right hand and his holy^b arme hath gotten him the victorie.

2 The Lord declareth his^c salvation: his righteousnesse hath he revealed in the fight of the nations.

3 He hath^d remembered his mercie and his truth toward the house of Israel: all the ends of the earth have seene the salvation of our God.

4 All the earth, sing ye loud unto the Lord: cry out and reioice, and sing praises.

5 Sing praise to the Lord upon the harpe, *even* upon the harpe with a singing voice.

6 With^e shalmes and sound of trumpets, sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the flouds clap their hands, and let the mountaines reioice together.

9 Before the Lord: for he is come to judge the earth: with righteousnesse shall he judge the world, and the people with equitie.

P S A L. XCIX.

1 He commendeth the power, equitie, and excellencie of the kingdom of God by Christ over the Jewes and Gentiles, 5 And provoketh them to magnifie the same and to serve the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their prayers.

THE Lord reigneth, let the^a people tremble: hee sitteth *betweene* the^b Cherubims, let the earth be moved.

2 The Lord is great in Zion, and hee is high above all the people.

3 They shall^b praise thy great and fearefull Name (*for it is holy.*)

4 And the Kings power that loveth judgement: *for* thou hast prepared equitie: thou hast executed judgement and justice in Jaakob.

5 Exalt the Lord our God, and fall downe before his^c footstool: *for* hee is holy.

6 Moses and Aaron *were* among his Priests,^d and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them in the cloudie pillar: they kept his testimonies, and the Law that he gave them.

8 Thou heardest them, O Lord our God: thou wast a favourable God unto them, though thou diddest take vengeance *for* their inventions;

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

P S A L. C.

1 He exhorteth all to serve the Lord, 3 Who hath chosen us and preserved us, 4 And to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

Sing^a ye loud unto the Lord, all the earth.

2 Serve the Lord with gladnesse: come before him with joyfullnesse.

3 Know yee that even the Lord is God: he hath^b made us, and not we our selves: *we are* his people, and the sheep of his pasture.

4 ^c Enter into his gates with praise, and into his courts with reioicing: praise him, and blesse his Name.

5 For the Lord is good: his mercie^d is everlasting, and his truth is from generation to generation.

P S A L. CI.

1 David describeth what government he will observe in his house and kingdom, 5 He will punish and correct by rooting forth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of David.

I Will^a sing mercie and judgement: unto thee, O Lord, will I sing.

2 I will do wisely in the perfect way, ^b till thou comest to me: I will walke in the uprightness of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate^c the worke of them that fall away: it shall not cleave unto me.

4 A froward heart shall depart from me: I will know none evill.

5 Him that privily^d slandereth his neighbour, will I destroy: him that hath a proud looke and high heart, I cannot suffer.

6 Mine eyes shall be unto the^e faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies shall not remaine in my sight.

8 ^f Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the cite of the Lord.

P S A L. CII.

1 It seemeth that this psalm was appointed to the faithfull to pray in the captivitie of Babylon, 16 A consolation for the building of the Church, 18 Whereof followeth the praise of God to be published unto all posteritie, 22 The conversion of the Gentiles, 28 And the stability of the Church.

¶ A Praier^a of the afflicted, when he shall be in distresse, and poure forth his meditation before the Lord.

F 3

O Lord

^a That is, some song newly made in token of their wonderful, deliverance by Christ. ^b Hee preserveth his Church miraculously. ^c For the deliverance of his Church. ^d God was moved by none other means to gather his Church of the Jewes and Gentiles, but because hee would performe his promise.

^e By this repetition and earnest exhortation to give praises with instruments, and also of the dumb creatures, he signifieth, that the world is never able to praise God sufficiently for their deliverance.

^a When God delivereth his Church, all the enemies that have cause to tremble. ^b *Ezra. 3. 11.*

^b Though the wicked rage against God, yet the godly shall praise his Name & mighty power.

^c That is, before his Temple or Arke, where hee promised to heare when they worshipped him, as now he promiseth his spirituall presence, where ever his Church is assembled.

^d Under these three he comprehendeth the whole people of Israel, with whom God made his promise. ^e For the more liberally that God dealeth with his people, the more doth hee punish them that abuse his benefits.

^a He prophesieth that Gods benefit in calling of Gentiles, shall bee so great, that they shall have wonderful occasion to praise his mercie, and reioice.

^b He chiefly meaneth, touching spiritual regeneration, whereby we are his sheepe and people.

^c He sheweth that God will not bee worshipped, but by that means, which hee hath appointed.

^d Hee declareth that we ought never to bee wearie in praising him, seeing his mercies toward us, last for ever.

^a David considereth what manner of King he would bee when God should place him in the throne, promising openly that he would be mercifull and just. ^b Though as yet thou deferrest to place mee in the Kingly dignitie, yet will I give my selfe to wisdom & uprightness being a private man.

^c He sheweth that Magistrates doe not their duties, except they bee enemies to all vices.

^d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all.

^e Hee sheweth what is the true use of the sword, to punish the wicked, and to maintaine good.

^f Magistrates must immediately punish vice, lest it grow to further inconvenience: & if heathen Magistrates are bound to doe this, how much more they that have the charge of the Church of God.

^a Whereby is signified, that albeit wee be never so great sinners, yet there is ever place left for praier.

O Lord, heare my praier, and let my
b Hee declareth
that in our praier
we multively feel
that, which wee
desire, and sted-
fastly beleve to
obtaine.

2 Hide not thy face from mee in the
time of my trouble: incline thine eares
unto mee: when I call, make haste to
heare me.

3 For my daies are c consumed like
smoke, and my bones are burnt like an
herth.

4 Mine heart is smitten, and wither-
eth like grasse: because I forgate d to eate
my bread.

5 For the voice of my groaning, my
bones doe cleave to my skin.

6 I am like a e pelicane of the wil-
derneffe: I am like an owle of the de-
serts.

7 I watch, and am as a sparrow alone
upon the house top.

8 Mine enemies revile me daily, and
they that rage against me, have f sworne
against me.

9 Surely, I have s eaten ashes as bread,
and mingled my drinke with weeping.

10 Because of thine h indignation, and
thy wrath: for thou hast heaved mee up,
and cast me downe.

11 My daies are like a shadow that fa-
deth, and I am withered like grasse.

12 But thou, O Lord, dost i remaine
forever, and thy remembrance from ge-
neration to generation.

13 Thou wilt arise and have mercie
upon Zion: for the time to have mercie
thereon, for the k appointed time is
come.

14 For thy servants delight in the
l stones thereof, and have pitie on the dust
thereof.

15 Then the heathen shall feare the
Name of the Lord, and all the Kings of
the earth thy glory,

16 When the Lord shall build up Zion,
and shall appeare m in his glory,

17 And shall turne unto the praier of
the desolate, and not despise their praier.

18 This shall be written for the gene-
ration to come: and the people, which
shall be n created, shall praise the Lord.

19 For hee hath looked downe from
the height of his Sanctuary: out of the
heaven did the Lord behold the earth,

20 That he might heare the mourning
of the prisoner, and deliver the o children
of death:

21 That they may declare the Name
of the Lord in Zion, and his praise in Jeru-
salem,

22 When the people shall be gathered
p together, and the kingdomes to serve the
Lord.

23 Hee q abated my strength in the way,
and shortened my daies.

c These excessive
kinds of speech,
shew how much
the affliction of
the Church ought
to wound the
hearts of the
piously.

d My sorowes
were so great, that
I passed not for
gaine ordinarie
bod.

e Ever mourning
and solitary, call-
ing out fearfull
cries.

f Have conspired
my death.

g I have not risen
out of my mourn-
ing, to take my
refection.

h He sheweth that
the afflictions did
not onely thus
move him, but
chiefly the feeling
of Gods displea-
sure.

i Howsoever wee
be fraile, yet thy
promise is sure, and
the remembrance
thereof shall con-
firm us for ever.

k That is, the se-
venty years, which
by the Prophet
Jeremy thou didst
appoint, Jer. 29.
12.

l The more that
the Church is in
misery and desola-
tion, the more
ought the faithful
to love & pitie it.
m That is, when
he shall have
drawn his Church
out of the dark-
nesse of death.

n The deliverance
of the Church is
a most excellent
benefit, and there-
fore he compareth
it to a new
creation: for in
their banishment,
the body of the
Church seemed to
have been dead,
which by deliver-
ance was as it
were created a
new.

o Who now in
their banishment
could look for no-
thing but death.

p He sheweth that
Gods name is ne-
ver more praised,
thē when religion
flourisheth, and y
Church increaseth:
which thing is
chiefly accom-
plished under the
kingdome of
Christ.

q The Church la-
ment that they see
not the time of
Christ, which was
promised, but
have but few
years and short
daies.

24 And I said, O my God, take mee
not away in the mids of my daies: thy
yeares endure from generation to genera-
tion.

25 Thou hast afore-time laid the foun-
dation of the earth, and the heavens are the
worke of thine hands.

26 r They shall perish, but thou shalt
endure: even they all shall waxe old,
as doth a garment: as a vesture shalt
thou change them, and they shall bee
changed.

27 But thou art the same, and thy
yeares shall not faile.

28 The children of thy servants shall
continue, and their seed shall stand s fast in
thy fight.

P S A L. CIII.

t He provoketh all to praise the Lord, which hath pardoned his
sinnes, delivered him from destruction, and given him suffi-
cient of all good things: 10 Then, he addeth the tender mer-
cies of God, which he sheweth like a most tender Father toward
his children. 14 The frailtie of mans life, 20 An exhor-
tation to men and Angels to praise the Lord.

A Psalme of David.

MY soule, a praise thou the Lord; and
all that is within me, praise his holy
Name.

2 My soule, praise thou the Lord, and
forget not all his benefits.

3 Which b forgiveth all thine iniqui-
ties, and healeth all thine infirmities.

4 Which redeemeth thy life from the
c grave, and crowneth thee with mercie
and compassions.

5 Which satisfieth thy mouth with
good things: and thy d youth is renewed like
the Eagles.

6 The Lord executeth righteousness
and judgement to all that are oppressed.

7 Hee made his waies knowne unto
e Moses, and his works unto the children
of Israel.

8 The Lord is full of compassion and
mercies, slow to anger, and of great kind-
nesse.

9 He will not alway f chide, neither
keepe his anger for ever.

10 He hath not s dealt with us after
our sinnes, nor rewarded us according to
our iniquities.

11 For as high as the heaven is above
the earth, so great is his mercie toward
them that feare him.

12 As farre as h the East is from the
West: so farre hath he removed our sinnes
from us.

13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.

14 For hee knoweth whereof wee
be made: hee remembreth that wee are
but dust.

r If heaven and
earth perish, much
more man shall
perish: but the
Church by reason
of Gods promise,
endureth for ever.

s Seeing thou hast
chosen thy Church
out of the world,
and joined it to
thee, it cannot but
continue for ever:
for thou art ever-
lasting.

a Hee wakeneth
his dunesse to
praise God, shew-
ing that both un-
derstanding and
affections, minde
and heart, are too
little to set forth
his praise.

b This is the be-
ginning and chief-
est of all benefits:
remission of sinne.

c For before that
we have remission
of our sinnes, wee
are as dead men in
the grave.

d As the Eagle,
when her beake
over-groweth, she
keth blood, and so
is renewed in
strength, even so
God miraculously
giveth strength to
his Church above
all mans expecta-
tion.

e As to his chief
minister, and next
to his people.

f He sheweth first
his severe judge-
ment, but so soone
as the sinner is
humbled, he re-
ceiveth him to
mercies.

g Wee have pro-
ved by continuall
experience, that
his mercie hath
ever prevailed a-
gainst our offen-
ces.

h As great as the
world is, so full is
it of signes of
Gods mercies to-
ward his faithful,
when he hath re-
moved their sinnes.

ⁱ Hee declareth that man hath nothing in himselfe to move God to mercie, but only the confession of his iniquity and misery.

^k His iust and faithful keeping of his promise.

^l To whom hee giveth grace to know him, and to obey his word.

^m In that, that we which naturally are slow to praise God, exceed the Angels, which willingly do it, we stir up our selves to consider, our duties, and awake out of our sluggishness.

15 The daies of ⁱ man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindnes of the Lord *endureth* for ever and ever upon them that feare him: and his ^k righteousnesse upon childrens children.

18 Unto them that keepe his ^l covenant, and thinke vpon his commandments to doe them.

19 The Lord hath prepared his throne in heaven, and his kingdome ruleth over all.

20 Praise the Lord, yee ^m his Angels, that excell in strength, that doe his commandment in obeying the voice of his word.

21 Praise the Lord, all yee his hostes, ye his servants that doe his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

P S A L M CIV.

¹ An excellent Psalme to praise God for the creation of the world, and the governance of the same by his marvelous providence.
³⁵ Wherin the Prophet praieth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art ^a clothed with glorie and honour.

2 Which covereth himselfe with light as with a garment, and spreadeth the heavens like a curtaine.

3 Which laieth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the winde.

4 Which ^b maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth upon her foundations, so that it shall never move.

6 Thou coverest it with the ^c deepe as with a garment: the ^d waters would stand above the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleyes descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to cover the earth.

10 He sendeth the springs into the valleyes which run between the mountains.

11 They shall give drinke to all the ^e beasts of the field, and the wilde asses shall quench their thirst.

12 By these ^f springs shall the fowles of the heaven dwell, and sing among the branches.

13 He watereth the mountaines from his ^g chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and hearbe for the use of ^h man, that he may bring forth bread out of the earth:

15 And wine *that* maketh glad the heart of man, and oile to make the face to shine, and bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *even* the cedars of Lebanon which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines *are* for the ⁱ goates: the rocks *are* a refuge for the conies.

19 He appointed the ^j moone for certaine seasons: ^k the sunne knoweth his going downe.

20 Thou makest darknesse, and it is night, wherein all the beasts of the Forrest creepe forth.

21 The lions roare after their prey, and seeke their meat ^l at God.

22 *When* the sunne riseth they retire, and couch in their dennes.

23 ^m *Then* goeth man forth to his work, and to his labour untill the evening.

24 O Lord, how ⁿ manifold are thy workes! in wisdome hast thou made them all: the earth is full of thy riches.

25 *So* is this sea great and wide: *far* therein *are* things creeping innumerable, both small beasts and great.

26 There goe the ships; *yea* that ^o Leviathan, which thou hast made to play therein.

27 ^p All these waite upon thee, that thou maist give them food in due season.

28 Thou givest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou ^q hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 *Again*, if thou ^r send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glory be to the Lord for ever: let the Lord reioice in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they smoke.

33 I will sing unto the Lord *all* my life: I will praise my God, while I live.

34 Let my words be acceptable unto him: I will reioice in the Lord.

35 Let the sinners be ^s consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praise yee the Lord.

^g From the clouds.

^h Hee describeth Gods provident care over man, who doth not onely provide necessary things for him, as herbs and other meat: but also things to reioice and comfort him, as wine and oile, or ornaments.

ⁱ Or, does, rest, and such like.

^j As to separate the night from the day, and to note daies, monthes, &c. years.

^k That is, by his course, either faire or neere, it noteth summer, winter, and other seasons.

^l That is, they onely finde meat according to Gods providence, who careth even for the brute beasts.

^m To wit, when the day springeth, for the light is as it were a shield to defend us against the tyrannie and fiercenes of beasts.

ⁿ Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

^o Or, whales.

^p God is a most nourishing Father, who provideth for all creatures their daily food.

^q As by thy presence all things have life: so if thou withdraw thy blessings, they all perish.

^r As the death of creatures sheweth that wee are nothing of our selves: so their generation declareth that wee receive all things of our Creatour.

^s Gods mercifull face giveth strength to the earth, but his severe countenance burneth the mountaines.

^t Who infect the world, & so can God that he cannot reioice in his workes.

C H A P. CV.

¹ *He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and having chosen them, never ceaseth to doe them good, even for his promise sake.*

Praise the Lord, and call upon his Name: ^a declare his workes among the people.

^a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselves mindfull by thanksgiving.

² Sing unto him, sing praise unto him, and talke of all his wondrous workes.

^b By the strength and face he meaneth the Ark, where God declared his power and his presence.

³ Rejoice in his holy Name: let the heart of them that seeke the Lord, rejoice.

^c Which he hath wrought in the deliverance of his people.

⁴ Seek the Lord and his ^b strength: seeke his face continually.

^d Because his power was thereby as lively declared, as if he should have declared it by mouth.

⁵ Remember his ^c marvellous workes, that he hath done, his wonders, and the ^d judgements of his mouth.

⁶ Yee seed of Abraham his servant, yee children of Jaakob, which are his elect.

⁷ He is the Lord our God: his judgements are through all the earth.

⁸ He hath alway remembered his covenant and promise, that hee made to a thousand generations,

^e The promise which God made to Abraham to be his God, and the God of his seed after him, hee renewed and repeated again to his seed after him.

⁹ Even that which he made with ^e Abraham, and his oath unto Izhak:

¹⁰ And since hath confirmed it to Jaakob for a Law, and to Israel for an everlasting covenant,

¹¹ Saying, ^f Unto thee will I give the land of Canaan, the lot of your inheritance.

^f He sheweth that they should not enjoy the land of Canaan by any other meanes, but by reason of his covenant made with their fathers.

¹² Albeit, they were few in number: yea, very few, and strangers in the land,

¹³ And walked about from nation to nation, from ^g one kingdome to another people;

^g That is, the king of Egypt, and the King of Gerar, Gen. 12. 17. and 20. 3.

¹⁴ Yet suffered he no man to doe them wrong, but reprov'd ^h Kings for their sakes, saying,

^h Those whom I have sanctified to be my people.

¹⁵ Touch not mine ^h anointed, and doe my ⁱ Prophets no harme.

ⁱ Meaning, the old fathers, to whom God shewed himselfe plainly, and who were setters forth of his word.

¹⁶ Moreover, he called a famine upon the land, and utterly brake the ^k staffe of bread.

^k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

¹⁷ But he sent a man before them: Joseph was sold for a slave.

¹⁸ They held his feet in the stocks, and he was laid in irons,

^l So long hee suffered adversity, as God had appointed, and till he had tried sufficiently his patience.

¹⁹ Untill ^l his appointed time came, and the counsell of the Lord had tried him.

²⁰ The King sent and loosed him: even the Ruler of the people delivered him.

²¹ He made him lord of his house, and ruler of all his substance,

^m That the very princes of the countie should be at Josephs commandement, and learne wisdom at him.

²² That he should binde his ^m princes unto his will, and teach his Ancients wisdom.

²³ Then Israel came to Egypt: and

Jaakob was a stranger in the land of Ham.

²⁴ And hee increased his people exceedingly, and made them stronger then their oppressours.

²⁵ He turned their heart to hate his people, and to deale craftily with his servants.

ⁿ So is it in God, either to move the heart of the wicked to love, or to hate Gods children.

²⁶ Then sent he Moses his servant, and Aaron whom he had chosen.

²⁷ They shewed among them the message of his signes, and wonders in the land of Ham.

²⁸ Hee sent darknesse, and made it darke: and they were not ^o disobedient unto his commission.

^o Meaning, Moses and Aaron.

²⁹ Hee turned their waters into blood and slew their fish.

^p Exod. 7. 20.

³⁰ Their land brought forth frogs, even in their kings chambers.

^q Exod. 8. 6.

³¹ Hee spak, and there came swarms of flies, and lice in all their quarters.

^p So that this vermine came not by forme, but as God had appointed, and his Prophet Moses spake, q It was strange to see raine in Egypt, much more it was fearefull to see haile.

³² He gave them ^q haile for raine, and flames of fire in their land.

³³ He smote their vines also and their figge-trees, and brake downe the trees in their coasts.

^r He sheweth that all creatures are armed against him, when God is his enemy: as at his commandement the grasshoppers destroyed the land.

³⁴ Hee spak, and the grasshoppers came, and caterpillers innumerable,

³⁵ And did eate up all the grasse in their land, and devoured the fruit of their ground.

^s Exod. 12. 29.

³⁶ Hee smote also all the first borne in their land, even the beginning of all their strength.

³⁷ He brought them forth also with silver and gold, and there was ^t none feeble among their tribes.

^t When their enemies felt Gods plagues, his children by his providence were exempted.

³⁸ Egypt was ^u glad at their departing: for the feare of them had falne upon them.

^u For Gods plagues caused them rather to depart with the Israelites, then with their lives.

³⁹ He spread a cloud to be a covering, and fire to give light in the night.

⁴⁰ They ^v asked, and hee brought quails, and he filled them with the bread of heaven.

^v Not for necessity, but for satisfying of their lust.

⁴¹ He opened the rocke, and the waters flowed out, and ranne in the drie places like a river.

⁴² For he remembered his holy ^x promise to Abraham his servant.

^x Which he confirmeth to the posteritie, in whom after a sort the dead live and enjoy the promises.

⁴³ And hee brought forth his people with ^y joy, and his chosen with gladnesse:

^y When the Egyptians lamented and were distressed.

⁴⁴ And gave them the lands of the heathen, and they tooke the labours of the people in possession.

^z This is the end why God preserveth his Church, because they should worship, and call upon him in this world.

⁴⁵ That they might keepe ^z his statutes, and observe his Lawes. Praise yee the Lord.

P S A L. CVI.

¹ *The people dispersed under Antiochus, doe magnifie the goodness of God among the just and repentant: Desiring*

⁴ Desiring to be brought again into the land by Gods mercifull visitation. ⁸ And after the manifold marvels of God wrought in their deliverance forth of Egypt: and the great ingratitude of the people rebewled, ⁴⁷ They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise yee the Lord.

Praise a yee the Lord, because he is good for his mercy endureth for ever.

² Who can expresse the noble acts of the Lord, or shew forth all his praise?

³ Blessed are they that ^b keep judgement, and doe righteousness at all times.

⁴ Remember me, O Lord, with the ^c favour of thy people: visit me with thy salvation:

⁵ That I may see the felicity of thy chosen, and reioice in the joy of thy people, and glory with thine inheritance.

⁶ We have ^d finned with our fathers: wee have committed iniquity, and done wickedly.

⁷ Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, even at the red Sea.

⁸ Nevertheless, he ^e saved them for his Names sake, that hee might make his power to be knowne.

⁹ And he rebuked the red Sea, and it was dried up, and he led them in the deep, as in the wilderness.

¹⁰ And he saved them from the adversaries hand, and delivered them from the hand of the enemy.

¹¹ * And the waters covered their oppressours: not one of them was left.

¹² Then ^f beleved they his words, and sang praise unto him.

¹³ But incontinently they forgot his works: they waited not for his ^g counsel,

¹⁴ But lusted with concupiscence in the wilderness, and tempted God in the desert.

¹⁵ Then he gave them their desire, but he sent ^h leanness into their soule.

¹⁶ They envied Moses also in the tents, and Aaron the holy one of the Lord.

¹⁷ Therefore the earth opened and ⁱ swallowed up Dathan, and covered the company of Abiram.

¹⁸ And the fire was kindled in their assembly: the flame burnt up the wicked.

¹⁹ They made a calfe in Horeb, and worshipped the molten image.

²⁰ Thus they turned their ^k glory into the similitude of a bullock, that eateth grasse.

²¹ They forgot God their Saviour, which had done great things in Egypt,

²² Wondrous works in the land of Ham, and fearefull things by the red Sea.

²³ Therefore hee minded to destroy

them, had ^l not Moses his chosen stood in the breach before him, to turne away his wrath, lest he should destroy them.

²⁴ Also they contemned that ^m pleasant land, and beleved not his word:

²⁵ But murmured in their tents, and hearkned not unto the voice of the Lord.

²⁶ Therefore ⁿ hee lifted up his hand against them, to destroy them in the wilderness,

²⁷ And to destroy their seed among the nations, and to scatter them throughout the countries.

²⁸ They joynd themselves also unto ^o Baal-peor, and did eat the offerings of the ^p dead.

²⁹ Thus they ^q provoked him unto anger with their ^r owne inventions, and the plague brake in upon them.

³⁰ But ^s Phinehas stood up, and executed judgement, and the plague was staid.

³¹ * And it was ^t imputed unto him for righteousness, from generation to generation for ever.

³² They angered him also at the waters of ^u Meribah, so that ^v Moses was punished for their sakes:

³³ Because they vexed his spirit, so that he spake unadvisedly with his lips.

³⁴ Neither destroyed they the people, as the Lord had commanded them:

³⁵ But were mingled among the heathen, and learned their works;

³⁶ And they served their Idols, which were their ruine.

³⁷ Yea, they offered their ^w sonnes, and their daughters unto devils,

³⁸ And shed innocent blood, even the blood of their sonnes, and of their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood.

³⁹ Thus were they stained with their owne works, and went ^x a whoring with their owne inventions.

⁴⁰ Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

⁴¹ And he gave them into the hand of the heathen: and they that hated them, were Lords over them.

⁴² Their enemies also oppressed them, and they were humbled under their hand.

⁴³ Many ^y a time did he deliver them, but they provoked him by their counsels: therefore they were brought downe by their iniquitie.

⁴⁴ Yet he saw when they were in affliction, and he heard their crie.

⁴⁵ And hee remembered his covenant toward them, and ^z repented according to the multitude of his mercies.

46 And

^l If Moses by his intercession had not obtained Gods favour against their rebellious.

^m That is, Canaan, which was as it were an earnest penny of the heavenly inheritance.

ⁿ That is, hee swore. Sometime also, it meaneth to punish.

^o Which was the idol of the Moabites.

^p Sacrifices offered to the dead idols.

^q Signifying, that whatsoever man inventeth of himselfe to serve God by, is detestable and provoketh his anger.

^r When all other neglected Gods glory, he in his zeale killed the adulterers, and prevented Gods wrath.

^s Nam, 25. 13.

^t This act declared his lively faith, and for his faiths sake was accepted.

^u Nam, 20. 12.

^v Nam, 20. 12.

^w If so, notable a Prophet of God, escape not punishment, though others provoked him to fight, how much more shall they be subject to Gods judgement, which cause Gods children to sin?

^x Hee sheweth how monstrous a thing idolatry is, which can winne us to things abhorring to nature, whereas Gods word cannot obtaine most small things.

^y Then the children of Israel, to cleave wholly and give themselves up unto God.

^z Nam, 25. 13.

^z Not that God is changeable in himselfe, but that then hee seemeth to us to repent, when he altereth his punishments and forgiveth us.

^a The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and desires.

^b Hee sheweth that it is not enough to praise God with mouth, except the whole heart agree thereto, and all our life be thereunto framed.

^c Let the good will that thou bearest to thy people, extend unto mee, that thereby I may be received into the number of thine.

^d By earnest confession of all of their owne, as of their fathers sins, they shew that they had hope, that God according to his promise would punish them.

^e The ineffable goodness of God appeared in this, that he would change the order of nature, rather than his people should not be delivered, although they were wicked.

^f Nam, 14. 27.

^g The wonderful works of God caused them to believe for a time, and to praise him.

^h They would prevent his wisdom and providence.

ⁱ The abundance that God gave them, provoked not, but made them pine away, because God cursed it.

^j By the greatness of the punishment, the heinous offence may be considered, for they that rise against Gods ministers, rebel against him.

^k Hee sheweth that all idolaters renounce God to bee their glory, when in stead of him they worship any creature, much more wood, stone, metal, or calves.

46 And gave them favour in the fight of all them that led them captives.

^a Gather thy Church which is dispersed, and give us constancy under the crosse, that with one consent wee may all praise thee.

47 Save us, O Lord our God, and gather us from among the heathen, that we may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for ever and ever, and let all the people say, So be it. Praise ye the Lord.

P S A L. CVII.

¹ The Prophet exhorteth all those that are redeemed by the Lord, and gathered unto him, to give thanks. ² For this mercifull providence of God governing all things at his good pleasure. ²⁰ Sending good and evill, prosperity and adversitie, to bring men unto him. ⁴² Therefore as the righteous thereat rejoice, so shall the wicked have their mouths stopped.

^a This notable sentence was in the beginning used, as the foote or tenor of the song which was oftentimes repeated.

^b As this was true in the Jews, so is there none of Gods elect, that feele not his helpe in their necessitie.

^c Or, from the sea: meaning the red sea, which is on the South part of the land.

^c Hee sheweth that there is none affliction so grievous, out of the which God will not deliver his, and also exhorteth them that are delivered, to bee mindefull of so great a benefit.

Praise the Lord, because he is good: for his mercy endureth for ever.

2 Let them, ^b which have bin redeemed of the Lord, shew how he hath delivered them from the hand of the oppressor,

3 And gathered them out of the lands, from the East, and from the West, from the North, and from the [†] South.

4 When they wandred in the desert and wilderness out of the way, and found no city to dwell in.

5 ^c Both hungry and thirsty, their soules fainted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them from their distresse,

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull works before the sons of men.

9 For he satisfied the thirsty soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadow of death, being bound in miserie and iron.

^d Then the true way to obey God, is to follow his expresse commandment: also hereby all are exhorted to defend into themselves, for as much as none are punished, but for their finnes.

^e Hee sheweth that the cause why God doth punish us extremely, is, because wee can be brought unto him by no other means.

^f When there seemeth to mans judgement no recovery, but all things are brought to despair, then God chiefly sheweth his mighty power.

^g They that have no feare of God, by his sharp rods are brought to call upon him, and so find mercy.

11 Because they ^d rebelled against the words of the Lord, and despised the counsell of the most High:

12 When he humbled their heart with heavinesse, then they fell downe and there was no helper.

13 Then they ^e cried unto the Lord in their trouble, and he delivered them from their distresse.

14 He brought them out of darkenes, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull works before the sons of men.

16 For hee hath broken the ^f gates of brasse, and brast the bars of iron asunder.

17 ^g Fooles by reason of their transgression, and because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and

they are brought to deaths doore.

19 Then they cry unto the Lord in their trouble, and he delivereth them from their distresse,

20 ^h He sendeth his word and healeth them, and delivereth them from their graves.

^h By healing them he declareth his good will toward them. ⁱ Meaning, their diseases, which had almost brought them to the grave and corruption.

21 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull works before the sonnes of men.

22 And let them offer sacrifices of ^k praise, and declare his works with rejoicing.

^k Praise and confession of Gods benefits are the true sacrifices of the godly.

23 They that goe downe to the ^l sea in ships, and occupie by the great waters,

^l He sheweth by the sea what care God hath over man: for in that, that he delivereth them from the great danger of the sea, he delivereth them as it were from a thousand deaths.

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormy winde, and it lifteth up the waves thereof.

26 They mount up to the heaven, and descend to the deepe, so that their soules ^m melteth for trouble.

^m Their feare and danger is so great.

27 They are tossed to and fro, and stagger like a drunken man, and all their ⁿ cunning is gone.

ⁿ When their art and meynes faile them, they are compelled to confesse that onely Gods providence doth preleve them.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waves thereof are still.

30 When they are ^o quieted, they are glad, and he bringeth them unto the haven where they would be.

^o Though before every drop seemed to fight one against another, yet at his commandment they are as still as though they were frozen.

31 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull workes before the sons of men.

32 And let them exalt him in the ^p Congregation of the people, and praise him in the assembly of the Elders.

^p This great benefit ought not onely to be considered particularly, but magnified in all places and assemblies.

33 He turneth the floods into a wilderness, and the springs of waters into drines,

^q Or, saltless.

34 And a fruitfull land into [†] barrennesse, for the wickednesse of them that dwell therein.

35 ^q Again, he turneth the wilderness into pooles of water, and the drie land into water springs.

^q For the love that he beareth to his Church hee changeth the order of nature for their commoditie.

36 And there he placeth the hungry, and they build a city to dwell in,

37 And sow the fields, and plant vineyards, which bring forth fruitfull increase.

^r Continually increase, & yearly.

38 For hee blesteth them, and they multiply exceedingly; and he diminisheth not their cattell.

39 ^r Again, men are diminished, and brought low by oppression, evill & sorrow.

40 He powreth contempt upon Princes, and causeth them to erre in desert places out of the way.

^s As God by his providence doth exalt men, so doth hee also humble them by afflictions to know themselves.

41 Yet he raiseth up the poore out of miserie, and maketh him families like a flocke of sheepe.

^t For their wickednesse and tyranny hee causeth the people and subjects to condemn them.

v They, whoſe faith is lightened by Gods Spirit, ſhall reioyce to ſee Gods iudgements againſt the wicked and ungodly.

42 The righteous ſhall ſee it, and reioyce, and all iniquity ſhall ſtop her mouth.

43 Who is wiſe that he may obſerve theſe things? for they ſhall underſtand the loving kindeſſe of the Lord.

PSAL. CVIII.

^x This Pſalme is compoſed of two other Pſalmes before, the ſeven and fiftieth, and the ſixtieth. The matter heere contained, is, ⁱ That David giueth himſelfe with heart and voice to praiſe the Lord. ⁷ And aſſureth himſelfe of the promiſe of God concerning his kingdome over Iſrael, and his power againſt other nations: ¹¹ Who though he ſeeme to forſake us for a time, yet he alone will in the end caſt downe our enemies.

¶ A Pſalme or ſong of David.

O God, mine heart ^a is prepared, ſo is [†] my tongue: I will ſing and give praiſe.

2 Awake viole and harpe: I will awake earely.

3 I will praiſe thee, O Lord, among the ^b people, and I will ſing unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth unto the clouds.

5 ^c Exalt thy ſelfe, O God, above the heavens, and let thy glory be upon all the earth;

6 That thy beloved may be delivered: ^d helpe with thy right hand and heare me.

7 God hath ſpoken in his holineſſe: therefore I will reioyce, I will divide Shechem, and meaſure the valley of Succoth.

8 Giliad ſhall be mine, and Manaſſeh ſhall be mine: Ephraim alſo ſhall be the ſtrength of mine head: Iuda is my law-giver.

9 ^e Moab ſhall be my waſh-pot: over Edom will I caſt out my ſhooe: upon Paleſtina will I triumph.

10 Who will lead mee into the ſtrong citie? who will bring me unto Edom?

11 ^f Wilt not thou, O God, which haſt forſaken us, and diſt not goe forth, O God, with our armies?

12 Give us helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

PSAL. CIX.

¹ David being faulſely accuſed by flatterers unto Saul, praiſeth God to helpe him, and to deſtroy his enemies. ⁸ And under them hee ſpeaketh of Iudas the traitor unto Ieſus Chriſt, and of all the like enemies of the children of God: ²⁷ And deſireth ſo to be delivered, that his enemies may know the worke to be of God. ³⁰ Then doth he promiſe to give praiſes unto God.

¶ To him that excelleth. A Pſalme of David.

H^ald not thy tongue, O God of my praiſe.

^a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a ſufficient praiſe to me.

2 For the mouth of the wicked, and the mouth full of deceit are opened upon mee: they have ſpoken unto me with a lying tongue.

3 They compaſſed mee about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were mine adverſaries, ^b but I gave my ſelfe to praiſe.

5 And they have rewarded me evil for good, and hatred for my friendſhip.

6 ^c Set thou the wicked over him, and let the adverſarie ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his ^d praiſe be turned into ſinne.

8 Let his daies be few, and let another take his ^e charge.

9 Let his children be fatherleſſe, and his wiſe a widow.

10 Let his children be vagabonds, and beg: and ſeeke bread, coming out of their places deſtroied.

11 Let the ^f extortioner catch all that he hath, and let the ſtrangers ſpoile his labour.

12 Let there be none to extend mercy unto him: neither let there be any to ſhew mercy upon his fatherleſſe children.

13 Let his poſteritie be deſtroied, and in the generation following let their name be put out.

14 ^g Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the ſinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Becauſe ^h hee remembred not to ſhew mercy, but persecuted the afflicted and poore man, and the ſorrowfull hearted to ſlay him.

17 As hee loved curſing, ⁱ ſo ſhall it come unto him, and as hee loved not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like raiment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle wherewith hee ſhal be always girded.

20 Let this be the reward of mine adverſarie ^k from the Lord, and of them that ſpeake evil againſt my ſoule.

21 But thou, O Lord my God, deale with me according unto thy ^l Name: deliver me, (for thy mercy is good)

22 Becauſe I am poore and needy, and mine heart is wounded within me.

23 I depart like the ſhadow that declineth,

^b To declare that I had none other refuge but thee, in whom my conſcience was at reſt.

^c Whether it were Doeg or Saul, or ſome familiar friend that had betrayed him, hee praiſeth not of private affection, but moved by Gods Spirit: that God would take vengeance upon him.

^d As to the elect all things turne to their profit: ſo to the reprobates, even thoſe things that are good turne to their damnation.

^e This was chiefly accompliſhed in Iudas, Act. 1. 30.

^f Hee declareth that the curſe of God lieth upon the extortioners, who thinking to enrich their children by their unlawfull gotten goods, are by Gods juſt judgement deprived of all.

^g Thus puniſheth the Lord to the third and fourth generation, the wickedneſſe of the parents in their wicked children.

^h Hee ſheweth that God accuſtome to plague the after a ſtrange ſort, that ſheweth themſelves cruell toward other.

ⁱ Thus giveth the Lord to every man the thing, wherein he delighteth, that the reprobate cannot accuſe God of wrong, when they are given up to their luſts and rebroate minds.

^k For being deſtitute of mans help, he fully truſted in the Lord, that he would deliver him.

^l As thou art named mercifull, gracious, and long ſuffering, ſo ſhew thy ſelfe in effect.

m Meaning, that hee hath no stay nor assurance in this world.

n For hunger, that came of sorrow, he was lean, and his naturall moisture failed him.

o The more grievous that Satan assailed him, the more earnest and instant was he in prayer.

p They shall gain nothing by cursing me.

q Not onely in confessing it secretly in my selfe, but also in declaring it before all the congregation. r Hereby he sheweth that hee had not to doe with them that were of little power, but with the judges and princes of the world.

neth : and am shaken off as the^m grasse-hopper.

24 My knees are weake through fasting, and my flesh hath^a lost all fatnesse.

25 I became also a rebuke unto them: they that looked upon mee shooked their heads.

26 Helpe me, O Lord my God: ^o save me according to thy mercie,

27 And they shall know that this is thine hand: and that thou, Lord, hast done it.

28 Though they^r curse, yet thou wilt blesse: they shall arise, and be confounded, but thy servant shall rejoyce.

29 Let mine adversaries bee clothed with shame, and let them cover themselves with their confusion, as with a cloake.

30 I will give thanks unto the Lord greatly with my^s mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to save him from them that would^t condemne his soule.

P S A L. C X.

¹ David prophesieth of the power and everlasting kingdome given to Christ: ⁴ And of his Priesthood which should put an end to the Priest-hood of Levi.

¶ A Psalme of David.

THe^a Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of^b Sion: bee thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling^c thine armie in holy beauty: the youth of thy wombe shall be as the morning dew.

4 The Lord sware, and will not repent, Thou art a Priest for ever after the order of^d Melchi-zedek.

5 The Lord, that is at thy right hand, shall wound kings in the day of his wrath.

6 Hee shall be judge among the heathen: hee shall fill all with dead bodies, and smite the^e head over great countries.

7 He shall^f drinke of the brooke in the way: therefore shall he lift up his head.

P S A L. C X I.

¹ He giveth thanks to the Lord for his mercifull works toward his Church. ¹⁰ And declareth wherein true wisdom and right knowledge consisteth.

¶ Praise yee the Lord.

I Will^a praise the Lord with my whole heart, in the assembly and Congregation of the just.

^a The Prophet declareth that hee will praise God both privately and openly, and that from the heart, as hee that consecrateth himselfe wholly and onely unto God.

2 The workes of the Lord are^b great, and ought to bee fought out of all them that love them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for ever.

4 Hee hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath given^c a portion unto them that feare him: he will ever be mindfull of his covenant.

6 He hath shewed to his people the power of his workes, in giving unto them the heritage of the heathen.

7 The^d workes of his hands are truth and judgement: all his statutes are true.

8 They are established for ever and ever, and are done in truth and equitie.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that observe^f them, have good understanding: his praise endureth for ever.

P S A L. C X I I.

¹ Hee praiseth the felicitie of them that feare God, ¹⁰ And condemneth the cursed state of the contemners of God.

¶ Praise yee the Lord.

Blessed is the man^a that feareth the Lord, and delighteth greatly in his commandements.

2 His seed shall bee mightie upon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall bee in his house, and his righteousnesse endureth for ever.

4 Unto the^c righteous ariseth light in darkenesse: hee is mercifull and full of compassion, and righteous.

5 A good man is mercifull and^d lendeth, and will measure his affaires by judgement.

6 Surely he shall never bee moved: but the righteous shall be had in everlasting remembrance.

7 He will not be afraid of evill tidings: for his heart is fixed, and beleeveeth in the Lord.

8 His heart is established: therefore he will not feare, untill he see his desire upon his enemies.

9 He hath^e distributed and given to the poore: his righteousnesse remaineth for ever: his^f horne shall be exalted with glorie.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and^g consume away: the desire of the wicked shall perish.

P S A L.

^b He sheweth that Gods workes are a sufficient cause, wherefore wee should praise him, but chiefly his benefits towards his Church.

^c God hath given to his people all that was necessarie for them, and will doe still even for his covenantes sake, and in this sense, the Hebrew word is taken, Prov. 30.8. and 31.15.

^d Or, pray and find. As God promised to take the care of his Church, so in effect, doth he declare himselfe just & true in the government of the same.

^e They onely are wise that feare God, and none have understanding, but they that obey his word. ^f To wit, his commandments, as verſe 7.

^a Hee meaneth, that reverent fear, which is in the children of God, which causeth them to delight onely in the word of God.

^b The godly shall have abundance, and contentment, because their heart is satisfied in God onely.

^c The faithfull in all their adversities know that all shall goe well with them, for God will be mercifull and just.

^d Hee sheweth what is the fruit of mercie, to lend freely and not for gaine, and so to measure his doings, that he may bee able to helpe where need requireth, and not to bestow all on himselfe.

^e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able. ^f His power and prosperous estate. ^g The blessing of God upon his children, shall cause the wicked to die for envie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7 In this, that contrary to the course of nature, he worketh in his Church.

¶ Praise yee the Lord.

Praise, O yee servants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for ever.

3 The Lords Name is praised from the rising of the sunne, unto the going downe of the same.

4 The Lord is high above all^b nations, and his glorie above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high?

6 Who abaseth himselfe to behold things in the heaven and in the earth?

7 Hee raiseth the needie out of the dust, and lifteth up the^c poore out of the dung,

8 That hee may set him with the princes, even with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a joyfull mother of children. Praise yee the Lord.

PSAL. CXIV.

1 How the Israelites were delivered forth of Egypt, and of the wonderfull miracles that God wrought at that time, which put us in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserve his miraculously.

When^a Israel went out of Egypt, and the house of Jaakob from the^a barbarous people,

2 Judah was^b his sanctuary, and Israel his dominion.

3 The sea saw it and fled: Jordan was turned backe.

4 The mountaines leaped like Rams, and the hils as Lambes.

5 What ailed thee, O Sea, that thou fleddest? O Jordan, why wast thou turned backe?

6 Yee mountaines, why leaped yee like Rams, and yee hils as Lambes?

7 The^d earth trembled at the presence of the Lord, at the presence of the God of Jaakob.

8 Which^e turneth the rocke into water-pooles, and the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and received them to his favour, 18 Promising finally, that they will not be unmindefull of so great a benefit, if it would please God to heare their prayer, and deliver them by his omnipotent power.

NOT^a unto us, O Lord, not unto us, but unto thy Name give the glo-

rie, for thy loving mercie, and for thy truths sake.

2 Wherefore shall the heathen say,

^b Where is now their God?

3 But our God is in heaven: he doth whatsoever he^c will.

4 Their idols are^d silver and gold, even the worke of mens hands.

5 They have a mouth, and speak not: they have eyes, and see not.

6 They have eares, and heare not: they have noses, and smell not.

7 They have^e hands, and touch not: they have feet, and walke not: neither make they a sound with their throat.

8 They that make them are^f like unto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 O house of Aaron, trust yee in the Lord: for he is their helpe, and their shield.

11 Ye that feare the Lord, trust in the Lord: for he is their helper, and their shield.

12 The Lord hath bene mindefull of us: he will blesse, he^h will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, even toward you, and toward your children.

15 Ye are blessed of the Lord, which made the heaven and the earth.

16 The^k heavens, even the heavens are the Lords: but he hath given the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that^l goe downe into the place of silence.

18 But wee will praise the Lord from henceforth and for ever. Praise yee the Lord.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God, toward him, magnified such great mercies, 13 And protesteth that he will be thankfull for the same.

I Love the Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his eare unto mee, when I did call upon him^b in my daies.

3 When the snares of death compassed me, and the griefes of the grave caught mee: when I found trouble and sorrow.

4 Then I called upon the Name of the Lord, saying, I beseech thee, O Lord, deliver my soule.

5 The Lord is^c mercifull and righteous, and our God is full of compassion.

^b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

^c No impediments can let his worke, but he hath even the impediments to serve his will. d Seeing that neither the matter, nor the forme can commend the idols, it followeth that there is nothing, why they should be esteemed.

^e Hee sheweth what great vanitie it is to aske helpe of them, which not onely have no helpe in them, but lacke sense and reason. f As much without fence as blocks and stones. g For they were appointed by God as instructors and teachers of faith and religion for others to follow.

^h That is, hee will continue his graces toward his people.

ⁱ And therefore doth still governe and continue all things therein.

^k And they declare enough his sufficiency, so that the world serveth him nothing, but to shew his fatherly care toward men.

^l Though the dead set forth Gods glorie, yet hee meaneth heere, that they praise him not in his Church and Congregation.

^a Hee granteth that no pleasure is so great as to seeke Gods helpe in our necessitie, neither that any thing more stirreth up our love toward him. b That is, in convenient time to seeke help, which was when hee was in distress.

^c Hee sheweth forth the fruit of his love, in calling upon him, confessing him to be just and mercifull, and to helpe them that are destitute of aide and counsell.

^a By this often repetition be stirred up our cold dulnesse to praise God, seeing his workes are so wonderful, and that we are created for the same cause.

^b If Gods glorie shine through all the world, and therefore of all ought to be praised, what great commendation were it to his people, among whom chiefly it shineth, if they should not earnestly extol his Name?

^c By preferring the poore to high honour, & giving the barren children, he sheweth that God worketh not onely in his Church by ordinary means, but also by miracles.

^a Exod. 13. 3.

^a That is, from the^a that were of a strange language. b The whole people were witnesses of his holy spirit, in adopting them, and of his mighty power in delivering them. c Seeing that the dead creatures felt Gods power, and after all that saw it, much more his people ought to consider it, & glorifie him for the same. d Ought then his people to be insensible, when they see his power and majesty? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

^a Because God promised to deliver them, not for their sakes, but for his Name. Isa. 48. 11, therefore they ground their prayer upon this promise.

6 The Lord preserveth the simple :
I was in misery, and he saved me.

^a Which was un-
quieted before,
now rest upon
the Lord, for he
hath been benefi-
ciall towards thee.

7 Returne unto thy rest, O^d my soul :
for the Lord hath beene beneficiall unto
thee.

8 Because thou hast delivered my
soule from death, mine eies from teares,
and my feet from falling.

^e The Lord will
preserve me, and
save my life.

9 I shall * walke before the Lord in
the land of the living.

^f I felt all these
things, & therefore
was moved by
faith to confesse
them, 2 Cor. 4. 13.
^g In my great di-
stresse I thought
God would not
regard man, which
is but lies and va-
nities, yet I over-
came this tenta-
tion, and felt the
contrary.

10 I beleaved, therefore did I speak :
for I was sore troubled.

^h In the Law,
they used to make
a banker, when
they gave solemn
thanks to God, &
to take the cup &
drinke in signe of
thanksgiving.

11 I said in my * feare, All men are
liars.

12 What shall I render unto the Lord
for all his benefits toward me ?

ⁱ I perceive that
God hath a care
over his, so that
he both disposeth
their death, and
taketh an ac-
count.

13 I will ^h take the cup of salvation,
and call upon the Name of the Lord.

14 I wil pay my vows unto the Lord,
even now in the presence of all his people.

15 Precious in the sight of the Lord ^{is}
the ⁱ death of his Saints.

16 Behold, Lord : for I am thy ser-
vant, I am thy servant, and the sonne of
thine handmaid : thou hast broken my
bonds.

17 I will offer to thee a sacrifice of
praise, and will call upon the Name of
the Lord.

^k I will thanke
him for his bene-
fits ; for that is a
just payment, to
confesse that wee
owe all to God.

18 I will pay my * vows unto the
Lord, even now in the presence of all his
people :

19 In the courts of the Lords house,
even in the mids of thee, O Jerusalem.
Praise yee the Lord.

PSAL. CXVII.

^a He exhorteth all the Gentiles to praise God, because hee
hath accomplished as well to them as to the Jewes, the pro-
mise of life everlasting by Iesus Christ.

* Rev. 19. 11.

ALL * nations, praise yee the Lord :
all yee people praise him.

^a That is, the
most certaine and
continual testi-
monies of his fa-
therly grace.

2 For his loving kindnesse is great
toward us, and the * truth of the Lord
endureth for ever. Praise ye the Lord.

PSAL. CXVIII.

^a David rejected of Saul and of the people, at the time appoint-
ed obtained the Kingdome. * For the which, hee biddeth
all them, that feare the Lord, to be thankfull. And under
his person, in all this was Christ lively set forth, who should be
of his people rejected.

^a Because God by
creating David
King, sheweth his
mercie toward his
afflicted Church,
the Prophet doth
not only himselfe
thanke God, but
exhorteth all the
people to do the
same.

Praise * ye the Lord, because hee is
good : for his mercie endureth for
ever.

2 Let Israel now say, that his mercie
endureth for ever.

3 Let the house of Aaron now say,
that his mercie endureth for ever.

4 Let them that feare the Lord, now
say, that his mercie endureth for ever.

^b Wee are heere
taught, that the
more that troubles
opresse us,
the more ought
we to bee instant
in prayer.

5 I called upon the Lord in ^b trou-
ble, and the Lord heard mee, and set me
at large.

6 The Lord ^{is} with mee : therefore I

will not feare what * man can doe un-
to mee.

7 The Lord ^{is} with me among them
that helpe me : therefore shall I see ^{my} de-
fire upon mine enemies.

8 It is better to trust in the Lord, then
to have confidence ^d in man.

9 It is better to trust in the Lord, then
to have confidence in Princes.

10 All nations have compassed mee :
but in the Name of the Lord I shall de-
stroy them.

11 They have compassed me : yea,
they have compassed me : but in the Name
of the Lord I shall destroy them.

12 They came about mee like bees,
but they were quenched as a fire of thorns :
for in the Name of the Lord, I shall de-
stroy them.

13 * Thou hast thrust sore at me that
I might fall : but the Lord hath holpen
mee.

14 The Lord ^{is} my strength and ^e song :
for he hath beene my deliverance.

15 The * voice of joy and deliverance
shall be in the tabernacles of the righteous,
saying, The right hand of the Lord hath
done valiantly.

16 The right hand of the Lord is ex-
alted : ^h the right hand of the Lord hath
done valiantly.

17 I shall not dye but live, and declare
the workes of the Lord.

18 The Lord hath chastened me sore,
but he hath not delivered me to death,

19 Open yee unto mee the ⁱ gates of
righteousnesse, that I may goe into them,
and praise the Lord.

20 This is the gate of the Lord : the
righteous shall enter into it.

21 I will praise thee, for thou hast
heard me, and hast been my deliverance.

22 * The stone which the builders ^k re-
fused, is the head of the corner.

23 This was the Lords doing, and it
is marvellous in our eies.

24 This is the ⁱ day, which the Lord
hath made : let us rejoyce and bee glad
in it.

25 * O Lord, I pray thee, save now :
O Lord, I pray thee now give prosperity.

26 Blessed be hee that commeth in the
Name of the Lord : * we have blessed you
out of the house of the Lord.

27 The Lord ^{is} mightie, and hath gi-
ven us * light : binde the sacrifice with
cords unto the hornes of the altar.

28 Thou art my God, and I will praise
thee, even my God : therefore I will ex-
alt thee.

29 Praise yee the Lord, because hee
is good : for his mercie endureth for
ever.

^c Being exalted
this estate, hee
sured himselfe to
have man ever to
be his enemy. Yet
he doubted not,
but God would
maintain him, be-
cause he had pla-
ced him.
^d He sheweth that
he had trusted in
vaine, if hee had
put his confidence
in man, to have
beene preferred to
the kingdome, &
therefore hee put
his trust in God,
and obtained.

^e He noteth Saul
his chiefe enemy.

^f In that hee was
delivered, it came
not of himselfe,
nor of the power
of man, but only
of Gods favour,
therefore he will
praise him.

^g Hee promitteth
both to render
graces himselfe,
and to cause o-
thers to doe the
same, because that
in his person the
Church was re-
stored.
^h So that all, that
are both faire and
neare, may see his
mighty power.

ⁱ He willeth the
doores of the
bernacle to be
opened, that
they may declare
his thankfull mind.

* 1 Pe. 2. 6.
Math. 21. 42.
A. 4. 11.
Rom. 9. 33.

1 Pet. 2. 6.
k Though Saul
and the chiefe
powers refused me
to bee King, yet
God hath prefer-
red me above the
all.

l Wherein God
hath shewed chief-
ly his mercie, by
appointing mee
King, and deliver-
ing his Church.
m The people
pray for the pro-
speritie of Davids
kingdome, who
was the figure of
Christ.

n Which are the
Priests, and have
the charge there-
of, as Num. 6. 23.
o Because he hath
restored us from
darknes to light,
we will offer sa-
crifices and praise
unto him.

P S A L. C X I X.

1 The prophet exhorteth the children of God to frame their lives according to his holy word. 123 Also hee sheweth wherein the true service of God standeth, that is, when we serve him according to his word, and not after our owne fantasies.

A L E P H.

a Here they are not called blessed, which think their selves wise in their owne judgement, nor which imagine to themselves a certain holines, but they whose conversation is without hypocrisie.

Blessed are ^a those that are upright in their way, and walke in the Law of the Lord.

² Blessed are they that keepe his testimonies, and seeke him with their whole heart.

³ Surely they worke ^b none iniquity, but walke in his waies.

⁴ Thou hast commanded to keepe thy precepts diligently.

⁵ O that my waies were directed to keepe thy statutes!

⁶ Then should I not be confounded, when I have respect unto all thy commandements.

⁷ I will praise thee with an upright heart, when I shall learne the ^c judgements of thy righteousness.

⁸ I will keepe thy statutes: forsake me not ^d overlong.

B E T H.

⁹ Wherewith shall a ^a yong man redresse his way? in taking heed *thereto* according to thy word.

¹⁰ With my whole heart have I sought thee: let me not wander from thy commandements.

¹¹ I have ^b hid thy promise in mine heart, that I might not sinne against thee.

¹² Blessed art thou, O Lord: teach me thy statutes.

¹³ With my lips have I declared all the judgements of thy mouth.

¹⁴ I have had as great ^c delight in the way of thy testimonies, as in all riches.

¹⁵ I will meditate in thy precepts, and consider thy waies.

¹⁶ I will delight in thy statutes, and I will not forget thy word.

G I M E L.

¹⁷ Bee beneficiall unto thy servant, that I may ^a live and keepe thy word.

¹⁸ Opon mine eies, that I may see the wonders of thy Law.

¹⁹ I am ^b a stranger upon earth: hide not thy commandements from me.

²⁰ Mine heart breaketh for the desire to thy judgements alway.

²¹ Thou ^c hast destroyed the proud: cursed are they that doe erre from thy commandements.

²² Remove from me shame and con-

tempt: for I have kept thy testimonies.

²³ ^d Princes also did sit, and speake against me: but thy servant did meditate in thy statutes.

²⁴ Also thy testimonies are my delight, and my counsellors.

D A L E T H.

²⁵ My soule cleaveth to the ^a dust: quicken me according to thy word.

²⁶ I have ^b declared my waies, and thou heardest mee: teach mee thy statutes.

²⁷ Make me to understand the way of thy precepts, and I will meditate in thy wondrous workes.

²⁸ My soule melteth for heavinesse: raise me up according unto thy ^c word.

²⁹ Take from me the ^d way of lying, and grant me graciously thy Law.

³⁰ I have chosen the way of truth, and thy judgements have I laid *before me*.

³¹ I have cleaved to thy testimonies, O Lord: confound me not.

³² I will runne the way of thy commandements, when ^e thou shalt enlarge mine heart.

H E.

³³ Teach ^a me, O Lord, the way of thy statutes, and I will keepe it unto the end.

³⁴ Give me understanding, and I will keepe thy Law: yea, I will keepe it with my whole ^b heart.

³⁵ Direct me in the path of thy commandements: for therein is my delight.

³⁶ Incline mine heart unto thy testimonies, and not to ^c coverousnesse.

³⁷ Turne away mine ^d eyes from regarding vanitie, and quicken mee in thy way.

³⁸ Stablish thy promise to thy servant, because he feareth thee.

³⁹ Take away ^e my rebuke that I feare: for thy judgements are good.

⁴⁰ Behold, I desire thy commandements: ^f quicken me in thy righteousness.

V A U.

⁴¹ And let thy ^a loving kindnesse come unto me, O Lord, and thy salvation according to thy promise.

⁴² So shall I ^b make answer unto my blasphemers: for I trust in thy word.

⁴³ And take not the word of truth utterly out of my mouth: for I waite for thy judgements.

⁴⁴ So shall I alway keepe thy Law for ever and ever.

⁴⁵ And I will ^c walke at libertie: for I seeke thy precepts.

⁴⁶ I will speake also of thy testimonies

d When the powers of the world gave false sentence against mee, thy word was a guide and counsellor to teach me what to doe, and to comfort me.

a That is, it is almost brought to the grave, and without thy word I cannot live. *b* I have confessed mine offences, & now depend wholly on thee.

c If God did not maintaine us by his Word, our life would drop away like water. *d* Instruct mee in thy Word, whereby my mind may be purged from vanitie and taught to obey thy will.

e By this he sheweth, that wee can neither chuse good, cleave to Gods word, nor runne forward in his way, except he make our hearts large to receive his grace, and willing to obey.

a He sheweth that he cannot follow on to the end, except God reach him oftentimes, and leade him forward.

b Not onely in outward conversation, but also with inward affection.

c Hereby meaning all other vices, because that coverousnes is the root of all evill. *d* Meaning, all his senses.

e Let mee not fall to thy dishonor, but let mine heart still delight in thy gracious Word. *f* Give me strength to continue in thy Word even to the end.

a Hee sheweth that Gods mercie and love is the first cause of our salvation.

b By trusting in Gods word, he sheweth himselfe to be able to confute the slanderers of his adversaries.

c They that simply walke after Gods word have no lets so intangle them: whereas they that doe contrary, are ever in nets and snares.

^d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vain pompe of princes.

nies before ^d kings, and will not bee ashamed.

47 And my delight shal be in thy commandements which I have loved.

48 Mine hands also will I lift up unto thy commandements, which I have loved, and I will mediate in thy statutes.

1 Z A I N.

^a Though he feele Gods hand still to lie upon him, yet he retheth on his promise, and comforteth himselfe therein.

49 Remember ^a the promise made to thy servant, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

^b Meaning, the wicked, which contemne Gods word, and tread his religion under foot.

51 The ^b proud have had me exceedingly in derision: yet have I not declined from thy Law.

^c That is, the examples, whereby thou declarest thy selfe to be judge of the world.

52 I remembred thy ^c judgements of old, O Lord, and have been comforted.

^d That is, a vehement zeale to thy glory, and indignation against the wicked.

53 ^d Feare is come upon mee: for the wicked that forsake thy Law.

^e In the course of this life and sorrowfull exile.

54 Thy statutes have beene my songs in the house of my ^e pilgrimage.

^f Even when others sleepe.

55 I have remembred thy Name, O Lord, in the ^f night, and have kept thy Law.

^g That is, all these benefits.

56 ^g This I had: because I kept thy precepts.

n C H E T H.

^a I am perswaded that to keepe thy Law is an heritage and great gain for me.

57 O Lord, *that art* my ^a portion, I have determined to keepe thy words.

58 I made my supplication in thy presence with *my* whole heart: be mercifull unto me according to thy promise.

^b He sheweth that none can embrace the word of God, except hee consider his owne imperfections and wayes.

59 I have considered my ^b waies, and turned my feet into thy testimonies.

^c They have gone about to draw me into their company.

60 I made haste, and delaied not to keepe thy commandements.

^d Not onely in mutuall consent, but also with aide and succour.

61 The bands of the wicked have ^c robbed me: *but* I have not forgotten thy Law.

^e For the knowledge of Gods word is a singular token of his favour.

62 At midnight will I rise to give thanks unto thee, because of thy righteous judgements.

63 I am ^d a companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: ^e teach me thy statutes.

o T E T H.

^a Having proved by experience that God was true in his promise, hee desireth that hee would increase in him knowledge and judgement.

65 O Lord, thou hast dealt ^a graciously with thy servant according unto thy word.

66 Teach mee good judgement and knowledge: for I have beleevd thy commandements.

^b So Jeremy saith, that before the Lord touched him, hee was like a calfe untamed, so that the use of Gods rods is to call us home to God.

67 Before I was ^b afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud have imagined a lie against me: *but* I will keepe thy precepts with *my* whole heart.

70 ^c Their heart is fat as grease: *but* my delight is in thy Law.

^c Their heart is indurate and hardened, puffed up with prosperitie and vaine estimation of themselves. ^d He confesseth, that before that he was chastened, he was rebellious, as man by nature is.

71 It is ^d good for mee that I have beene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better unto me, then thousands of gold & silver.

, J O D.

73 Thine hands have ^a made me and fashioned mee, give mee understanding *therefore*, that I may learne thy commandements,

^a Because God leaveth not his worke that hee hath begun, hee desireth a new grace, that is, that hee would continue his mercies. ^b When God sheweth his grace toward any, he testifieth to others that hee faileth not them that trust in him.

74 So they that ^b feare thee, seeing me shall reioice, because I have trusted in thy word.

75 I know, O Lord, that thy judgements *are* right, and that thou hast afflicted me ⁺ justly.

⁺ *Ehr. in truth.*

76 I pray thee, that thy mercie may comfort me, according to thy promise unto thy servant.

77 Let thy tender mercies come unto me, that I may ^c live: for thy Law ⁺ my delight.

^c Hee declareth, that when hee feel not Gods mercies, hee was as dead.

78 Let the proud be ashamed: for they have dealt wickedly *and* falsly with mee: *but* I meditate in thy precepts.

^d That is, be comforted by mine example.

79 Let such as feare thee ^d turne unto me, and they that know thy ^e testimonies.

^e He sheweth that there can bee no true feare of God without the knowledge of his word.

80 Let mine heart bee upright in thy statutes, that I be not ashamed.

u C A P H.

81 My soule ^a fainteth for thy salvation, *yet* I waite for thy word.

^a Though my strength faile me, yet my soule groweth, and fighteth, resting still in thy word.

82 Mine eies faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a ^b bottle in the smoke: *yet* doe I not forget thy statutes.

^b Like a skinned bottle, or bladder, that is parched in the smoke.

84 How many are the ^c daies of thy servant? When wilt thou execute judgement on them that persecute me?

^c How long wilt thou afflict thy servants?

85 The proud have ^d digged pits for me, which is not after thy Law.

^d They have not onely oppressed me violently, but also craftily conspired against me.

86 All thy commandements *are* true: they persecute me falsly: ^e helpe me.

^e He assureth himself, that God will deliver him, and destroy such as unjustly persecute them.

87 They had almost consumed ^f mee upon the earth: but I forooke not thy precepts.

^f Finding no help in earth, he lifteth up his eies to heaven.

88 Quicken mee according to thy loving kindnesse: so shall I keepe the testimony of thy mouth.

l A M E D.

89 O Lord, thy word endureth for ever in ^a heaven.

^a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heaven, and therefore is immutable.

90 Thy truth ⁺ from generation to generation: thou hast laid the foundation of the earth, and it abideth.

91 They ^b continue *even* to this day by

^b Seeing the earth and all creatures remaine in their estate, wherein thou hast created them, much more thy truth remaineth constant and unchangeable.

thine

thine ordinances : for all *are* thy servants.

92 Except thy Law had been my delight, I should now have perished in mine affliction.

93 I will never forget thy precepts: for by them thou hast quickened me.

94 I am *c* thine, save me : for I have sought thy precepts.

95 The wicked have waited for me to destroy me : *but* I will consider thy testimonies.

96 I *d* have seene an end of all perfection : *but* thy commandment *is* exceeding large.

MEM.

97 Oh how love I thy Law ! *a* it is my meditation continually.

98 By thy commandments thou hast made me wiser then mine enemies : for they are ever with me.

99 I have had more *b* understanding then all my teachers : for thy testimonies *are* my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I have refrained my feet from every evill way , that I might keepe thy word.

102 I have not declined from thy judgements : for *c* thou didst teach me.

103 How sweet are thy promises unto my mouth ! *yea*, more then hony unto my mouth.

104 By thy precepts I have gotten understanding : therefore I hate all the waies of falsehood.

N V N.

105 Thy word *is* *a* *a* lanterne unto my feete, and a light unto my paths.

106 I have *b* sworne, and will performe it, that I will keepe thy righteous judgements.

107 I am very sore afflicted : O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the *c* free offrings of my mouth , and teach me thy judgements.

109 My *d* soule is continually in mine hand : yet doe I not forget thy Law.

110 The wicked have laid a snare for me : but I swerved not from thy precepts.

111 Thy testimonies have I taken *as* an *e* heritage for ever : for they are the joy of mine heart.

112 I have applied mine heart to fulfill thy statutes alway, *even* unto the end.

SAMECH.

113 I hate *a* vaine inventions : but thy law doe I love.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 *b* Away from me, ye wicked : for I will keepe the commandments of my God.

116 Stablish me according to thy promise , that I may live , and disappoint me not of mine hope.

117 *c* Stay thou mee , and I shall bee safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes : for their *d* deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* *e* drosse : therefore I love thy testimonies.

120 My flesh *f* trembleth for feare of thee, and I am afraid of thy judgements.

A I N.

121 I have executed judgement and justice : leave me not to mine oppressors.

122 *a* Answer for thy servant in that which is good , *and* let not the proud oppress me.

123 Mine eies have failed *in waiting* for thy salvation, and for thy just promise.

124 Deale with thy *b* servant according to thy mercy , and teach me thy statutes.

125 I am thy servant: grant me *therefore* understanding, that I may know thy testimonies.

126 It is *c* time for thee, Lord, to work: *for* they have destroyed thy Law.

127 Therefore love I thy commandments above gold, *yea*, above most fine gold.

128 Therefore I esteeme all thy precepts most just, and hate all false *d* waies.

P E.

129 Thy testimonies *are* *a* wonderfull: therefore doth my soule keepe them.

130 The entrance into thy *b* words sheweth light , *and* giveth understanding to the simple.

131 I opened my mouth and *c* panted, because I loved thy commandments.

132 Looke upon me and be mercifull unto me, as thou usest to doe unto those that love thy Name.

133 Direct my steps in thy word , and let none iniquity have dominion over me.

134 Deliver me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance upon thy servant , and teach mee thy statutes.

136 Mine eies *d* gush out with rivers of water , because they keepe not thy Law.

H

T S A D

c He proveth by effect, that he is Gods child, because hee seeketh to understand his word.

d There is nothing perfect in earth, but it hath an end: onely Gods word lasteth for ever.

a Hee sheweth that we cannot love Gods word except we exercise our selves therein, and practise it.

b Whosoever doth submit himself only to Gods word, shall not easily bee safe against the practices of his enemies, but also learn more wisdom then they that profess it, and are men of experience.

c So then of our selves we can doe nothing, but when God doth inwardly instruct us with his Spirit, we feelee his graces sweeter then hony.

a Of ourselves we are but darkness and cannot see, except we bee lightened with Gods word.

b So all the faithful ought to bind themselves to God by a solemn oath and promise, to stirre up their zeale to embrace Gods word.

c That is, my prayers & thanksgiving, which sacrifice Hosea calleth, the calves of the lips, Chap. 14. vers. 3.

d That is, I am in continually danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoever will embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.

b And hinder me not to keepe the Law of the Lord.

c Hee desireth Gods continuall assistance, lest hee should faint in this race which he had begun.

d The crafty practices of them that contemne thy Law, shall bee brought to nought.

e Which infected thy people, as drosse doth the metall.

f Thy judgements doe not onely teach mee obedience, but cause me to feare, considering mine owne weaknesse, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b Hee boasteth not that hee is Gods servant, but hereby putteth God in minde, that as he made him by his grace, so hee would continue his favour toward him.

c The Prophet sheweth that when the wicked have brought all things to confusion and Gods word to utter contempt, then it is Gods time to helpe and send remedie.

d That is whatsoever dissenteth from the puritie of thy word.

a Containing high and secret mysteries, so that I am moved with admiration and reverence.

b The simple idiots that submit themselves to God, have their eyes opened, and their mindes illuminated so soone as they beginne to read Gods word.

c My zeale toward thy word was so great.

d Hee sheweth what ought to be the zeale of Gods children, when they see his word soke in their hearts.

3 T S A D D I.

137 Righteous art thou, O Lord, and just are thy judgements.

^a We cannot confesse God to be righteous, except we live uprightly and truly, as he hath commanded. * Psalm 69. 9.

138 Thou hast commanded ^a justice by thy testimonies and truth especially.

^b Gold hath need to be fined, but thy word is perfection it self. ^c This is the true triall, to praise God in adversity.

139 * My zeale hath even consumed me: because mine enemies have forgotten thy words.

140 Thy word is proved ^b most pure and thy servant loveth it.

141 I am ^c small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is truth.

143 Trouble and anguish are come upon mee: yet are thy commandements my delight.

^d So that the life of man without the knowledge of God is death.

144 The righteousness of thy testimonies is everlasting: grant me understanding, and I shall ^d live.

4 K O P H.

^a Hee sheweth that all his affections and whole heart were bent to God-ward for to haue helpe in dangers.

145 I have ^a cried with my whole heart: heare me, O Lord, and I will keep thy statutes.

146 I called upon thee: save me, and I will keepe thy testimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

^b Hee was more earnest in the study of Gods word, then they that kept the watch, were in their charge. * Or *insigne*.

148 Mine eyes ^b prevent the night watches, to meditate in thy word.

149 Heare my voice according to thy loving kindnesse: O Lord, quicken mee according to thy [†] judgement.

^c He sheweth the nature of the wicked to be, to persecute against their conscience. ^d His faith is grounded upon Gods word, that he would ever be at hand when his children bee oppressed.

150 They draw neere, that follow after ^c malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I have knowne long since ^d by thy testimonies, that thou hast established them for ever.

5 R E S H.

153 Behold mine affliction, and deliver mee: for I have not forgotten thy Law.

^a For without Gods promise there is no hope of deliverance.

154 Plead my cause, and deliver mee: quicken me according to thy ^a word.

155 Salvation is far from the wicked, because they seeke not thy statutes.

^b According to thy promise made in thy law, which because the wicked lack, they can have no hope of salvation. ^c My zeale consumed me, when I saw their malice and contempt of thy glory. ^d It is a sure signe of our adoption, when we love the law of God. ^e Since thou first promisedst, even to the end all thy sayings are true.

156 Great are thy tender mercies, O Lord: quicken mee according to thy ^b judgements.

157 My persecutors and my oppressors are many: yet doe I not swerve from thy testimonies.

158 I saw the transgressours and was ^c grieved, because they kept not thy word.

159 Consider, O Lord, how I ^d love thy precepts: quicken mee according to thy loving kindnesse.

160 The ^e beginning of thy word is

truth, and all the judgements of thy righteousness endure for ever.

6 S C H I N.

161 Princes have ^a persecuted mee without cause: but mine heart stood in awe of thy words.

^a The threatenings and persecutions of princes could not cause mee to shrink to confesse thee, whom I more feare then men.

162 I reioice at thy word, as one that findeth a great spoile.

163 I hate falsehood and abhorre it, but thy Law doe I love.

164 ^b Seven times a day doe I praise thee, because of thy righteous judgements.

^b That is, often and sundry times.

165 They ^c that love thy Law, shall have great prosperity, and they shall have no hurt.

^c For their conscience assureth them, that they please thee, whereas they that love not thee have the contrary. ^d Hee sheweth that we must first have faith, before we can worke and please God. ^e I had no respect of men, but for thee alwaies before mine eyes, as the judge of my doings.

166 Lord, I have ^d trusted in thy salvation, and have done thy commandements.

167 My soule hath kept thy testimonies: for I love them exceedingly.

168 I have kept thy precepts and thy testimonies: ^e for all my waies are before thee.

7 T A V.

169 Let my complaint come before thee, O Lord, and give me understanding ^a according unto thy word.

^a As thou hast promised to bee the schoolemaster unto all them that depend upon thee.

170 Let my supplication come before thee, and deliver mee according to thy promise.

171 My lips shall ^b speake praise, when thou hast ^c taught me thy statutes.

^b The word signifies, to power forth continually. ^c All his praise, and desire is, to profit in the word of God.

172 My tongue shall intreat of thy word: for all thy commandements are righteous.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord, and thy Law is my delight.

^d That is, thy provident care over me, & wherewith thou wilt judge mine enemies.

175 Let my soule live, and it shall praise thee, and thy ^d judgements shall help me.

^e Being chased to and fro by mine enemies, & having no place to rest in.

176 I have ^e gone astray like a lost sheep: seek thy servant, for I do not forget thy commandements.

P S A L. CXX.

¹ The prayer of David, being vexed by the false reports of Sauls flatterers. ⁵ And therefore he lamenteth his long abode among those infidels. ⁷ Who were given to all kind of wickednesse and contention.

¶ A Song of ^a degrees.

I Called unto the Lord in my ^b trouble, and he heard me.

^a That is, of lifting up the tune, and rising in singing.

2 Deliver my soule, O Lord, from lying lips, and from a deceitfull tongue.

^b Albeit the child of God ought to reioice when they suffer for righteousness sake, yet it is a great grieve to the flesh to heare evil for well doing.

3 What doth thy ^c deceitfull tongue bring unto thee? or what doth it availe thee?

^c He assured himselfe that God would turn their craft to their own destruction.

4 It is as the ^d sharp arrows of a mighty man, and as the coales of juniper.

^d Hee sheweth that there is nothing so sharp or piece, nor so hot to set on fire, as a

5 Woe is to me that I remain in ^e Meshech, and dwell in the tents of ^f Kedar.

flanderous tongue. ^e These were people of Arabia, which came of Japhet, Gen. 10. 2. ^f That is, of the Ishmaelites.

6 My foule hath too long dwelt with him that hateth peace.

7 I seeke ^a peace, and when I speake thereof, they are bent to warre.

P S A L. CXXI.

ⁱ This Psalme teacheth that the faithfull ought onely to look for the helpe of God. ⁷ Who onely doth maintaine, preserve, and prosper his Church.

¶ A Song of degrees.

[†] Or, above the mountaines: meaning that there is nothing so high in this world, wherein he can trust, but onely in God.

I Will lift up mine eyes [†] unto the mountaines, from whence mine helpe shall come.

2 Mine helpe commeth from the Lord, which hath made the ^a heaven and the earth.

3 He will not suffer thy foot to slip: for hee that keepeth thee, will not ^b slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord ^c thy keeper: the Lord ^c is thy shadow at thy right hand.

6 The sunne shall not ^c smite thee by day, nor the moone by night.

7 The Lord shall preserve thee from all evill: he shall keepe thy soule.

8 The Lord shall preserve thy ^d going out, and thy comming in, from henceforth and for ever.

P S A L M CXXII.

ⁱ David rejoiceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. ³ For the which he giveth thanks, ⁸ And praiseth for the prosperity of the Church.

¶ A Song of degrees, or Psalme of David.

[†] 1 Chron. 19. 9. ^a Hee rejoiceth that God had appointed a place where the Arke should still remaine.

I ^a Rejoiced, when they said to mee, Wee will goe into the house of the Lord.

2 Our ^b feet shall stand in thy gates, O Jerusalem.

3 Jerusalem ^c is builded as a citie, that is ^c compact together in it selfe:

4 Whereunto ^d the Tribes, even the Tribes of the Lord goe up according to the testimony of Israel, to praise the Name of the Lord.

5 For there are thrones set for judgement, even the thrones of the house of ^e David.

6 Pray for the peace of Jerusalem: let them prosper that love thee.

7 Peace be within thy ^f walles, and prosperitie within thy palaces.

8 For my ^g brethren and neighbours sakes, I will wish thee now prosperity.

9 Because of the house of the Lord our God, I will procure thy wealth.

P S A L. CXXIII.

ⁱ A prayer of the faithfull, which were afflicted either in Babylon, or under Antiochus, by the wicked worldlings and contemners of God.

¶ A Song of degrees.

I Lift up mine eyes to thee, that dwellest in the heavens.

2 Behold, as the eies of ^a servants looke unto the hand of their masters, and as the eies of a maiden unto the hand of her mistresse: so our eies waite upon the Lord our God untill hee have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for wee have ^b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulness of the proud.

P S A L. CXXIV.

ⁱ The people of God escaping a great perill, do acknowledge themselves to be delivered, not by their owne force, but by the power of God. ⁴ They declare the greatness of the perill, ⁶ And praise the Name of God.

¶ A Song of degrees, or Psalme of David.

I F the Lord had not ^a been on our side, (may Israel now say)

2 If the Lord had not beene on our side, when men rose up against us,

3 They had then swallowed us up ^b quicke, when their wrath was kindled against us.

4 Then the ^c waters had drowned us, and the streame had gone over our soule.

5 Then had the swelling waters gone over our soule.

6 Praised be the Lord, which hath not given us as a prey unto their teeth.

7 Our soule is escaped, even as a bird out of the ^d snare of the fowlers: the snare is broken, and we are delivered.

8 Our helpe ^e is in the Name of the Lord, which hath made heaven and earth.

P S A L. CXXV.

ⁱ He describeth the assurance of the faithfull in their afflictions, ⁴ And desireth their wealth, ⁵ And the destruction of the wicked.

¶ A Song of degrees.

T Hey that trust in the Lord, shall bee as mount Zion, which cannot bee ^a removed, but remaineth for ever.

2 As the mountaines are about Jerusalem: so ^b is the Lord about his people from henceforth and for ever.

3 For the ^b rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand unto wickednesse.

4 Doe well, O Lord, unto those that be good and true in their hearts.

5 ^c But these that turne aside by their

^a He compareth the condition of the godly to servants that are destitute of all help, assuring that while all other helpe faile, God is ever at hand and like himselfe.

^b Hee declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe above, if with hungry desires they call for it.

^a Hee sheweth that God was ready to helpe at need, and that there was none other way to be saved, but by his onely means.

^b So unable were we to resist.

^c He useth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously delivered them.

^d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

^a Though the world be subject to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

^b Though God suffer his to bee under the crosse, lest they should embrace wickednesse, yet this crosse shall not so rest upon them, that it should drive them from hope.

^c Hee desireth God to purge his Church from his

poetries, and such as have no zeale of the truth.

H 2 crooked

crooked waies, them shall the Lord leade with the workers of iniquitie: but peace shall be upon Israel.

P S A L. CXXVI.

¹ This Psalme was made after the returne of the people from Babylon, and sheweth that the meanes of their deliverance was wonderfull after the seventy yeares of captivity fore-spoken by Jeremy, chap. 25. 12. and 29. 10.

¶ A Song of Degrees, or Psalme of David.

When the Lord brought againe the captivitie of Zion, wee were like them that ^a dreame.

^a Their deliverance was as a thing incredible, and therefore took away all excuse of ingratitude.

^b Hee sheweth how the godly ought to reioice, when God gathereth his Church, or delivereth it.

^c If the infidels confesse Gods wonderfull work, the faithfull can never shew themselves sufficiently thankfull.

^d It is no more impossible to God to deliver his people, then to cause the rivers to runne in the wilderness and barren places.

² Then was our mouth ^b filled with laughter, and our tongue with joy: then said they among the ^c heathen, The Lord hath done great things for them.

³ The Lord hath done great things for us, whereof we reioice.

⁴ O Lord, bring againe our captivity, as the ^d rivers in the South.

⁵ They that sow in teares, shall reape in joy.

⁶ They went weeping, and caried ^e precious seed: but they shall returne with joy, and bring their sheaves.

^e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

P S A L. CXXVII.

¹ He sheweth that the whole estate of the world, both domestically and politically, standeth by Gods mere providence and blessing.

³ And that to have children well nurtured, is an especiall grace and gift of God.

¶ A Song of Degrees, or Psalme of Salomon.

^a That is, govern and dispose all things pertaining to the family.

^b The publike estate of the common wealth.

^c Which watch and ward, and are also magistrates, and rulers of the citie.

^d Either that which is gotten by hard labour, or eaten with griefe of minde.

^e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

^f That is, indeed with strength and vertues from God, for these are signs of Gods blessings, and not the number.

^g Such children shall bee able to stop their adversaries mouths, when their godly life is maliciously accused before Judges.

Except the Lord ^a build the house, they labour in vaine that build it: except the Lord keep, the ^b citie, the keeper watcheth in vaine.

² It is in vaine for ^c you to rise early, and to lie downe late, and eate the bread ^d of sorrow: but he will surely give ^e rest to his beloved.

³ Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

⁴ As are the arrowes in the hand of the strong man: so are the ^f children of youth.

⁵ Blessed is the man, that hath his quiver full of them: for they ^g shall not bee ashamed, when they speake with their enemies in the gate.

mouthes, when their godly life is maliciously accused before Judges.

P S A L. CXXVIII.

¹ Hee sheweth that blessednesse appertaineth not to all universally, but to them onely that feare the Lord, and walk in his waies.

¶ A Song of degrees.

^a God approveth not our life, except it bee reformed according to his word.

Blessed is every one that feareth the Lord, and walketh in his ^a waies.

² When thou eatest the labours of

thine ^b hands, thou shalt be blessed, and it shall be well with thee.

³ Thy wife shall bee as the fruitfull vine on the sides of thine house, and thy ^c children like the olive plants round about thy table.

⁴ Lo, surely thus shall the man be blessed, that feareth the Lord.

⁵ The Lord out of Zion shall ^d blesse thee, and thou shalt see the wealth of ^e Jerusalem all the daies of thy life.

⁶ Yea, thou shalt see thy childrens children, and peace upon Israel.

Church, these temporall things shall be granted, publickly, this private blessing were nothing.

^e For except God blessed his Church

^b The world esteemeth them happy, which live in wealth, and idleness, but the holy Ghost approveth them best, that live of the meane profit of their labours.

^c Because Gods favour appeareth in none outward thing, more then in increase of children, he promisseth to enrich the faithfull with this gift.

^d Because of the spirituall blessing, which God hath made to his

P S A L. CXXIX.

¹ He admonisheth the Church to reioice though it be afflicted.

⁴ For by the righteous Lord it shall be delivered. ⁶ And the enemies, for all their glorious shep, shall suddenly be destroyed.

¶ A Song of degrees.

They have oftentimes afflicted mee from my youth (may ^a Israel now say)

² They have oftentimes afflicted me from my youth: but they could not prevaile against me.

³ The plowers plowed upon my backe, and made long furrowes.

⁴ But the ^b righteous Lord hath cut the cords of the wicked.

⁵ They that hate Zion shall be all ashamed and turne backward.

⁶ ^c They shall be as the grasse on the house tops, which withereth afore it commeth forth.

⁷ Whereof the mower filleth not his hand, neither the gleaner his lap.

⁸ ^d Neither they which goe by, say, The blessing of the Lord be upon you, or, Wee blesse you in the Name of the Lord.

^a The Church now afflicted ought to remember, how her condition hath ever bin such from the beginning, to be molested most grievously by the wicked: yet in time it hath ever been delivered.

^b Because God is righteous, hee cannot but plague his adversaries, and deliver his, as oxen out of the plough.

^c The enemies that lift themselves most high, and as it were approach neere to the sun, are consumed with heate of Gods wrath, because they are not grounded in godly humilitie.

^d That is, the wicked shall perish, and none that palle for them.

P S A L. CXXX.

¹ The people of God from their bottomlesse miserie doe crie unto God, and are heard. ³ They confesse their sins, and see unto Gods mercies.

¶ A Song of degrees.

Out of the ^a deepe places have I called unto thee, O Lord.

² Lord, heare my voice: let thine eares attend to the voice of my prayers.

³ If thou, O Lord, straightly markest iniquities, O Lord, ^b who shall stand?

⁴ But mercy is with thee, that thou ^c maiest be feared.

⁵ I have waited on the Lord: my soule hath waited, and I have trusted in his word.

⁶ My soule waiteth on the Lord, more then the morning watch watcheth for the morning.

^a Being in great distresse and sorrow.

^b Hee declareth that wee cannot bee just before God, but by forgiveness of sins.

^c Because of nature thou art merciful: therefore the faithfull reverence thee.

7 Let

7 Let Israel waite on the Lord : for with the Lord is ^d mercy, and with him is great redemption.

^d He sheweth to whom the mercy of God doth appertaine, to Israel: that is, to the Church and not to the reprobate.

8 And he shall redeem Israel from all his iniquities.

P S A L. CXXXI.

¹ David charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees, or Psalme of David.

^a He setteth forth his great humilitie as an example to all rulers and governours.

Lord, ^a mine heart is not haughtie, neither are mine eies loftie, neither have I walked in great ^b matters, and hid from me.

2 Surely I have behaved my selfe, like one wanted from his mother, and kept silence: I am in my selfe as one that is ^c wanted.

^c Hee was void of ambition and wicked desires.

3 Let Israel wait on the Lord, from henceforth and for ever.

P S A L. CXXXII.

¹ The faithfull grounding on Gods promise made unto David, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was fore-spoken, Deut. 12. 5.

¶ A song of Degrees.

LORD remember David with all his ^a affliction.

^a That is, with how great difficulty he came to the kingdome, &c with how great zeale and care hee went about to build the Temple.

2 Who sware unto the Lord, and vowed unto the mightie God of Jaakob, saying,

3 I ^b will not enter into the Tabernacle of mine house, nor come upon my pallet or bed.

4 Nor suffer mine eies to sleepe, nor mine eye-lids to slumber,

5 Untill I finde out a place for the ^c Lord, an habitation for the mighty God of Jaakob.

^b That is, the Arke, which was a signe of Gods presence.

6 Loe, we heard of it in ^d Ephratah, and found it in the fields of the forest.

^d The common bruit was that the Arke should remaine in Ephratah: that is, in Beth-le-hem, a plentifull place: but after wee perceived that thou wouldst place it in Ierusalem, which was barren as a forest, and compassed about only with hills.

7 We will enter into his Tabernacles, and worship before his foot-stoole.

8 Arise, O Lord, to come into thy ^e rest, thou, and the Arke of thy strength.

^e That is, Ierusalem, because that afterward his Arke should remove to none other place.

9 Let thy Priests bee clothed with ^f righteousnesse, and let thy Saints rejoyce.

^f Let the effect of thy grace, both appeare in the Priests, and in the people.

10 For thy ^g servant Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworne in truth unto David, and he will not shrinke from it, saying, Of the fruit of thy bodie will I set upon thy throne.

12 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit upon thy throne, for ^h ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

^g As thou first madest promise to David, so continue it to his posteritie, that whatsoever they shall aske for their people, it may bee granted.

14 This is my rest for ever: here will

^h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual.

I dwell, for I have a ⁱ delight therein.

15 I will surely blesse her victuals, and will satisfie her poore with bread,

16 And will clothe her Priests with ^k salvation, and her Saints shall shout for joy.

ⁱ Meaning, for his own sake, and not for the plentifulnesse of the place: for hee promisseth to blesse it, declaring before, that it was barren.

17 There will I make the ^l horne of David to bud: for I have ordained a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

P S A L. CXXXIII.

¹ This Psalme containeth the commendation of brotherly amitie among the servants of God.

¶ A song of Degrees, or Psalme of David.

BEhold, how good and how comely a thing it is, for brethren to dwell ^a together.

^a Because the greatest part were against David, though some favoured him, yet when he was established King, an length they joined altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly love.

2 It is like to the precious ^b ointment upon the head, that runneth downe upon the beard, even unto Aarons beard, which went downe on the borders of his garments:

3 And as the dew of ^c Hermon, which falleth upon the mountaines of Zion: for ^d there the Lord appointed the blessing and life for ever.

^c By Hermon and Zion, he meaneth the plentifull countrey about Jerusalem.

^d Where there is such concord.

P S A L. CXXXIV.

¹ He exhorteth the Levites watching in the Temple to praise the Lord.

¶ A song of Degrees.

BEhold, praise ye the Lord, all yee ^a servants of the Lord, yee that by night stand in the house of the Lord.

^a Ye that are Levites, and chiefly appointed to this office.

2 Lift up your ^b hands to the Sanctuary, and praise the Lord.

^b For their charge was not onely to keep the Temple, but to pray there and to give God thanks.

3 The Lord, that hath ^c made heaven and earth, blesse thee out of Zion.

^c And therefore thus the Levites used

hath all power, blesse thee with his fatherly love declared in Zion. Thus the Levites used to praise the Lord, and blesse the people.

P S A L. CXXXV.

¹ He exhorteth all the faithfull, of what estate soever they be, to praise God for his marvellous workes. 12 And specially, for his graces toward his people, wherein he hath declared his majesty. 15 To the confusion of all idolaters and their idols.

¶ Praise yee the Lord.

Praise the Name of the Lord: yee servants of the Lord, praise him.

2 Yee that stand in the ^a house of the Lord, and in the ^b courts of the house of our God.

^a Ye Levites that are in his Sanctuary.

3 Praise ye the Lord: for the Lord is good: sing praises unto his Name, for it is a comely thing.

^b Meaning, the people: for the people & Levites had their courts which were places of the Temple separate.

4 For the Lord hath ^c chosen Jaakob to himselfe, and Israel for his chiefe treasure.

^c That is, hath freely loved the posteritie of Abraham.

5 For I know that the Lord is great, and that our Lord is above all gods.

H 3 6 What-

d Hee joineth Gods power with his wil, to the intent that wee should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

* 1er. 10. 13.
* Exod. 12. 29.

* Num. 23. 24. 34.

e Hee sheweth what fruit the godly conceive of Gods power, whereby they see how he destroyeth his enemies, and delivereth his people.

f That is, govern and defend his people.

g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offences, seeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God. Reade Psalm 115. vers. 4.

a By this repetition he sheweth, that the least of Gods benefits binde us to thanksgiving: but chiefly his mercie which is principally declared toward his Church.

b This was a common kinde of thanksgiving, which the whole people used when they had received any benefit of God, as 2 Chron. 7. 6. and 20. 21. Meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie.

6 Whatsoever pleased the Lord, that did he in heaven and in earth, in the sea, and in all the depths.

7 He bringeth up the clouds from the ends of the earth, and maketh the * lightnings with the raine: hee draweth forth the winde out of his treasures.

8 * He smote the first borne of Egypt, both of man and beaſt.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 * Hee smote many nations, and slew mightie Kings:

11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdoms of Canaan:

12 And * gave their land for an inheritance, even an inheritance unto Israel his people.

13 Thy Name, O Lord, endureth for ever: O Lord, thy remembrance is from generation to generation.

14 For the Lord will f judge his people, and be pacified toward his servants.

15 The * idols of the heathen are silver and gold, even the worke of mens hands.

16 They have a mouth, and speak not: they have eyes, and see not.

17 They have eares, and heare not; neither is there any breath in their mouth.

18 They that make them, are like unto them: so are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Zion, which dwelleth in Jerusalem. Praise yee the Lord.

P S A L. CXXXVI.

1 A most earnest exhortation to give thanks unto God for the creation and governance of all things, which standeth in confessing that hee giveth us all of his mere liberalitie.

Praise yee the Lord, because hee is good: for his * mercie endureth for ever.

2 Praise yee the God of gods: for his mercie endureth for ever:

3 Praise ye the Lord of lords: for his mercie endureth for ever:

4 Which onely doth great wonders: for his mercie endureth for ever:

5 Which by his wisdom made the heavens: for his mercie endureth for ever:

6 Which hath stretched out the earth upon the waters: for his ^b mercie endureth for ever:

7 Which made great lights: for his mercie endureth for ever:

8 As the Sunne to rule the day: for his mercie endureth for ever:

9 The moon and the Stars to governe the night: for his mercie endureth for ever:

10 Which smote Egypt with their first borne, (for his mercie endureth for ever)

11 And * brought out Israel from among them for his mercie endureth for ever.

12 With a mightie hand and ^d stretched out arme: for his mercie endureth for ever:

13 Which divided the red Sea in two parts: for his mercie endureth for ever:

14 And made Israel to passe through the mids of it: for his mercie endureth for ever:

15 And overthrew Pharaoh and his hoste in the red Sea: for his mercie endureth for ever:

16 Which led his people through the * wildernesse: for his mercie endureth for ever:

17 Which smote great Kings: for his mercie endureth for ever:

18 And slew ^f mightie Kings: for his mercie endureth for ever:

19 As Sihon, King of the Amorites: for his mercie endureth for ever:

20 And Og the King of Bashan: for his mercie endureth for ever:

21 And gave their land for an heritage: for his mercie endureth for ever:

22 Even an heritage unto Israel his servant: for his mercie endureth for ever:

23 Which remembred us in our * base estate: for his mercie endureth for ever.

24 And hath rescued us from our oppressors: for his mercie endureth for ever.

25 Which giveth food to all ^b flesh: for his mercie endureth for ever.

26 ⁱ Praise yee the God of heaven: for his mercie endureth for ever.

P S A L. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, lived in great anguish and sorrow of heart: the which grieve the Chaldeans did so little pittie, 3 That they rather increased the same daily with taunts, reproches, and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 And moved by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the rivers of Babel we * fate, and there we wept, when we remembred Zion.

2 We hanged our harpes upon the willowes in the mids ^b thereof.

3 Then they that led us captives, * required of us songs and mirth, when we had hanged up our harpes, saying, Sing us one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

5 ^d If I forget thee, O Jerusalem,

cular griefs, yet the common sorrow of the Church, is most grievous unto them, and is such as they cannot but remember and lament.

c Gods mercifull providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his Church from the thralldome of their enemies. d In doing such a worke as was never done before nor that any other could doe.

e Where for the space of foure years, he shewed infinite and most strange wonders.

f Declaring hereby, that no power nor authority was so dear unto him, as the love of his Church.

g In our greatest affliction and servitude, when we looked for nothing lesse then to have had any favour. h Seeing that God provideth even for the beasts, much more hath he care over his. i Seeing that all ages have had most plaine testimonies of Gods benefits.

a That is, we bode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turn us from the true service of our God. b To wit, of that countrey. c The Babylonians spake thus in mocking us, as though by our silence wee should signifie that wee hoped no more in God. d Albeit the faithful are touched with their particular griefs, yet the common sorrow of the Church, is most grievous unto them, and is such as they cannot but remember and lament.

let

let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleave to the roofof my mouth: yea, if I preferre not Jerusalem to my chiefe joy.

7 Remember the children of Edom, O Lord, in the day of Jerusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthe to be destroyed, blessed shall bee that rewardeth thee, as thou hast served us.

9 Blessed shall be that taketh and dalheth thy children against the stones.

^e The decay of Gods religion in their country was so grievous, that no joy could make them glad, except it were restored.

^f According as Ezek. 25. 13. and Jeremie 49. 7. verse, prophesied: and Obadiah, verse 10. sheweth, that Edomites which came of Esau, conspired with the Babylonians against their brethren and kind-folke.

^g When thou didst visite Jerusalem. ^h He alludeth to Isaiahs prophesie, Chapter 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moved to fight against Babylon: but God used them as his rods to punish his enemies.

PSAL. CXXXVIII.

ⁱ David with great courage praiseth the goodnesse of God toward him, the which is so great. ⁺ That it is knownde to forraigne Princes, who shall praise the Lord together with him. ⁶ And he is assured to have like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme of David.

I Will praise thee with my whole heart: even before the gods will I praise thee.

2 I will worship toward thine holy Temple, and praise thy Name, because of thy loving kindnesse and for thy truth: for thou hast magnified thy Name above all things by thy word.

3 When I called, then thou heardest mee, and hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 And they shall sing of the waies of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet hee be- holdeth the lowly, but the proud hee knoweth afarre off.

7 Though I walke in the mids of trouble, yet wilt thou revive mee: thou wilt stretch forth thy hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will performe his worke toward me: O Lord, thy mercie endureth forever: forsake not the workes of thine hands.

PSAL. CXXXIX.

ⁱ David to cleanse his heart from all hypocrisie, sheweth, that there is nothing so hid, which God seeth not; ¹³ Which hee confirmeth by the creation of man. ¹⁴ After, declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

¶ To him that excelleth. A Psalme of David.

O Lord, thou hast tried mee and known mee.

2 Thou knowest my sitting and my rising, thou understandest my thoughts a farre off.

3 Thou compassest my pathes, and my lying downe, and art accustomed to all my waies.

4 For there is not a word in my tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me strait behinde and before, and layest thine hand upon me.

6 Thy knowledge is too wonderfull for me: it is so high, that I cannot attaine unto it.

7 Whither shall I goe from thy spirit? or, whither shall I flee from thy presence?

8 If I ascend into heaven, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand leade me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, even the night shall be light about me.

12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast possessed my reins: thou hast covered mee in my mothers wombe.

14 I will praise thee, for I am fearfully and wonderously made: marvellous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eies did see me, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts unto me, O God! how great is the summe of them!

18 If I should count them, they are more then the sand: when I awake, I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted up in vaine.

21 Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise up against thee?

22 I hate them with an unfeigned hatred, as they were mine utter enemies.

^a Hee confesseth that neither our actions, thoughts or any part of our life can bee hid from God, though he seeme to bee farre off.

^b So that they are evidently knowne to thee.

^c Thou knowest my meaning before I speake.

^d Thou so guidest mee with thine hand, that I can turne no way, but where thou appointest me.

^e From thy power and knowledge.

^f Thy power doth so fast hold mee, that I can escape by no means from thee.

^g Though darknesse bee an hinderance to mans sight, yet it seeth thine eies as well as the light.

^h Thou hast made me in all parts, and therefore mult needs know me.

ⁱ Considering thy wonderfull works in forming mee, I cannot but praise thee, and feare thy mightie power.

^k That is, in my mothers wombe: which hee compar- eth to the inward parts of the earth. ^l Seeing that thou didst know mee before I was com- posed of either flesh or bone, much more now must thou know mee, when thou hast fashioned me. ^m How ought we to esteeme the ex- cellent declaration of thy wisdom in the creation of man. ⁿ I continually see new occasions to meditate in thy wisdom, and to praise thee.

^o Hee teacheth us boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let us to serve God sincerely.

23 Try

23 Try me, O God, and know mine heart: prove me, and know my thoughts,

p Or, any heinous way, or rebellious meaning, that though hee were subject to sinne, yet was hee not given to wickednes, and to provoke God by rebellion.

24 And consider if there be any way of wickednesse in me, and leade mee in the way for ever.

q That is, continue thy favour

P S A L. CXL.

1 David complaineth of the crueltie, falshood, and injuries of his enemies. 8 Against the which he praieth unto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he provoketh the just to praise the Lord, and to assure themselves of his tuition.

¶ To him that excelleth. A Psalme of David.

Deliver me, O Lord, from the evill man: preserve me from the cruell man:

a Which persecuteth me of malice and without cause.

2 Which imagine evill things in their heart, and make warre continually.

b That is, by their false cavillations and lies, they kindle the hatred of the wicked against me.

3 They have sharpened their tongues like a Serpent: Adders poison is under their lips. Selah.

c Hee sheweth what weapons the wicked use, when power and force faile them.

4 Keepe mee, O Lord, from the hands of the wicked: preserve me from the cruell man, which purposeth to cause my steps to slide.

d Hee declareth what is the remedie of the godly, when they are oppressed by the workings.

5 The proud have laid a snare for me, and spread a net with cords in my pathway, and set grinnings for me. Selah.

6 Therefore I said unto the Lord, Thou art my God: heare, O Lord, the voice of my praier.

7 O Lord God, the strength of my salvation, thou hast covered my head in the day of battell.

e Hee calleth to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him ever in his dangers.

8 Let not the wicked have his desire, O Lord: perform not his wicked thought, lest they be proud. Selah.

f For it is in Gods hand to overthrow the counsels and enterprises of the wicked.

9 As for the chiefe of them, that compassed me about, let the mischief of their owne lips come upon them.

g It seemeth that hee alludeth to Saul.

10 Let coales fall upon them: let him cast them into the fire, and into the deepe pits, that they rise not.

h To wit, God: for David saw that they were reprobate, and that there was no hope of repentance in them.

11 For the backbiter shall not be established upon the earth: evill shall hunt the cruell man to destruction.

i Gods plagues shall light upon him in such sort, that hee shall not escape.

12 I know that the Lord will avenge the afflicted, and judge the poore.

k That is, shall be defended and preserved by thy fatherly providence and care.

13 Surely the righteous shall praise thy Name, and the just shall dwell in thy presence.

P S A L. CXLI.

1 David being grievously persecuted under Saul, onely fleeth unto God to have succour. 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalme of David.

O Lord, I call upon thee: haste thee unto me: heare my voice, when I crie unto thee.

a Hee sheweth that there is none other refuge in our necessities, but onely to flee unto God for comfort of soule.

2 Let my praier bee directed in thy sight as incense, and the lifting up of

b He meaneth his earnest zeale and gesture, which he used in praier: alluding to the sacrifices, which were by Gods commandment offered in the old Law.

mine hands as an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keep the doore of my lips.

4 Incline not mine heart to evill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their delicacies.

5 Let the righteous smite mee: for that is a benefit: and let him reprove me, and it shall be a precious oile, that shall not breake mine head: for within a while I shall even pray in their miseries.

6 When their Judges shall bee cast downe in stonie places, they shall heare my words, for they are sweet.

7 Our bones lie scattered at the graves mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eyes looke unto thee, O Lord God: in thee is my trust: leave not my soule destitute.

9 Keepe me from the snare, which they have laid for me, and from the grinnings of the workers of iniquitie.

10 Let the wicked fall into his nets together, whiles I escape.

c Hee desireth God to keepe his thoughts & waies either from thinking, or executing vengeance. d Let not their prosperitie allure me to be wicked as they are. e He could abide all corrections that came of a loving heart. f By patience I shall see the wicked to sharply handled, that I shall for pite pray for them. g The people which followed their wicked rulers in perfecting the Prophet, shall repent and turne to God, when they see their wicked rulers punished. h Here appeareth that David was miraculously delivered out of many deaths. i Into Gods nets, whereby he catcheth the wicked in their own malice. k So that none of them escape.

i Into Gods nets, whereby he catcheth the wicked in their own malice. k So that none of them escape.

P S A L. CXLII.

1 The Prophet neither astonished with feare, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest praier to God, who did preserve him.

¶ A Psalme of David, to give instruction, and a Praier, when he was in the Cave.

I cried unto the Lord with my voice: with my voice I praied unto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked upon the right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soule.

5 Then cried I unto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the living.

6 Hearken unto my crie, for I am brought very low: deliver me from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall unto me.

a Davids patience and instant praier to God, notwithstanding their wicked rage, which in their troubles either despaire and murmure against God, or else to seek to others the to God, to have redresse in their miseries. b For he was on al fides belet with his enemies, as though hee had bene in a most straight prison. d Either to rejoice at my wonderfull deliverance, or to set a crown upon mine head.

c Or, sought for my soule.

b Though all means failed him, yet he knew that God would never forsake him.

c For he was on al fides belet with his enemies, as though hee had bene in a most straight prison.

d Either to rejoice at my wonderfull deliverance, or to set a crown upon mine head.

P S A L. CXLIII.

1 An earnest praier for the remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods just judgement. 8 Hee desireth to bee restored to grace. 10 To be governed by his holy spirit, that hee may spend the remnant of his life in the true feare and service of God.

¶ A Psalme

¶ A Psalme of David.

Heare my praier, O Lord, and hearken unto my supplication : and answer me in thy ^a truth, and in thy ^b righteoufnesse.

2 (And enter not into judgement with thy servant : for in thy ^c fight shall none that liveth, be justified.)

3 For the enemy hath persecuted my soule : hee hath smitten my life downe to the earth : he hath laid me in the darke-nesse, as they that have beene dead ^d long agoe.

4 And my spirit was in perplexity in me, and mine ^e heart within me was amazed.

5 Yet doe I remember the time ^f past : I meditate in all thy works, yea, I doe meditate in the works of thine hands.

6 I stretch forth mine hands unto thee: my soule desireth after thee, as the thirsty land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth : hide not thy face from me, else I shall bee like unto them that goe downe into the pit.

8 Let me heare thy loving kindnesse in the ^g morning, for in thee is my trust : ^h shew me the way that I should walk in, for I lift up my soule unto thee.

9 Deliver mee, O Lord, from mine enemies: for ⁱ I hid me with thee.

10 ^k Teach me to ^l do thy wil, for thou art my God: let thy good spirit lead me unto the land of righteoufnesse.

11 Quicken mee, O Lord, for thy Names sake, and for thy righteoufnesse bring my soule out of trouble.

12 And for thy mercy ^m slay mine enemies, and destroy all them that oppresse my soule: for I am thy ⁿ servant.

P S A L. CXLIV.

^a Hee praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained. ^b Demanding helpe, and the destruction of the wicked. ^c Promising to acknowledge the same with songs of praises. ^d And declareth wherein the felicity of any people consisteth.

¶ A Psalme of David.

Blessed be the Lord my strength, which ^a teacheth mine hands to fight, and my fingers to battell.

2 He ^b is my goodnes and my fortresse, my tower and ^c my deliverer, my shield, and in him I trust, which subdueth my ^d people under me:

3 Lord, what is man that thou ^e regardest him! or the sonne of man that thou thinkest upon him?

4 Man is like to vanitie : his daies are

like a shadow that vanisheth.

5 ^a Bow thine heavens, O Lord, and come downe : touch the mountaines and they shall smoke.

6 ^b Cast forth the lightening, and scatter them : shoot out thine arrowes, and consume them.

7 Send thine hand from above: deliver me, and take me out of the great ^c waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand ^d is a right hand ^e of falsehood.

9 I will sing a ^f new song unto thee, O God, and sing unto thee upon a viole, and an instrument of ten strings.

10 It ^g is he that giveth deliverance unto kings, and rescueth David his ^h servant from the hurtfull sword.

11 Rescue me, and deliver mee from the hand of strangers, whose mouth talketh vanitie, and their right hand ⁱ is a right hand of falsehood:

12 That our ^k sons ^l may be as the plants growing up in their youth, and our daughters as the corner stones graven after the similitude of a palace:

13 That our ^m corners ⁿ may be full and abounding with divers sorts, and that our sheep may bring forth thousands, and ten thousand in our streets:

14 That our ^o oxen may be strong to labour: that there be none invasion, nor going out, nor no crying in our streets.

15 Blessed are the people that be ^p so, yea, blessed are the people, whose God is the Lord.

^m He attributeth not onely the great commodities, but even the least also to Gods favour, ⁿ And if God give not to all his children all these blessings, yet he accompeneth them with better things.

P S A L. CXLV.

This Psalme was composed when the kingdome of David flourisheth. ^a Wherein he describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creatures. ^b He praiseth God for his justice and mercy. ^c But especially for his loving kindnesse toward those that call upon him, that feare him, and love him. ^d For the which he promiseth to praise him for ever.

¶ A Psalme of David, of praise.

O My God and King, ^a I will extoll thee, and will blesse thy Name for ever and ever.

2 I will blesse thee daily, and praise thy name for ever and ever.

3 ^b Great ^c is the Lord, and most worthy to be praised, and his greatnesse ^d is incomprehensible.

4 Generation shall praise thy works unto ^e generation, and declare thy power.

5 I will meditate of the beauty of thy glorious Majestie, and thy wonderfull works.

creation, and of his preservation in this life is to praise God, therefore not onely we our selves doe this, but cause all other to doe the same.

I 6 And

^d Hee desireth God to continue his graces, and to send helpe for the present necessitie. ^e By these manner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith. ^f That is, deliver me from the tumults of the world that should bee my people, but are corrupt in their judgement and enterprises, as though they were strangers.

^g For though they shake hands yet they keep not promise.

^h That is a rare & excellent song, as thy great benefits deserve.

ⁱ Though wicked kings be called Gods servants, as Cyrus, Isa. 45. 1. forasmuch as he useth them to execute his judgements: yet David because of Gods promise, and they that rule godly, are properly so called, because they serve not their owne affections, but set forth Gods glorie.

^k Hee desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of Gods benefits.

^l That the very corners of our houses may be full of store for the great abundance of thy blessings.

^m Hee sheweth what sacrifices are pleasant and acceptable unto God: even praise and thanksgiving, and seeing that God still continueth his benefits towards us, we ought never to be weary in praising him for the same.

ⁿ Hereby hee declares, that all power is subject unto God, and that no worldly promotion ought to obscure Gods glory.

^o Forasmuch as the end of mans

^a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

^b That is, according to thy free goodnesse whereby thou defendest thine.

^c He knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies hee was innocent, and that in Gods fight all men are sinners.

^d Hee acknowledged that God is the onely and true Physician to heale him: and that he is able to raise him to life, though hee were dead long agoe, and turned to ashes.

^e So that onely by faith, and by the grace of Gods spirit he was upheld.

^f To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.

^g That is, speedily, and in due season.

^h Let thine holy Spirit counsell me how to come forth of these great cares and troubles.

ⁱ I hid my selfe under the shadow of thy wings, that I might bee defended by thy power.

^k Hee confesseth that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth us by his word, giveth understanding by his spirit, and frameth our hearts by his grace to obey him.

^l That is, justly, and aright: for, so soone as we decline from Gods will, we fall into error.

^m Which shall be a signe of thy fatherly kindnesse toward me.

ⁿ Relinquishing my selfe wholly unto thee, and trusting in thy protection.

^a Who of a poore shepherd hath made mee a valiant warrior and mighty conqueror.

^b For my deliverer who mee: for the Prophet cannot satisfie himselfe with any words.

^c Hee confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the lecture grace of God.

^d To give unto God just praise, is to confesse our selves to be unworthy of so excellent benefits, and that he bestoweth them upon us of his free mercy.

d Of thy terrible
judgements a-
gainst the wicked.
* Exod. 34. 6.

e Hee describeth
after what sort
God sheweth
himselfe to all his
creatures, though
our sinnes have
provoked his
vengeance against
all: to wit, mer-
ciful, not onely
in pardoning the
finis of his elect,
but in doing
good even to the
reprobate, albeit
they cannot fee-
le the sweet com-
fort of the same.

f The praise of
glory appeareth
in all thy crea-
tures: and though
the wicked would
obscure the same
by their silence,
yet the faithfull
are ever mindfull
of the same.

g Hee sheweth
that all things are
out of order, but
onely where God
reigneth.
* Laie 1. 33. Dan.

h Who being, in
miserie and affli-
ction would faint
and fall away, if
God did not up-
hold them, and
therefore they
ought to reve-
rence him, that
reigneth in hea-
ven, and suffer
themselves to be
governed by him.
i To wit, as well
of men, as of
beast.

k Hee prayeth
God, not onely
for that he is be-
neficall to all his
creatures, but also
in that hee justly
punisheth the
wicked, and mer-
cifully examineth
his by the crosse,
giving them
strength, and de-
livering them.

l Which onely
appertaineth to
the faithfull: and
this vertue is contrary to infidelity, doubting, impatience, and murmuring. m For they
will aske or wish for nothing, but according to his will, 1 John. 5. 14. n That is, all men
shall be bound to praise him.

6 And they shall speake of the power
of thy ^d fearefull acts, and I will declare
thy greatnesse.

7 They shall break out into the men-
tion of thy great goodnesse, and shall sing
aloud of thy righteousnesse.

8 * The Lord is gracious and ^e mer-
ciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his
mercies are over all his workes.

10 All thy works praise thee, O Lord,
and thy Saints blesse thee.

11 ^f They shew the glory of thy King-
dome, and speake of thy power,

12 To cause his ^g power to be known
to the sonnes of men, and the glorious re-
nowne of his kingdome.

13 Thy ^h Kingdome is an everlasting
kingdome, and thy dominion endureth
throughout all ages.

14 The Lord upholdeth all ⁱ that fall,
and lifteth up all that are ready to fall.

15 The eyes of ^j all waite upon thee, and
thou givest them their meat in due season.

16 Thou openest thine hand and fillest
all things living of thy good pleasure.

17 The Lord is ^k righteous in all his
waies, and holy in all his workes.

18 The Lord is neere to all that call
upon him: yea, to all that call upon him
in ^l truth.

19 He will fulfill the ^m desire of them
that feare him: hee also will heare their
cry, and will save them.

20 The Lord preserveth all them that
love him: but hee will destroy all the
wicked.

21 My mouth shall speake the praise
of the Lord, and all ⁿ flesh shall blesse his
Name for ever and ever.

P S A L M CXLVI.

¹ David declareth his great Zeale that hee hath to praise God.
³ And teacheth not to trust in man, but onely in God Al-
mighty, ⁷ Which delivereth the afflicted, ⁹ Defendeth
the strangers, and comforteth the fatherlesse and the widowes,
¹⁰ And reigneth for ever.

¶ Praise ye the Lord.

a He stirreth up
himselfe and all
his affections to
praise God.

b That God may
have the whole
praise, wherein
hee forbiddeth all
vaie confidence,
shewing that of
nature we are
more inclined to
put our trust in
creatures, then in
God the Creator.

c As their vaie
opinions, where-
by they flattered
themselves, and so
imagined wicked
enterprises.

Praise thou the Lord, O my ^a soule.
2 I will praise the Lord during my
life: as long as I have any being, I will
sing unto my God.

3 Put not your trust in ^b Princes, nor
in the sonne of man, for there is no helpe
in him.

4 His breath departeth, and he return-
eth to his earth: then his ^c thoughts
perish.

5 Blessed is he that hath the God of
Jaakob for his helpe, whose hope is in the
Lord his God.

6 Which made ^d heaven and earth, the
sea, and all that therein is: which keepeth
his fidelitie for ever.

7 Which executeth justice ^e for the
oppressed: which giveth bread to the
hungry: the Lord looseth the prisoners.

8 The Lord giveth sight to the blind:
the Lord raiseth up the crooked: the Lord
^f loveth the righteous.

9 The Lord keepeth the ^g strangers:
he relieveth the fatherlesse and widow:
but hee overthroweth the way of the
wicked.

10 The Lord shall ^h reigne for ever:
O Zion, thy God endureth from generation
to generation. Praise ye the Lord.

signes of his love.

g Meaning, all them that are destitute of worldly meanes and fac-
cour. h He assureth the Church that God reigneth for ever, for the preservation of
the same.

P S A L M CXLVII.

¹ The prophet praiseth the bounty, wisdom, power, justice, and
providence of God upon all his creatures, ³ But specially upon
his Church, which he gathereth together after their dispersion,
¹⁹ Declaring his word and judgements so unto them, as he
hath done to none other people.

Praise ye the Lord, for it is good to
sing unto our God: for it is a ^a plea-
sant thing, and praise is comely.

2 The Lord doth build up ^b Jerusa-
lem, and gather together the disperfed of
Israel.

3 He healeth those that are ^c broken
in heart, and binderh up their sores.

4 He ^d counteth the number of the
starres, and calleth them all by their names.

5 Great is our Lord, and great is his
power: his wisdom is infinite.

6 The Lord relieveth the meeke, and
abaseth the wicked to the ^e ground.

7 Sing unto the Lord with praise:
sing upon the harpe unto our God.

8 Which ^f covereth the heaven with
clouds, and prepareth raine for the earth,
and maketh the grasse to grow upon the
mountaines:

9 Which giveth to beasts their food,
and to the yong ravens that ^g cry.

10 He hath not pleasure in the ^h strength
of an horse, neither delighteth hee in the
legges of man.

11 But the Lord delighteth in them
that feare him, and attend upon his
mercy.

12 Praise the Lord, O Jerusalem: praise
thy God, O Zion.

13 For he hath made the barres of thy
gates ⁱ strong, and hath blessed thy chil-
dren within thee.

14 He setteth peace in thy borders,
and satisfieth thee with the ^j flower of
wheat.

both profitable and pleaseth God, yet to put our trust in them, is to defraude God of
his honour. i Hee doth not onely furnish his Church with all things necessarie, but
preserveth also the same, and maketh it strong against all outward force. j Ebr.
fat.

d Hee encoura-
geth the godly to
trust onely in the
Lord, both for
that his power is
able to deliver
them from all
dangers, and for
his promise sake
his will is most
ready to doe it.
e Whose faith and
patience for a
while hee trieth,
but at length hee
punisheth the ad-
versaries, that hee
may bee knowne
to be judge of the
world.

f Though he vi-
fit them by affli-
ction, hunger,
imprisonment, and
such like, yet his
fatherly love and
piety never faileth
them, yea rather
to his these are

a Hee sheweth
wherein wee
ought to exercise
our selves conti-
nually, and to take
our pastime: to
wit, in praising
God.

b Becauſe the
Lord is the found-
er of the Church
it cannot bee de-
stroyed, though
the members there-
of be disperfed,
and seeme, as it
were, for a time to
bee cut off.

c With affliction
or sorrow for
finne.

d Though it
seeme to man in-
credible, that God
should assemble
his Church, be-
ing so disperfed:
yet nothing can
bee too hard to
him that can num-
ber and name the
stars.

e For the more
high that the
wicked climbe,
the greater is
their fall in the
ende.

f He sheweth the
examples of Gods
mighty power,
goodnesse, and
wisdom, that we
can never want
most iust occasion
to praise God.

g For their crying
is as it were a
confession of their
need, which can-
not bee relieved,
but by God onely:
then if God shew
himselfe mindfull
of the most con-
temptible fowles,
can hee suffer them
to die with fa-
mine, whom hee
hath assured of
life everlasting?

h Though to use
lawfull meanes is
to defraude God of
his honour.

^k His secret working in all creatures is as a commandment to keepe them in order: and to give them moving and force.
^l For immediately and without resisting all things obey him.

15 He sendeth forth his^k commandment upon earth, and his word runneth very^l swiftly.

16 Hee giveth snow like wooll, and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morfels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his^m word unto Jakob, his statutes and his judgements unto Israel.

20 He hath not dealt so with every nation, neither have theyⁿ known his judgements. Praise ye the Lord.

^m As before hee called Gods secret working in all his creatures, his word: so he meaneth here by his word, the doctrine of life everlasting, which hee hath left to his Church, as a most precious treasure.

ⁿ The cause of this difference is Gods free mercy, which hath elected his in his Sonne Christ Jesus to salvation: and his just judgement, whereby he hath appointed the reprobate to eternall damnation.

P S A L. CXLVIII.

¹ He provoketh all creatures to praise the Lord in heaven and earth, and in all places, ² Specially, his Church for the power that he hath given to the same, after that he had chosen them, and joynd them unto him.

¶ Praise yee the Lord.

Praise yee the Lord from the heaven: praise yee him in the high places.

2 Praise yee him, all ye^a his Angels: praise him all his army.

3 Praise ye him, ^b Sunne and Moone: praise ye him all bright starres.

4 Praise yee him, ^c heavens of heavens, and ^d waters that be above the heavens.

5 Let them praise the Name of the Lord: for he commanded and they were created,

6 And hee hath established them for ever and ever, he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, yee^e Dragons and all depths:

8 ^f Fire and haile, snow and vapours, stormy winde, which execute his word:

9 Mountaines and all hils, fruitfull trees and all Cedars:

10 Beasts and all cattel, creeping things and feathered fowles:

11 ^g Kings of the earth and all people, Princes and all Judges of the world:

12 Young men and maidens, also olde men and children:

13 Let them praise the name of the Lord: for his Name onely is to bee exalted, and his praise above the earth and the heavens.

14 For hee hath exalted the^h horne of his people, which is a praise for all his Saints, even for theⁱ children of Israel,

^a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to doe ourdutie.

^b In that Gods glory shineth in these insensible creatures, this their beauty is as a continuall praising of God.

^c Not that there are divers heavens, but because of the spheres and of the situation of the fixed stars and planets, hee comprehendeth by this word the whole heaven.

^d That is, the raine, which is in the middle region of the ayre, which hee here comprehendeth under the name of the heavens.

^e Meaning the great and Monstrous fishes, as Whales, and such like.

^f Which come not by chance or fortune, but by Gods appointed ordinance.

^g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither high nor low condition or degree can bee exempted from this dutie.

^h That is, the dignity, power, and glory of his Church.

ⁱ By reason of his covenant made with Abraham:

a people that is neere unto him. Praise ye the Lord.

P S A L. CXLIX.

¹ An exhortation to the Church to praise the Lord, for his victorie and conquest, that he giveth his Saints against all mans power.

¶ Praise yee the Lord.

Sing yee unto the Lord^a a new song: Let his praise bee heard in the Congregation of Saints.

2 Let Israel rejoice in him that^b made him, and let the children of Zion rejoice in their^c King.

3 Let them praise his Name with the flute: let them sing praises unto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5 Let the Saints be joyfull with glory: let them sing loud upon their^d beds.

6 Let the high acts of God be in their mouth, and a two edged sword in their hands.

7^e To execute vengeance upon the heathen, and corrections among the people:

8 To binde^f their Kings in chaines, and their Nobles with fretters of iron,

9 That they may execute upon them the judgement that is^g written: this honour shall be to all his Saints. Praise yee the Lord.

^f Not onely the people, but the Kings that were their enemies, should bee destroyed, ^g Hereby God bindeth the hands and minds of all his, to enterprise no further then bee appointeth.

P S A L. CL.

¹ An exhortation to praise the Lord without ceasing, by all manner of waies, for all his mighty and wonderfull workes.

¶ Praise yee the Lord.

Praise yee God in his^a Sanctuarie: praise yee him in the^b firmament of his power.

2 Praise yee him in his mighty acts: praise yee him according to his excellent greatnesse.

3 Praise ye him in the sound of the^c trumpet: praise ye him upon the viole and the harpe.

4 Praise yee him with timbrell and flute: praise yee him with virginals and organs.

5 Praise yee him with sounding cymbales: praise yee him with high sounding cymbales.

6 Let every thing that hath^d breath praise the Lord. Praise ye the Lord.

much more Gods children, who ought never to cease to praise him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing everlasting praise.

^a For his rare and manifolde benefites bestowed on his Church.

^b In that that they were preferred before all other nations, it was as a new creation, and therefore Psalm 95. 7. they were called the sheep of Gods hands.

^c For God, as he is the Creator of the soule & body, so will hee that both two serve him, and that his people be continually subject unto him, as their most lawfull King.

^d He alludeth to that continuall rest and quietnesse, which they should have, if they would suffer God to rule them.

^e That is, chiefly accomplished in the kingdome of Christ, when Gods people for just causes execute Gods judgements against his enemies: and it giveth no liberty to any to revenge their private injuries.

^f Not onely the people, but the Kings that were their enemies, should bee destroyed, ^g Hereby God bindeth the hands and minds of all his, to enterprise no further then bee appointeth.

^a That is, in the heaven.

^b For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mighty work of God shineth.

^c Exhorting the people onely to rejoyce in praising God, hee maketh mention of those instruments which by Gods commandment were appointed in the old Lawe, but under Christ the use hereof is abolished in the Church.

^d Hee sheweth that all the order of nature is bound to this duty, and



* This word Pro-
verbe, or Parable,
signifieth a grave
and notable sen-
tence, worthy to
be kept in memo-
rie: and is some-
time taken in the
evill part, for a
mocke, or scotte.

THE * PROVERBS OF SALOMON.

THE ARGUMENT.

THE wonderfull love of God toward his Church, is declared in this Booke: forasmuch as the summe and effect of the whole Scripture is here set forth in these brieve sentences, which partly containe doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters, are as a Preface, full of grave sentences and deepe mysteries, to allure the hearts of men to the diligent reading of the Parables that follow: which are left as a most precious jewell to the Church, of those three thousand Parables mentioned, 1 King. 4. 32. and were gathered and committed to writing, by Salomons servants, and indited by him.

CHAP. I.

1 The power and use of the word of God. 7 Of the feare of God, and knowledge of his Word. 10 We may not consent to the entisings of sinners. 20 Wisdome complaineth that she is contemned. 24 The punishment of them that contemne her.



HE Parables of Salomon the sonne of David King of Israel.

2 To know wisdome, and instruction, to understand the words of knowledge,

3 To receive instruction to doe wisely, by justice, and judgement, and equitie,

4 To give unto the simple, sharpnesse of wit, and to the childe knowledge and discretion.

5 A wise man shall heare, and increase in learning, and a man of understanding shall attaine unto wise counsels,

6 To understand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisdome and instruction.

8 My sonne heare thy fathers instruction, & forsake not thy mothers teaching.

9 For they shall bee a comely ornament unto thine head, and as chaines for thy necke.

10 ¶ My sonne, if sinners doe entise thee, consent thou not.

11 If they say, Come with us, wee will lay waite for blood, and lie privily for the innocent without a cause:

12 Wee will swallow them up alive like a grave, even whole, as those that goe downe into the pit.

13 We shall finde all precious riches, and fill our houses with spoile.

14 Cast in thy lot among us: we will all have one purse:

15 My sonne, walke not thou in the way with them: refraine thy foot from their path.

16 For their feet runne to evill, and make haste to shed blood.

17 Certainly, as without-cause the net is spread before the eyes of all that hath wing:

18 So they lay wait for blood, and lie privily for their lives.

19 Such are the waies of every one that is greedie of gaine: hee would take away the life of the owners thereof.

20 ¶ Wisdome crieth without: she uttereth her voice in the streets.

21 She calleth in the high street, among the preasse in the entrings of the gates, and uttereth her words in the Citie, saying,

22 O ye foolish, how long will yee love foolishnesse? and the scornfull take their pleasure in scorning, and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde unto you, and make you understand my words)

24 Because I have called and ye refused: I have stretched out mine hand, and none would regard,

25 But ye have despised all my counsell, and would none of my correction.

26 I will also laugh at your destruction, and mock when your feare commeth.

27 When

a That is, what wee ought to know and follow, and what wee ought to refuse.
b Meaning, the word of God, wherein is the only true knowledge.

c To learne to submit our selves to the correction of those that are wise.

d By living justly, and rendering to every man that which appertaineth unto him.

e To such as have no discretion to rule themselves.

f As hee sheweth that these Parables containing the effect of religion, as touching manners and doctrine, doe appertaine to the simple people: so doth hee declare that the same is also necessarie for them that are wise and learned.

* Psalm 111. 10. Ecclesi. 1. 16.

g He speaketh this in the name of God, which is the universal father of all creatures, or in the name of the Father, who is as a Father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

i To wit, the wicked which have not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour.

l At the grave is never satize, so the avarice of the wicked and their cruelty hath no end.

m Hee sheweth whereby the wicked are allured to joyn together, because they have every one part of the spoile of the innocent.
n That is, have nothing at all to doe with them.

o Hee sheweth that there is no cause to move these wicked to spoile the innocent, but their avarice and cruelty.

p Whereby hee concludeth that the covetous man is a murderer.

q This wisdome is the eternall Word of God.

r So that none can pretend ignorance.

s Wisdome reproveth three kinds of men, the foolish or simple, which erre of ignorance, and the mockers that cannot suffer to bee taught, and the fooles, which are drowned in worldly lulls, and have the knowledge of godlinesse.

t This is spoken according to our capacite, signifying, that the wicked which mock and jest at Gods word, shall have the just reward of their mocking.

^v That is, your destruction, which thing you feared.

27 When ^v your feare commeth like sudden defolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come upon you,

28 Then shall they fall upon me, but I will not answer: they shall seeke me early, but they shall not ^x finde me;

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but ^y despised all my correction.

31 Therefore shall they eate of the ^z fruit of their owne way, and bee filled with their owne devices.

32 For ^a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of evil.

CHAP. II.

¹ Wisdom exhorteth to obey her. ³ Shee teacheth the feare of God. ⁶ She is giuen of God. ¹⁰ She preserveth from wickednesse.

MY sonne, if thou wilt receive my words, and ^a hide my commandments within thee,

2 And cause thine cares to hearken unto wisdom, and incline ^b thine heart to understandings,

3 (For if thou callest after knowledge, and ^c criest for understanding:

4 If thou seekest her as silver, and searchest for her as for ^d treasures,

5 Then shalt thou understand the feare of the Lord, and finde the ^e knowledge of God.

6 For the Lord giveth wisdom, out of his mouth commeth knowledge and understanding.

7 Hee ^f preserveth the state of the righteous: he is a shield to them that walk uprightly,

8 That they may keepe the waies of judgement: and he preserveth the way of his Saints)

9 Then shalt thou understand righteousness, and judgement, and equitie, and every good path.

10 ¶ When wisdom entrencheth into thine heart, and knowledge delighteth thy soule,

11 Then shall ^g counsell preserve thee, and understanding shall keepe thee,

12 And deliver thee from the evill way, and from the man that speaketh froward things,

13 And from them that leave the ^h waies of righteousness, to walke in the waies of darknesse:

14 Which reioice in doing evill, and delight ⁱ in the frowardnes of the wicked,

15 Whose waies are crooked, and they are lewd in their pathes.

16 And it shall deliver thee from the

strange ⁱ woman, even from the stranger, which flattereth with her words:

17 Which forsaketh the ^k guide of her youth, and forgetteth the ^l covenant of her God.

18 Surely her ^m house tendeth to death, and her paths unto ⁿ the dead.

19 All they that goe unto her, returne not againe, neither take they hold of the waies of life.

20 Therefore walke thou in the way of good men, and keepe the waies of the righteous.

21 For the just shall dwell in the ^o land, and the upright men shall remaine in it.

22 But the wicked shall bee cut off from the earth, and the transgressors shall be rooted out of it.

CHAP. III.

¹ The word of God giveth life. ⁵ Trust in God. ⁷ Feare him. ⁹ Honour him. ¹¹ Suffer his correction. ²² To them that follow the word of God, all things shall succeed well.

MY sonne, forget not thou my Law, but let thine heart ^{*} keepe my commandments.

2 For they shall increase the length of thy ^a daies, and the yeares of life, and thy prosperitie.

3 Let not ^b mercie and truth forsake thee: binde them on thy ^c necke, and write them upon the table of ^d thine heart.

4 So shalt thou finde favor and good understanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not unto thine owne wisdom.

6 In all thy waies acknowledge him, and he shall direct thy waies.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from evill.

8 So health shall be unto thy ^e navell, and marrow unto thy bones.

9 ^f Honor the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall ^g burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 ^{*} For the Lord correcteth him, whom he loveth, even as the father doth the child, in ^h whom he delighteth.

13 Blessed ⁱ is the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise thereof is better then the merchandise of silver, and the gaine thereof ^j is better then gold.

ⁱ Meaning, that wisdom which is the word of God, shall preserve us from all vices: naming this vice of whoredome, whereunto man is most prone. ^k That is, her husband, which is her head & guide to govern her, from whom she ought not to depart, but remaine in his subjection. ^l Which is the promise made in marriage. ^m Her acquaintance with her familiars and them that haunt her. ⁿ To them that are dead in bodie and soule. ^o They shall enjoy the temporall and spirituall promises of God, as the wicked shall bee void of them.

^{*} Deut. 8. 1. and 30. 16.

^a Long life is the blessing of God, which he giveth to his, so farre forth as it is expedient for them. ^b By mercie and truth, he meaneth, the commandments of the first and second Table: or else the mercie and faithfulness that wee ought to use toward our neighbors. ^c Keepe them as a most precious jewell. ^d Have them ever in remembrance. ^e By this part he comprehendeth the whole bodie, as by health he meaneth all the benefits promised in the Law, both corporall and spirituall.

^f As was commanded in the Law. Exod. 23. 19. Deut. 26. 2. and by this they acknowledged, that God was the giver of all things, and that they were ready to bestow all at his commandment. ^g For to the faithfull distributor God giveth in greater abundance. ^h Heb. 12. 5. & 12. 3. 19.

15 It is more precious then pearles :
and all things that thou canst desire , are
not to be compared unto her.

16 Length of daies ^h in her right hand,
^h and in her left hand riches and glorie.

17 Her waies ^{are} waies of pleasure, and
all her paths prosperitie.

18 She is a tree ⁱ of life to them that
lay hold on her , and blessed ^{is} he that re-
taineth her.

19 The Lord by wisedome hath laid
the ^k foundation of the earth : and hath
stablished the heavens through under-
standing.

20 By his knowledge the depths are
broken up , and the clouds drop downe
the dew.

21 My sonne , let not ^{these things} depart
from thine eies, ^{but} observe wisedome, and
counsell.

22 So they shall bee life to thy soule,
and grace unto thy [†] necke.

23 Then shalt thou walke safely by thy
way : and thy foot shall not stumble.

24 If thou sleepest , thou shalt not bee
afraid : and when thou sleepest , thy sleepe
shall be sweet.

25 Thou shalt not feare for ^{any} sudden
feare, neither for the ⁱ destruction of the
wicked, when it commeth.

26 For the Lord shall bee for thine af-
furance , and shall preserve thy foot from
taking.

27 ¶ With-hold not the good from
^m the owners thereof , though there bee
power in thine hand to doe it.

28 Say not unto thy neighbour, Goe
and come againe , and to morrow will I
give thee, if thou ^{now} have it.

29 ¶ Intend none hurt against thy
neighbour , seeing he doth dwell ⁿ with-
out feare by thee.

30 ¶ Strive not with a man causelesse,
when he hath done thee no harme.

31 ¶ Be not ^o envious for the wicked
man, neither chuse any of his waies.

32 For the froward ^{is} abomination
unto the Lord : but his ^p secret is with the
righteous.

33 The curse of the Lord ^{is} in the house
of the wicked : but hee blesteth the habi-
tation of the righteous.

34 With the scornfull ^q he scorneth,
but he giveth grace unto the humble.

35 The wise shall inherit glorie : but
fooles dishonour, ^{though} they be exalted.

CHAP. IV.

^r Wisedome and her fruits ought to be searched. ^r The way
of the wicked must be refused. ^s By the Word of God, the
heart, eyes, and course of life must be guided.

HEare, O yee children, the instruction
of a ^a father, and give care to learne
understanding.

2 For I do give you a good doctrine :
^{therefore} forsake ye not my law.

3 For I was my fathers sonne, tender
and ^b deare in the sight of my mother.

4 When ^c he taught me , and said un-
to me, Let thine heart hold fast my words :
keepe my commandements, and thou shalt
live.

5 Get wisedome : get understanding:
forget not, neither decline from the words
of my mouth.

6 Forsake her not , and she shall keep
thee : love her , and shee shall preserve
thee.

7 ^d Wisedome ^{is} the beginning : get
wisedome ^{therefore} : and above all thy
possession get understanding.

8 Exalt her , and she shall exalt thee:
she shall bring thee to honour if thou im-
brace her.

9 She shall give a comely ornament
unto thine head , ^{yea}, shee shall give thee a
crowne of glorie.

10 ¶ Heare, my sonne, and receive my
words, and the yeaes of thy life shall bee
many.

11 I have ^e taught thee in the way of
wisedome , and led thee in the pathes of
righteousnesse.

12 When thou goest , thy gate shall
not be ^f strait, and when thou runnest, thou
shalt not fall.

13 Take hold of instruction , and leave
not : keepe her, for she is thy life.

14 ¶ Enter not into the way of the
wicked , and walke not in the way of evill
men.

15 Avoid it, and goe not by it : turne
from it, and passe by.

16 For they cannot ^g sleepe, except they
have done evill , and their sleepe departeth
except they cause ^{some} to fall.

17 For they eat the bread of ^h wicked-
nesse, and drinke the wine of violence.

18 But the way of the righteous shi-
neth as the light, that ⁱ shineth more and
more unto the perfit day.

19 The way of the wicked ^{is} as the
darknesse : they know not wherein they
shall fall.

20 ¶ My sonne , hearken unto my
words, incline thine eare unto my sayings,

21 Let them not depart from thine
eies, ^{but} keep them in the mids of thine
heart.

22 For they are life unto those that
find them, and health unto all their ^k flesh.

23 Keep thine heart with all diligence:
for thereout commeth ^l life.

24 Put away from thee a froward
mouth , and put wicked lips farre from
thee.

25 Let thine eies behold the right , and
let

^h Meaning , that
hee that seeketh
wisedome, that is,
suffereth himselfe
to be governed by
the word of God,
shall have all pro-
speritie both spi-
rituall , and tem-
porall.

ⁱ Which bringeth
forth such fruit ,
that they that eate
thereof, have life:
and he alludeth to
the tree of life in
Paradise.

^k Whereby hee
sheweth that this
wisedome, where-
of hee speaketh,
is everlasting, be-
cause it was before
all creatures, and
that all things,
even the whole
world were made
by it.

[†] Or, throat, read
Chap. 1.9.

^l For when God
destroyeth the
wicked, hee will
save his as he did
Lot in Sodome.

^m Not only from
them to whom
the possession be-
longeth , but also
thou shalt not
keepe it from
them, which have
need of the use
thereof.

ⁿ That is, putteth
his trust in thee.

^o Desire not to be
like unto him.

^p That is, his co-
venant and father-
ly affection, which
is hid and secret
from the world.

^q He will shew by
his plagues , that
their scorn shall
turne to their
owne destruction,
as Chap. 1.26.

^a He speaketh this
in the person of a
Preacher or Mi-
nister , which is as
a father unto the
people, read c. 1.8.

^b In Ebrew it is,
Only: for though
she had three or
thers, as 1 Chron.
3.5. yet so render-
ly the loved Salo-
mon, that he was
unto her , as her
only sonne.

^c Meaning, David
his father.

^d Hee sheweth
that we must first
begin at Gods
word, if so be we
will that other
things prosper
with us, contrary
to the judgement
of the world,
which make it
their last studie, or
else, care not for it
at all.

^e Solomon decla-
reth, what care his
father had to bring
him up in the true
feare of God: for
this was Davids
protestation.
^f Thou shalt walk
at libertie, with-
out offence.

^g Meaning, that
to doe evil , is
more proper and
natural to the
wicked , then to
sleepe , eate , or
drinke.

^h Gotten by wick-
ed means and
cruell oppression.
ⁱ Signifying, that
the goodly increase
daily in know-
ledge and perfe-
ction , till they
come to full per-
fection, which is
when they shall be
joined to their
head in the hea-
vens.

^k That is , they
shall have health
of bodie : under
the which all other
blessings promi-
sed in the law are
contained.
^l For as the heart
is either pure or
corrupt , so is the
whole course of
mans life.

let thine eye-lids direct thy way before thee.

26 ^m Ponder the path of thy feet, and let all thy waies be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remove thy foot from evill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigality. 15 Hee willet a man to live on his labours, and to helpe others. 18 To love his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken unto my wife-dome, and incline thine eare unto my [†] knowledge,

2 That thou maist regard counsell, and thy lips observe knowledge.

3 For the lips of a ^a strange woman drop as an honey combe, and her mouth is more soft then ^b oile.

4 But the end of her is bitter as worme-wood, and sharpe as a two-edged sword.

5 Her ^c feet goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are ^d moveable: thou canst not know *them*.

7 Heare yee me now therefore; O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Left thou give thine ^e honour unto others, and thy yeares to the cruell:

10 Left the stranger should bee filled with thy strength, and thy ^f labours bee in the house of a stranger,

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, how have I hated instruction, and mine heart despised correction!

13 And have not obeyed the voice of them that taught me, nor inclined mine eare to them that instructed me!

14 I was almost *brought* into all evill in the mids of the Congregation and ^g assembly.

15 ¶ Drink the water of ^h thy cisterne, and of the rivers out of the mids of thine owne Well.

16 Let thy fountaines flow forth, and the rivers of waters in the streets.

17 But let them be thine, *even* ⁱ thine only, and not the strangers with thee.

18 Let thy ^k fountaine be blessed, and rejoyce with the wife of thy ^l youth.

19 *Let her be as* the loving hinde and pleasant roe: let her breasts satisfie thee at all times, and delight in her love continually.

20 For why shouldest thou [†] delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the waies of man *are* before the ^m eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall bee holden with the cords of his owne sinne.

23 He shall ⁿ die for fault of instruction, and shall go astray through his great folly.

CHAP. VI.

1 Instruction for sureties. 6 The slothfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To observe the Word of God. 24 To flee adulterie.

MY sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger,

2 Thou art ^a snared with the words of thy mouth: thou art *even* taken with the words of thine owne mouth.

3 Doe this now, my sonne, and deliver thy selfe: seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and sollicite thy friends.

4 Give no sleepe to thine eyes, nor slumber to thine eye-lids.

5 Deliver thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Goe to the ^b pismire, O sluggard: behold her waies, and be wise.

7 For she having no guide, governor, nor ruler,

8 Prepareth her meate in the summer, and gathereth her food in harvest,

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 * *Not* a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therefore thy povertie commeth as one that ^d travaileth by the way, and thy necessitie like ^e an armed man.

12 The unthrifte man and the ^f wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he [†] signifieth with his feet: he ^g instructeth with his fingers,

14 Lewd things *are* in his heart: hee imagineth evill at all times, and raiseth up contentions,

15 Therefore shall his destruction come speedily: hee shall be destroyed suddenly without recoverie.

16 ¶ These sixe things doth the Lord hate: yea, his soule abhorreth seven:

17 The haughtie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, ^h feet that be swift in running to mischief,

19 A false witnes that speaketh lies, and him that raiseth up contentions among [†] brethren.

^m Hee declareth that except man doe joine to his wife both in heart and outward conversation, that he shall not escape the judgements of God.

ⁿ Because he will not give eare to Gods word and be admonished.

^a Hee forbiddeth us not to become suretie for an other, according to the rule of charity, but that wee consider for who and after what sort, so that the creditor may not be defrauded.

^b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe, and not to burthen others.

* Chap. 24. 33.

^c Hee expresseth lively the nature of the sluggards, which, though they sleepe never so long, yet have never enough, but ever seeke occasions thereunto.

^d That is, suddenly, and when thou lookest not for it.

^e It shall come in such sort as thou art not able to resist it.

^f Hee sheweth to what inconvenience the idle persons and sluggards come by calling them unthrifte.

^g Thus all his gesture tendeth to wickednesse.

^h Meaning, the raging affections, which carrie a man away in such sort, that he cannot tell what he doth.

[†] Or neighbour.

20 ¶ My

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

i Reade Chap. 3.3.

21 Binde them alway uponⁱ thine heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

k By the commandement, hee meaneth the word of God, and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring us to life.

23 For the^k commandement is a lanterne, and instruction a light: and^l corrections for instruction are the way of life,

24 To keep thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

m With her wanton looks and gesture.

25 Desire not her beautie in thine heart, neither let her take thee with her eye-lids.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

n Meaning, that shee will never cease till she have brought thee to beggary, and then seeke thy destruction.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Or, can a man goe upon coales, and his feet not be burnt?

29 So hee that goeth into his neighbours wife, shall not be innocent, who-soever toucheth her.

o Hee reproveth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the Law of God.

p Meaning, for very necessity.

q Ebr. faileth in heart.

30 Men do not^o despise a thiefe, when hee stealeth, to satisfie his^p soule, because he is hungry.

31 But if he be found, he shall restore seven fold, or he shall give all the substance of his house.

32 But hee that committeth adulterie with a woman, he^q is destitute of understanding: he that doth it, destroyeth his owne soule.

q That is, death appointed by the Law.

33 He shall finde^r a wound and dishonour, and his reproach shall never be put away.

r He sheweth, that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Law, nor the Law of nature, admitteth any ranfome for the adulterie.

34 For jealousie is the rage of a man: therefore he will not^s spare in the day of vengeance.

35 Hee cannot beare the sight of any ranfome: neither will he consent, though thou augment the gifts.

CHAP. VII.

1 An exhortation to wisdom and to the word of God, 5 Which will preserve us from the Harlot, 6 Whose manners are described.

MY sonne, keep my words, and hide my commandements with thee.

a By this diversitie of words hee meaneth, that nothing ought to be so deare unto us, as the word of God, nor that we look on any thing more, nor minde any thing so much.

2 Keepe my commandements, and thou shalt live, and mine instruction as the^a apple of thine eyes.

3 Binde them upon thy fingers, and write them upon the Table of thine heart.

4 Say unto wisdom, Thou art my sister: and call understanding thy kinswoman,

5 That they may keep thee from the strange woman, even from the stranger that is smooth in her words.

6 ¶ As I was in the window of mine house, I looked through my window,

b Salomon useth this parable, to declare their folie, that suffer themselves to be abused by harlots.

7 And I saw among the fooles, and considered among the children a young man destitute of understanding,

8 Who passed through the street by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be^c blacke, and darke.

c He sheweth, that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to cover their hiddenesse.

10 And behold, there met him a woman with an harlots^d behaviour, and^e subtil in heart.

d Or, garment.

e Or, hid.

11 (She^f is babling and loud: whose feet cannot abide in her house.

12 Now she is without, now in the streets, and lieth in waite at every corner)

f Hee describeth certaine conditions, which are peculiar to harlots.

13 So she caught him and kissed him, and^g with an impudent face said unto him,

g Ebr. she brought forth her face.

14 I have^h peace offerings: thisⁱ day have I payed my vows:

h Because that in peace offerings, a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheere with: or else she would use some cloke of holines, till she had gotten him in her snare.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I have found thee.

i Which declareth, that harlots outwardly will seeme holy and religious: both because they may the better deceive others, and also thinking by observing of ceremonies and offerings, to make sacrifices for their sinnes.

16 I have deckt my bed with ornaments, and carpets, and laces of Egypt.

17 I have perfumed my bed with myrrhe, aloes, and cynamon.

j Or, carved worke.

18 Come, let us take our fill of love untill the morning: let us take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a journey farre off.

20 He hath taken^k with him a bag of silver, and will come home at the day appointed.

k Ebr. is in hand.

21 Thus with her great craft shee caused him to yeeld, and with her flattering lips she enticed him.

22 And he followed her straightwaies, as an^l oxe that goeth to the slaughter, and^m as a foole to the stocks for correction.

l Which thinking hee goeth to the pasture, goeth willingly to his own destruction.

23 Till a dart strike through his liver, as a bird hasteth to the snare, not knowing thatⁿ he is in danger.

m Which goeth cheerfully, not knowing that he shall be chastised.

24 ¶ Hear me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her pathes.

26 For she hath caused many to fall downe wounded, and the^o strong men are all slaine by her.

o Neither wir not strength can deliver them that fall into the hands of the harlot.

27 Her house is the way^p unto the grave, which goeth downe to the chambers of death.

p Chap. 2.18.

CHAP. VIII.

1. Wisdom declareth her excellency. 11. Riches. 15. Power. 22. Eternity. 32. She exhorteth all to love, and follow her.

DOth not a wisdom cry? and understanding utter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She crieth beside the gates before the city: at the entry of the doores,

4 O men, I call unto you, and utter my voice to the children of men.

5 O ye foolishmen, understand wisdom, and ye, O fooles, be wise in heart.

6 Give eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.

7 For my mouth shall speak the truth, and my lips abhor wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all plaine to him that will understand, and straight to them that would find knowledge.

10 Receive mine instruction, and not silver, and knowledge rather then fine gold.

18 For wisdom is better then precious stones: and all pleasures are not to be compared unto her.

12 I wisdom dwell with a prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate evil: as pride, and arrogancy, and the evil way: and a mouth that speaketh lewd things I doe hate.

14 I have counsell and wisdom: I am understanding, and I have strength.

15 By me Kings reigne, and Princes decree justice.

16 By mee Princes rule, and the Nobles, and all the Judges of the earth.

17 I love them that love me: and they that seeke mee early shall find mee.

18 Riches and honour are with mee: even durable riches and righteousness.

19 My fruit is better then gold, even then fine gold, and my revenues better then fine silver.

20 I cause to walke in the way of righteousness, and in the mids of the paths of judgement.

21 That I may cause them that love me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was before his works of old.

23 I was set up from everlasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no foun-

taines abounding with water.

25 Before the mountaines were settled: and before the hills, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens, I was there, when he set the compass upon the deepe:

28 When he established the clouds above, when he confirmed the fountains of the deepe:

29 When he gave his decree to the Sea, that the water should not passe his commandement, when he appointed the foundations of the earth:

30 Then was I with him as a nourisher, and I was dayly his delight, rejoycing alway before him:

31 And tooke my solace in the compass of his earth: and my delight with the children of men.

32 Therefore now hearken, O children, unto me: for blessed are they that keep my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth mee, watching dayly at my gates, and giving attendance at the posts of my doores.

34 For he that findeth me, findeth life, and shall obtaine favour of the Lord.

35 But he that sinneth against me, hurreth his owne soule: and all that hate mee love death.

CHAP. IX.

1. Wisdom calleth all to her feast. 7. The scorner will not be corrected. 10. The feare of God. 13. The conditions of the lowly.

Wisdom hath built her house, and hewen out her seven pillars.

2 She hath killed her victuals, drawne her wine, and prepared her table.

3 She hath sent forth her maidens, and crieth upon the highest places of the city, saying,

4 Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,

5 Come, and eat of my meat, and drinke of the wine that I have drawne.

6 For sake your way, ye foolish, and ye shall live: and walke in the way of understanding.

7 Hee that reproveth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and he will love thee.

gible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the final hope of profit.

K

9 Give

* Chap. 1. 20. a Salomon declarereth that man is made of his owne perdition, and that hee can pretend no ignorance, for as much as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice. b Where the people did most refuse, and which was the place of justice.

c Meaning, that the word of God is easie unto all, that have a desire unto it, and which are not blinded by the prince of this world.

d This is, except a man have wisdom, which is the true knowledge of God, hee can neither be prudent, nor good counsellor. e So that he that doth not have evil, heareth not God.

f Whereby he declareth, that honour, dignity, or riches, come not of mans wisdom, or industry, but by the providence of God.

g This is study the word of God diligently, and with a desire to profit. h Signifying, that he chiefly meaneth the spirittual treasures, and heavenly riches.

i For there can be no true justice or judgement, which is not directed by this wisdom. k Hee declarereth hereby the divinity and eterny of this Wisdom, which hee magnifieth and praiseth through this booke: meaning thereby the eternall son of God, Jesus Christ our Saviour, whom Saint John calleth, the Word that was in the beginning, Joh. 1. 1.

l He declarereth the eterny of the Son of God, which is, meaning by this word Wisdom, who was before all times, and ever present with the Father. m Some read, a chiefe Worker signifying, that this Wisdom, even Christ Jesus, was equall with God his Father, and created, preferred, and still worketh with him, as Joh. 1. 17.

n Whereby is declared, that the worke of the creation was no pain, but a solace unto the Wisdom of God.

o By earth, hee meaneth man, which is the worke of God, in whom Wisdom tooke pleasure: in so much as for mans sake, the Divine wisdom tooke mans nature, and dwelt among us, and filled us with unpeakeable treasures, and this is that solace and pastime whereof is here spoken.

a Christ hath prepared him a Church. b That is, many chiefe states and principall parts of his Church, as were the Patriarchs, Prophets, Apostles, Pastours, and Doctours.

c Hee comparerth Wisdom with great Princes, that keep open house, for all that come. d Meaning, true preachers, which are not infected with mans wisdom.

e Hee that knoweth his owne ignorance, and is void of malice.

f By the meat and drinke is meant, the word of God, and the ministrations of the Sacraments, whereby God nourisheth his servants in his house, which is the Church.

g For the wicked will contemne him, and labour to defame him.

h Meaning, them that are incorrigible.

9 Give *admonition* to the wife, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisdom is the feare of the Lord; and the knowledge of holy things, is understanding.

11 For thy dayes shall be multiplied by me, and the yeares of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman is troublesome: shee is ignorant and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the high places of the city.

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,

17 Stollen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her guests are in the depth of hell.

CHAP. X.

In this Chapter, and all that follow unto the thirtieth, the wife man exhorteth by diuers sentences, which hee calleth Parables, to follow vertue, and flee vice: and also sheweth what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wife * son maketh a glad father: but a foolish son is an heaviness to his mother.

2 The treasures of * wickednesse profit nothing: but righteousness delivereth from death.

3 The Lord will ^b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ‡ slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the son of wisdom: but hee that sleepeth in harvest, is the son of confusion.

6 Blessings are upon the head of the righteous: but iniquity shall cover the mouth of the * wicked.

7 The memoriall of the just shall be blessed: but the name of the wicked shall ^d rot.

8 The wife in heart will receive commandements: but the foolish in ‡ talke shall be beaten.

9 Hee that walketh uprightly, walketh ‡ boldly: but hee that perverteth his wayes, shall be knowne.

10 Hee that * wincketh with the eye, workerh sorrow, and he that is ^f foolish in talke, shall be beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquity covereth the mouth of the wicked.

12 Hatred stirreth up contentions: * but love covereth all trespasses.

13 In the lips of him that hath understanding, wisdom is found, and a rod shall be for the back of him that is destitute of wisdom.

14 Wise men lay up knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his ^b strong city: but the feare of the needy is their poverty.

16 The labour of the righteous tendeth to life: but the revenues of the wicked to sin.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that inventeth slander, is a foole.

19 In many words there cannot want iniquity: but he that refraineth his lips, is wise.

20 The tongue of the just man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous do ⁱ feed many: but fools shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and hee doth adde no * sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is understanding to a man.

24 That which the wicked feareth, shall come upon him: but God will grant the desire of the righteous.

25 As the whirle-wind passeth, so is the wicked no more: but the righteous is as an everlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slothfull to them that ⁱ send him.

27 The feare of the Lord increaseth the dayes: but the yeares of the wicked shall be ^m diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the upright man: but feare shall be for the workers of iniquity.

30 The righteous shall * never be removed: but the wicked shall not dwell in the land.

31 The mouth of the just shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

32 The

ⁱ He sheweth what true understanding is, to know the will of God in his word, which is meant by holy things.

^k Thou shalt have the chiefe profit and commodity thereof.

^l By the foolish woman, some understand the wicked preachers, who counterfeite the word of God, as appeareth ver. 16. which were the words of the true preachers, as ver. 4. but their doctrine is but as stollen waters, meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

* Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the just to want for a time, yet hee will send him comfort in due season.

‡ Or, desirous.

c When their wickednesse shall be discovered, they shall be as dumbe, and not know what to say.

d Shall be vile and abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortal.

‡ Ebr. lips.

‡ Or, surely.

e He that beareth a faire countenance, and imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his heart is knowne by his talke.

* 1 Cor. 13. 4. 1 Pet. 4. 1.

g That is, God will find him out to punish him.

h And so maketh him bold to doe evil, whereas poverty bridlen the poore from many evil things.

i For they speake truth, and edifie many by exhortations, admonitions, and counsell.

k Meaning, that all worldly things bring care and sorrow, whereas they that feele the blessings of God, have none.

l He is but a trouble and griefe to him that sendeth him about any businesse.

m The time of their prosperity shall be short because of their great fall, though they seeme to live long.

n They enjoy in this life by faith and hope, their everlasting life.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* froward things.

C H A P. X I.

False ^aballances *are* an abomination unto the Lord: but a perfect [†]weight pleaseth him.

2 When pride commeth, then cometh ^bshame: but with the lowly *is* wisdom.

3 The uprightnesse of the just shall guide them: but the frowardnesse of the transgressours shall destroy them.

4 ^{*}Riches availe not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the upright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the just shall deliver them: but the transgressours shall be taken in *their* owne wickednesse.

7 When a wicked man dieth, *his* hope periseth, and the hope of the unjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his ^cstead.

9 An ^dhypocrite with *his* mouth hurteth his neighbour: but the righteous shall be delivered by knowledge.

10 In the prosperity of the righteous, the city ^erejoiceth: and when the wicked perish, *there is* joy.

11 By the [†] blessing of the righteous, the city is exalted: but it is subverted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisdom: but a man of understanding will ^fkeepe silence.

13 He that goeth about *as* a slanderer, discovereth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many ^gcounsellors are, *there is* health.

15 He shall be fore vexed, that is surety for a ^hstranger, and hee ⁱthat hateth suretiship, is sure.

16 A [†]gracious woman attaineth honour, and the strong men attaine riches.

17 Hee that is mercifull, ^krewardeth his owne soule: but he that troubleth his owne [†]flesh *is* cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness, shall receive a sure reward.

19 As righteousness *leadeth* to life: so he that followeth evill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they

that are upright in *their* way, *are* his delight.

21 ^lThough hand *joyne* in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

22 As a jewell of gold in a swines snout: so *is* a faire woman which [†]lacketh discretion.

23 The desire of the righteous *is* only good: but the hope of the wicked ^mis indignation.

24 There is that scattereth, ⁿand is more increased: but he that spareth more ^othen is right, surely *commeth* to poverty.

25 The [†]liberall person shall have plenty: and he that watereth, shall also have raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be upon the head of him that ^pselleth corne.

27 He that seeketh good things, getteth favour: but hee that seeketh evill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.

29 He that troubleth his own ^qhouse, shall inherit the wind, and the foole shall be ^rservant to the wife in heart.

30 The fruit of the righteous *is* as a tree of life, and he that ^swinneth souls, *is* wise.

31 Behold, the righteous shall be ^trecompensed in the earth: how much more the wicked and the sinner?

C H A P. X I I.

Hee that loveth instruction, loveth knowledge: but hee that hateth correction, *is* a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will be condemne.

3 A man cannot be established by wickednesse: but the ^aroot of the righteous shall not be moved.

4 A [†]vertuous woman *is* the crowne of her husband: but she that maketh him ashamed, *is* as corruption in his bones.

5 The thoughts of the just *are* right: but the counsels of the wicked *are* deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will ^bdeliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, ^cand *is* his owne servant, is better then hee that boasteth himselfe and lacketh bread.

^a Under this word hee condemneth all false weights, measure and deceit.

^b When man forgetteth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion.

^c Eccl. 7. 19.

^d This is, shall enter into trouble.

^e Will not make light report of others.

^f Where God giveth store of men of wisdom and counsel.

^g Whose conversation hee knoweth not.

^h Hee that doeth not without judgment, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.

ⁱ Or, model.

^j Is both good to himselfe, and to others.

^k Or, neighbour.

^l Though they make never so many friends, or thinke themselves never so sure, yet they shall not escape.

^m Or, is of uncomely behaviour.

ⁿ They can look for nothing but Gods vengeance.

^o Meaning, them that give liberally, whom God blest.

^p That is, the niggard.

^q Or, the souls of blessing shall be made fat.

^r That provideth for the use of them that are in necessity.

^s The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.

^t For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.

^u That is, bringeth them to the knowledge of God.

^v Shall be punished as hee deserveth, 1 Pet. 4. 18.

^a They are so grounded in the favour of God, that their roots shall prosper continually.

^b Or, strong, or painfull.

^c As their conscience is upright, so shall they be able to speake for themselves against their accusers.

^d The poore man that is contented, and yet liveth of his owne travail.

^d Is mercifull, even to the very beast that doth him service.

* Chap. 28. 19.

† Or, defence.

^e Continually imagineth means how to do harme to others.

^f Meaning, their heart within, which is upright and doth good to all.

^g Hee standeth in his owne conceit and condemneth all others in respect of himselfe.

^h Which brideth his affection.

* Chap. 14. 25.

ⁱ Which seek nothing more then to provoke others to anger.

* Chap. 10. 4.

^k That is, words of comfort, or a cheerefull mind, which is declared by his words, rejoyceth a man, as a covetous mind killeth him.

^l That is, more liberal in giving.

^m Although hee get much by unlawfull means, yet will hee not spend it upon himselfe.

10 A righteous man ^d regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * Hee that tilleth his land, shall bee satisfied with bread: but he that followeth the idle, *is* destitute of [†] understanding.

12 The wicked desireth the ^e net of evils: but the ^f root of the righteous giveth fruit.

13 The evill man is snared by the wickednesse of *his* lips, but the just shall come out of adversity.

14 A man shall be satiate with good things by the fruit of *his* mouth, and the recompence of a mans hands shall God give unto him.

15 The way of a foole *is* ^g right in his owne eyes: but hee that heareth counsell, *is* wise.

16 A foole in a day shall be knowne by his anger: but hee ^h that covereth shame, *is* wise.

17 He that speaketh truth, will shew righteousnesse: but a false witness *useth* deceit.

18 * There is that speaketh words like the prickings of a ⁱ sword: but the tongue of wise men *is* health.

19 The lip of truth shall be stable for ever: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine evill: but to the counsellors of peace *shall be* joy.

21 There shall none iniquity come to the just: but the wicked are full of evill.

22 The lying lips *are* an abomination to the Lord: but they that deale truly, *are* his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnesse.

24 * The hand of the diligent shall beare rule: but the idle *shall be* under tribute.

25 Heaviness in the heart of man doth bring it downe: but a ^k good word rejoyceth it.

26 The righteous *is* ^l more excellent then his neighbour: but the way of the wicked will deceive them.

27 The deceitfull man roseth not that hee ^m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnesse, and *in that* path-way *there is* no death.

CHAP. XIII.

A Wife son *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit ^a of *his* mouth: but the soule of

the trespassers *shall suffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shall be* to him.

4 The sluggard ^b lusteth, but his soule hath nought: but the soule of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserveth the upright of [†] life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, having great riches.

8 A man *will give* his riches for the ranfome of *his* life: but the poore ^c cannot heare the reproch.

9 The light of the righteous rejoyceth: but the candle of the wicked shall be put out.

10 Onely by pride ^d doth *man* make contention: but with the well advised *is* wisdom.

11 The ^e riches of vanity shall diminish: but he that gathereth with the ^f hand shall encrease *them*.

12 The hope that is deferred, *is* the fainting of the heart: but when the desire commeth, *it is* as a tree of life.

13 Hee that despiseth ^g the word, hee shall bee destroyed: but he that feareth the commandment, he shall be rewarded.

14 The instruction of the wise man *is* as the well-spring of life, to turne away from the snares of death.

15 Good understanding maketh acceptable: but the way of the disobedient *is* hated.

16 Every wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth ^h in to evill: but a faithfull ambassadour *is* preservation.

18 Poverty and shame *is* to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but *it is* an abomination to fooles to depart from evill.

20 Hee that walketh with the wise, shall be wise: but a companion of fooles shall be ⁱ afflicted.

21 Affliction followeth sinners: but unto the righteous God will recompence good.

22 The good man shall give inheritance unto *his* childrens children: and the ^k riches of the sinner is laid up for the just.

23 Much foode *is* in the field of the ^l poore

^b Hee ever desireth, but taketh no paines to get any thing.

[†] Ebr. way.

^c For his poverty, hee is notable to escape the threatenings, which the cruell oppressours use against him.

^d When as every man contendeth to have the preeminence, and will not give place to another.

^e That is, goods evil gotten.

^f That is, with his owne labour.

^g Meaning, the word of God, whereby he is admonished of his duty.

* Chap. 25. 13. h Bringeth many inconveniences both to himselfe and to others.

ⁱ As hee is partaker of their wickednesse and beset with their vices, so shall hee be punished alike as they are.

^k Read Job 27. 16. 17.

^a If hee use his tongue to Gods glory and the profit of his neighbour, God shall blesse him.

¹ God bleſſeth the labour of the poore, and conſumeth their goods which are negligent becauſe they thinke they have enough.
* Chap. 23. 13.

¹ poore : but *the field* is deſtroyed without diſcretion.

24 * Hee that ſpareth his rod, hateth his ſon: but he that loveth him, chaſtēneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked ſhall want.

C H A P. XIV.

A Wife woman ^a buildeth her houſe : but the fooliſh deſtroyeth it with her owne hands.

2 * He that walketh in his ^b righteouſneſſe, feareth the Lord : but he that is lewd in his wayes, deſpiſeth him.

3 In the mouth of the fooliſh, *is* the ^c rod of pride : but the lips of the wiſe preſerve them.

4 Where none ^d oxen *are*, there the crib *is* empty : but much increaſe *commeth* by the ſtrength of the ox.

5 A faithfull witneſſe will not lie : but a falſe record will ſpeake lies.

6 A ſcorner ^e ſeeketh wiſedome, and *findeth* it not : but knowledge *is* eaſie to him that will underſtand.

7 Depart from the fooliſh man, when thou perceivelt not *in him* the lips of knowledge.

8 The wiſedome of the prudent *is* to underſtand his way : but the fooliſhneſſe of the foole *is* deceit.

9 The fooliſh maketh a mock ^f of ſin : but among the righteous *there is* favour.

10 The heart knoweth the ^g bitterneſſe of his ſoule, and the ſtranger ſhall not meddle with his joy.

11 The houſe of the wicked ſhall bee deſtroyed : but the Tabernacle of the righteous ſhall flouriſh.

12 * There is a way that ſeemeth right to a man, but the iſſues thereof *are* the wayes of death.

13 Even in laughing the heart is ſorrowfull, ^h and the end of that mirth *is* heavineſſe.

14 The heart that declineth, ⁱ ſhall bee ſatiate with his owne wayes : but a good man *ſhall depart* from him.

15 The fooliſh will beleeeve every thing : but the prudent will conſider his ſteps.

16 A wiſe man feareth, and departeth from evill : but a foole rageth, and is careleſſe.

17 Hee that is haſty to anger, committeth folly, and a ^j buſie body is hated.

18 The fooliſh doe inherite folly : but the prudent are crowned with knowledge.

19 The evill ſhall bow before the

good, and the wicked ^k at the gates of the righteous.

20 The poore is hated even of his own neighbour : but the friends of the rich *are* many.

21 The ſinner deſpiſeth his neighbour : but hee that hath mercy on the poore, *is* bleſſed.

22 Doe not they erre that imagine evill ? but to them that thinke on good things, *ſhall bee* mercy and truth.

23 In all labour there is abundance : but the talke of the lips *bringeth* onely want.

24 The crowne of the wife *is* their riches, and the folly of the fooles *is* fooliſhneſſe.

25 A faithfull witneſſe delivereth ſoules: but a deceiver ſpeaketh lies.

26 In the feare of the Lord *is* an aſſured ſtrength, and his children ſhall have hope.

27 The feare of the Lord *is* as a wellſpring of life to avoid the ſnares of death.

28 In the multitude of the ^l people *is* the honour of a King, and for the want of people *commeth* the deſtruction of the Prince.

29 He that is ſlow to wrath, *is* of great wiſedome: but hee that *is* of an haſty mind exalteth folly.

30 A ſound heart *is* the life of ^m the fleſh: but envy *is* the rotting of the bones.

31 * He that oppreſſeth the poore, reprovet him that made him : but hee honoureth him, that hath mercy on the poore.

32 The wicked ſhall be caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome reſteth in the heart of him that hath underſtanding, and *is* knowne ⁿ in the mids of fooles.

34 Juſtice exalteth a nation, but ^o ſin *is* a ſhame to the people.

35 The pleaſure of a King *is* in a wiſe ſervant : but his wrath ſhall bee toward him that *is* lewd.

C H A P. XV.

A * Soft anſwer putteth away wrath : but grievous words ſtirre up anger.

2 The tongue of the wiſe uſeth knowledge aright : but the mouth of ^p fooles *babbleth* out fooliſhneſſe.

3 The eyes of the Lord in every place behold the evill and the good.

4 A wholeſome tongue *is* as a tree of life : but the frowardneſſe thereof *is* the breaking of the mind.

5 A foole deſpiſeth his fathers inſtruction : but hee that regardeth correction, *is* prudent.

^k If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſins, which let Gods working.

^l That is, the ſtrength of a king ſtandeth in many people.

^m Or, body.

ⁿ Chap. 17. 5.

^o For as much as they are convicted thereby, and put to ſilence.

^p Or, and the mercy of the people *is* a ſacrifice for ſin.

^q Chap. 25. 25.

^r Verſe 28.

^a For though they have much, yet it is full of trouble and care.

^b That thing is abominable before God, which the wicked think to be most excellent, and whereby they think, much to be accepted.

^c He that swarveth from the word of God, cannot abide to be admonished.
^d There is nothing so deepe, or secreet, that can be hid from the eyes of God, much lesse mens thoughts.

^e Chap. 17. 22.

^f Heb. 11. 1.

^g Psal. 37. 16.

^h Chap. 29. 22.

ⁱ That is, he ever findeth some let or stay, and dare not goe forward.
^j Chap. 10. 1.

^k Read Chap. 11. 14.

^l If wee will that our talke be comfortable, We must wait for time and season.

^m That is, whole some and profitable to the hearers.

6 The house of the righteous *hath* much treasure, but in the renewes of the wicked is ^a trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish *doth* not so.

8 The ^b sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousness.

10 Instruction is evill to him that forsaketh the way, and he that hateth correction, shall die.

11 ^d Hell and destruction are before the Lord: how much more the hearts of the sons of men?

12 A scorner loveth not him that rebuketh him, neither will hee goe unto the wise.

13 ^{*} A joyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the mind is heavy.

14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are evill: but a good ^f conscience is a continuall feast.

16 ^{*} Better is a little with the feare of the Lord, then great treasure, and trouble therewith.

17 Better is a dinner of greene herbes where love ^h, then a stalled oxe, and hatred therewith.

18 ^{*} An angry man stirreth up strife: but hee that is slow to wrath, appeaseth strife.

19 The way of a slothfull man ⁱ is as an hedge of ^{*} thornes: but the way of the righteous is plaine.

20 ^{*} A wise son rejoyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse ⁱ is joy to him: that is destitute of understanding: but a man of understanding walketh uprightly.

22 Without counsell, thoughts come to nought: but ^f in the multitude of counsellors there is stedfastnesse.

23 A joy *commeth* to a man by the answer of his mouth: and how good ⁱ is a word ^h in due season?

24 The way of life ⁱ is on high to the prudent, to avoid from hell beneath.

25 The Lord will destroy the house of the proud men: but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure ^h have ^h pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but hee that hateth gifts, shall live.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth evill things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart, and a good name maketh the bones fat.

31 The care that hearkeneth to the correction of life, shall lodge among the wise.

32 Hee that refuseth instruction despiseth his owne soule: but he that obeyeth correction, getteth understanding.

33 The feare of the Lord ⁱ is the instruction of wisdom: and before honour goeth ^k humility.

CHAP. XVI.

The ^a preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are ^b cleane in his owne eyes: but the Lord pondereth the spirits.

3 [†] Commit thy workes unto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, even the wicked for the day of ^c evill.

5 All that are proud in heart, are an abomination to the Lord: *though* ^d hand joyne in hand, he shall not be unpunished.

6 By ^d mercy and truth iniquity shall be forgiven, and by the feare of the Lord they depart from evill.

7 When the wayes of a man please the Lord, hee will make also his enemies at peace with him.

8 ^{*} Better is a little with righteousness, then great renewes without equity.

9 The heart of man ^{*} purposeth his way, but the Lord doth direct his steps.

10 A divine sentence *shall be* in the lips of the King: his mouth shall not transgresse in judgement.

11 ^{*} A true weight and ballance are of the Lord: all the weights of the bag are his ^f workes.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished ^g by justice.

13 Righteous lips are the delight of Kings, and the King loveth him that speaketh right things.

14 The wrath of a King ⁱ is as ^h messengers of death: but a wise man will pacifie it.

ⁱ That suffereth himselfe to be admonished by Gods word, which briegeth life: and so amendeth.

^k Meaning, that God exalteth none, but them that are truly humbled.

^a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God give it him.

^b Hee sheweth hereby, that man flattereth himselfe in his doings, calling that vertue, which God reproveth.

^c Heb. vlt. So that the justice of God shall appear to his glory, even in the destruction of the wicked.

^d Chap. 11. 21. Their upright and repenting life shall bee a token that their sins are forgiven.

^e Chap. 15. 16. Psal. 37. 16.

^f Hee sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remove one foot, except God give force.

^g Chap. 11. 1. If they bee true and just, they are Gods workes, and hee delighteth therein: but otherwise, if they be false, they are the workes of the devill, and to their condemnation that use them.

^h They are appointed by God to rule according to equity and justice.

ⁱ That is, hee findeth out many means to execute his wrath.

15 In the light of the Kings countenance is life: and his favour is as a cloud of the latter raine.

16 How much better is it to get wisdom then gold? and to get understanding, is more to be desired then silver.

17 The path of the righteous is to decline from evill, and he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to divide the spoiles with the proud.

20 He that is wise in his businesse, shall find good: and he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and the sweetnesse of the lips shall encrease doctrine.

22 Understanding is a well-spring of life unto them that have it: and the instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire words are as an honey-comb, sweetnesse to the soule, and health to the bones.

25 There is a way that seemeth right unto man, but the issue thereof are the wayes of death.

26 The person that travelleth, travellet for himselfe: for his mouth craveth it of him.

27 A wicked man diggeth up evill, and in his lips is like burning fire.

28 A froward person soweth strife: and a tale-teller maketh division among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 Hee shutteth his eyes to devise wickednesse: he moveth his lips, and bringeth evill to passe.

31 Age is a crowne of glory, when it is found in the way of righteounesse.

32 He that is slow unto anger, is better then the mighty man: and hee that ruleth his owne mind, is better then he that winneth a city.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a drie morsell, if peace be with strife, then an house full of sacrifices with strife.

2 A discreet servant shall have rule over a lewd son, and he shall divide the heritage among the brethren.

3 As is the fining pot for silver, and

the furnace for gold, so the Lord trieth the hearts.

4 The wicked giveth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 Hee that mocketh the poore, reprocheth him that made him: and he that rejoyceth at destruction, shall not be unpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 High talke becommeth not a fool, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that have it: it prospereth, whithersoever it turneth.

9 He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth the prince.

10 A reproofe entereth more into him that hath understanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely evill, and a cruell messenger shall be sent against him.

12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

13 Hee that rewardeth evill for good, evill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore ere the contention be medled with, leave off.

15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?

17 A friend loveth at all times: and a brother is borne for adversity.

18 A man destitute of understanding, toucheth the hand, and becommeth surety for his neighbour.

19 He loveth transgression, that loveth strife: and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, shall fall into evill.

21 He that begetteth a foole, getteth himselfe sorrow, and the father of a foole can have no joy.

22 A joyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of judgement.

24 Wisdom is in the face of him that hath understanding: but the eyes of a foole

1 Which is most comfortable to the drie ground. * Prov. 11. 14. Chap. 8. 10.

* Psal. 135. 1. The sweet words of consolation, which come forth of a godly heart.

Either that which the wicked teach others, or else it is folly to teach them that are malicious.

* Chap. 14. 12.

He that seeketh upon him.

For hee consumeth himselfe and others.

n With his whole endeavour hee labourerth to bring his wickednesse to passe.

o That is, when it is joyed with verne: or else the elder than the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

a For where as were many sacrifices, there were many portions given to the people, wherewith they feasted. * Levitic. 10. 26. b That is, shall be made governor over the children.

* Chap. 14. 31.

* Eccl. the lips of excellency.

c The reward hath great force to gaine the hearts of men.

d Hee that admou- nisheth the prince of his fault: maketh him his ene- my.

e By the messenger, is meant such meynes, as God useth to punish the rebels.

f Whereby hee meaneth the wicked in his rage, who hath no fear of God.

* Rom. 12. 17. 1 Thes. 5. 15. 1 Pet. 3. 9.

* Isa. 5. 23. Chap. 24. 24.

g What availeth it the wicked to be rich, seeing he fettereth not his mind to wisdom?

h So that hee is more then a friend, even a brother, that helpeth in time of adversity.

i Read Chap. 6. 1.

k Lifteth up him- selfe above his degree.

* Chap. 25. 13.

l That is, secretly, and out of the bosome of the rich.

* Eccles. 2. 24. and 3. 1.

^m That is, wander to and fro, and seeke not after wisdom.
* Chap. 10. 1.

foole *are* in the ^m corners of the world.

25 A foolish son is a griefe unto his father, and a ^{*} heaviness to her that bare him.

26 Surely it is not good to condemne the just, nor that the Princes should smite ^{such} ^a for equity.

ⁿ For their well-doing.

27 He that hath knowledge, spareth his words, and a man of understanding *is* of an excellent spirit.

28 Even a foole, when he holdeth his peace, is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

^a Hee that loveth wisdom will separate himselfe from all impediments: and give himselfe wholly to seeke it.

^b That is, that hee may talke licentiously of whatsoever commeth to mind.

^c Meaning, such one as contemneth all others.

FOR the desire *thereof* he will ^{*} separate himselfe to seeke it, and occupy himselfe in all wisdom.

2 A foole hath no delight in understanding: but that his heart may be ^b discovered.

3 When the wicked commeth, then commeth ^c contempt, and with the vile man reproach.

^d Which can never bee drawne empty, but bring ever profit.

^e That is, to favour him and support him.

4 The words of a mans mouth *are like* deep ^d waters, and the well-spring of wisdom *is like* a flowing river.

5 It is not good to ^{*} accept the person of the wicked, to cause the righteous to fall in judgement.

6 A fools lips come with strife, and his mouth calleth for stripes.

7 A fools mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the ^f bowels of the belly.

^f They are soone beleevd, and enter most deeply.

9 He also that is slothfull in his work, is even the brother of him that is a great walter.

^g Hee sheweth what is the refuge of the godly against all troubles.
* Chap. 10. 15.

10 The name of the Lord *is* a strong tower: the righteous runneth ^g unto it, and is exalted.

* Chap. 16. 13.

11 ^{*} The rich mans riches *are* his strong city: and as an high wall in his imagination.

* Eccl. 11. 3.

^h The mind can well beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustaine.

ⁱ Getteth him liberty to speake, and favour of them that are most in estimation.

^k Hee that speaketh first, is best heard of the wicked Judge, but when his adversary enquireth out the matter, it turneth to his shame.

^l If a controversie cannot otherwise bee decided, it is best to cast lots, to know whose the thing shall bee.

12 ^{*} Before destruction the heart of a man *is* haughty, and before glory *goeth* lowliness.

13 ^{*} He that answereth a matter before he heare it, it is folly and shame unto him.

14 The spirit of a man will sustaine his infirmity: ^b but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift ⁱ enlargeth him, and leadeth him before great men.

17 ^{*} He that *is* first in his owne cause, *is* just: then commeth his neighbour, and maketh enquiry of him.

18 The lot ^l causeth contentions to

cease, and ^m maketh a partition among the mighty.

19 A brother offended *is harder to win* then a strong city, and *their* contentions *are like* the ⁿ barres of a palace.

20 With the fruit of a mans mouth shall his belly bee satisfied, and with the increase of his lips shall hee be filled.

21 Death and life *are* in the power of the tongue, and they that ^o love it, shall eat the fruit thereof.

22 He that findeth a ^p wife, findeth a good thing, and receiveth favour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man that *hath* friends, *ought* to shew himselfe friendly: for a friend is needier ^q then a brother.

CHAP. XIX.

BETTER ^{*} is the poore that walketh in his uprightness, then he that abuseth his lips, and is a foole.

2 For without knowledge the mind is not good, and hee that hasteth with his feet sinneth.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 ^{*} A false witness shall not bee unpunished: and he that speaketh lies shall not escape.

6 Many reverence the face of the Prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart far from him? though hee bee instant ^r with words, yet they will not.

8 He that possesseth understanding, ^b loveth his owne soule, and keepeth wisdom to find goodnesse.

9 A false witness shall not bee unpunished: and hee that speaketh lies, shall perith.

10 ^{*} Pleasure is not comely for a foole, much lesse for a servant to have rule over princes.

11 The discretion of a man deferreth his anger: and his glory *is* ^d to passe by an offence.

12 ^{*} The Kings wrath *is* like the roaring of a lyon: but his favour *is* like the dew upon the grasse.

13 ^{*} A foolish son *is* the calamity of his father, ^{*} and the contentions of a wife *are like* a continual ^e dropping.

14 House and riches *are* the inheritance

^m Appeareth their controversies, which are so strong that cannot otherwise be pacified.

ⁿ Which for the strength thereof, will not bow nor yeeld.

^o By the using of the tongue well or evil, commeth the fruit thereof either good or bad.

^p He that is joyed with a virtuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.

^q That is, sometimes such are found which are more ready to doe pleasure, then hee that is more bound by duty.

* Chap. 23. 6.

* Deut. 19. 19.
Deut. 19. 62.

^r To have comest of them.

^b Hee that is upright in judgement, findeth favour of God.

^c The free use of things are not to bee permitted to him that cannot use them aright.

^d That is, to cover it by charity, and to doe therein may most serve to Gods glory.
* Chap. 20. 2.

* Chap. 17. 24.
* Chap. 21. 9.

^e As raine that droppeth and rotteth the house.

Chap. 18. 22. tance of the fathers: but * a prudent wife commeth of the Lord.

15 Slothfulnesse causeth to fall asleep, and a deceitfull person shall bee afflicted.

16 Hee that keepeth the commandment, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy upon the poore; lendeth unto the Lord: and the Lord will recompence him that which he hath given.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou ^f deliver him, yet will his anger come againe.

20 Heare counsell, and receive instruction, that thou mayst be wise in thy latter end.

21 Many devices are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to bee desired of a man, is his ^h goodnesse, and a poore man is better then a lyar.

23 The feare of the Lord leadeth to life: and hee that is filled therewith, shall continue, and shall not bee visited with evill.

24 * The slothfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a corner, and the ⁱ foolish will beware: and reprove the prudent, and hee will understand knowledge.

26 He that destroyeth his father, or chafeth away his mother, is a lewd and shamefull child.

27 My son, heare no more the instruction that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at judgement, and the mouth of the wicked swalloweth up iniquity.

29 But judgements are prepared for the scornors, and stripes for the back of the fooles.

CHAP. XX.

Wine ^a is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 * The feare of the king is like the roaring of a Lyon: hee that provoketh him unto anger, ^b sinneth against his own soule.

3 It is a mans honour to cease from strife: but every foole will be meddling.

4 The slothfull will not plow; because of winter: therefore shall he beg in summer, but have nothing.

5 The counsell in the heart of ^c man is like deepe waters: but a man that hath

understanding, will draw it out.

6 Many men will boast, everyone of his owne goodnesse: but who can find a faithfull man?

7 Hee that walketh in his integrity, is just: and blessed shall his children bee after him.

8 A King that sitteth in the throne of judgement, ^d chafeth away all evill with his eyes.

9 * Who can say, I have made mine heart cleane, I am cleane from my sinne?

10 Divers ^e weights, and divers measures, both ^e these are even abomination unto the Lord.

11 A child is also knowne by his doings, whether his work be pure and right.

12 The Lord hath made both these, even the eare to heare, and the eye to see.

13 Love not sleepe, lest thou come unto poverty: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when hee is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious jewell.

16 * Take his ^f garment that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall bee filled with gravell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discovereth ^g secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not bee blessed.

22 Say not thou, * I will recompence evill: but waite upon the Lord, and he shall save thee.

23 * Divers weights are an abomination unto the Lord, and deceitfull ballances are not good.

24 * The steps of man are ruled by the Lord: how can a man then understand his owne way?

25 It is a destruction for a man to ^h devoure that which is sanctified, and after the vowes to enquire.

26 A wife King scattereth the wicked, and causeth the ⁱ wheele to turne over them.

27 The ^j light of the Lord, is the breath

L of

d Where righteous judgement is executed, there sinne ceaseth, and vice dare not appeare. *1 Kings. 3. 46. 2 Chron. 6. 36. Eccles. 7. 22.*

e Read Chap. 26. 11. *f* Teach him wit, that hee cast not himselfe rashly into danger.

g Chap. 27. 13. *h* Exod. 21. 17. *i* Levit. 20. 9. *j* Matth. 15. 4.

k Chap. 11. 13. *l* Exod. 21. 17. *m* Levit. 20. 9. *n* Matth. 15. 4.

o Chap. 11. 13. *p* Exod. 21. 17. *q* Levit. 20. 9. *r* Matth. 15. 4.

s Chap. 11. 13. *t* Exod. 21. 17. *u* Levit. 20. 9. *v* Matth. 15. 4.

w Chap. 11. 13. *x* Exod. 21. 17. *y* Levit. 20. 9. *z* Matth. 15. 4.

aa Chap. 11. 13. *ab* Exod. 21. 17. *ac* Levit. 20. 9. *ad* Matth. 15. 4.

f Though for a time he give place to counsell, yet soon after will he give place to his raging affections.

g Man's device shall not have success, except God governe it, whose purpose is unchangeable. *h* That is, that hee bee honest for the poore man that is honest, is to bee esteemed above the rich, which is not virtuous.

i Chap. 28. 15.

k Chap. 31. 11. *l* That is, the simple and ignorant men learn, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons & drunkards in delicate meats and drinks.

a By wine here is meant him that is given to wine, and so by strong drinke.

b Chap. 19. 12.

c Turneth his life in danger.

e It is hard to find out: for it is as deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners.

of man, and searcheth all the bowels of the belly.

* Chap. 29. 14.

28 * Mercy and truth preserve the King: for his throne shall bee established with mercy.

29 The beauty of young men is their strength, and the glory of the aged is the gray head.

k Sharpe, punish- ment that pierce- eth: even the in- ward parts. is profitable for the wicked to bring them to amend- ment.

30 The blewnesse of the wound ser- veth to purge the evil, and the stripes with- in the bowels of the belly.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the rivers of waters: hee tur- neth it whithersoever it pleaseth him.

a Though Kings seeme to have all things at command- ment, yet are they not able to bring their owne purposes to passe any otherwise then God hath ap- pointed: much lesse are the inferiours able.

2 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

* Chap. 16. 2.

3 * To doe justice and judgement, is more acceptable to the Lord then sacri- fice.

† Or, plowing. b That is, the thing whereby he is guided, or which hee bringeth forth as the fruit of his worke.

4 A haughty looke, and a proud heart, which is the light of the wicked, is sinne.

c Hee that goeth rashly about his businesse, and without counsell.

5 The thoughts of the diligent doe surely bring abundance: but whosoever is hasty, commeth surely to poverty.

* Chap. 13. 11.

6 * The gathering of treasures by a deceitfull tongue, is vanity tossed to and fro of them that seeke death.

d He meaneth this chiefly of Judges and Princes which leave that vocation where- unto God hath called them, and poule their sub- jects to maintaine their lusts.

7 The robbery of the wicked shall destroy them: for they have refused to execute judgement.

* Chap. 19. 13. and 25. 24.

8 The way of some is perverted and strange: but of the pure man, his worke is right.

† Or, in a great fam- ily.

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

e Read Chap. 19. 25.

10 The foule of the wicked wisheth evill: and his neighbour hath no favour in his eyes.

f Though the godly admonish them, both by words and exam- ple of life, yet the wicked will not amend, till God destroy them.

11 * When the scorner is punished, the foolish is wise: and when one instructeth the wise, hee will receive knowledge.

12 The righteous teacheth the house of the wicked: but God overthroweth the wicked for their evill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

g To doe a plea- sure to the angry man pacifieth him.

14 A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is joy to the just to doe judge- ment: but destruction shall bee to the wor- kers of iniquity.

16 A man that wandereth out of the way of wisdom, shall remaine in the Congregation of the dead.

17 Hee that loveth pastime shall bee a poore man: and hee that loveth wine and oile shall not bee rich.

18 The wicked shall be a rancome for the just, and the transgressor for the righte- ous.

h God shall come that to sal on their owne hearts, which they inten- ded against the just, by delivering the just, and pun- ting the wicked in their places.

19 * It is better to dwell in the wilder- nesse, then with a contentious and angry woman.

* Eccles. 25. 18. 22. i Meaning abun- dence of all things.

20 In the house of the wife is a plea- sant treasure and oile: but a foolish man devoureth it.

21 He that followeth after righteous- nesse and mercy, shall find life, righteous- nesse, and glory.

k Wisdom of vercometh strength, and con- fidence in worldly things.

22 A wise man goeth up into the city of the mighty, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from affli- ctions.

24 Proud, haughty, and cornesfull is his name, that worketh in his arrogancy wrath.

l Hee thinketh to live by withing and desiring all things, but will take no paines to get ought.

25 The desire of the slothfull slayeth him: for his hands refuse to worke.

26 He coveteth evermore greedily: but the righteous giveth, and spareth not.

* Chap. 15. 8. 13. 21. 22.

27 The sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked mind?

* Chap. 19. 5. m Hee that boldly testifies the truth that he hath heard.

28 A false witnesse shall perish: but hee that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the just hee will direct his way.

30 There is no wisdom, neither un- derstanding, nor counsel against the Lord.

31 The horse is prepared against the day of battell: but salvation is of the Lord.

CHAP. XXII.

A Good name is to bee chosen above great riches, and a loving favour is above silver, and above gold.

* Eccl. 7. 3. a Which com- meth by well do- ing.

2 * The rich and poore meet toge- ther: the Lord is the maker of them all.

* Chap. 29. 13. b Live together, and have need the one of the other.

3 * A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still and are punished.

* Chap. 27. 12. c That is, the pun- ishment, which is prepared for the wicked, and fleeth to God for suc- cour.

4 The reward of humility, and the feare of God is riches, and glory, and life.

5 Thornes and snares, are in the way of the froward: but he that regardeth his soul, will depart far from them.

d Bring him up virtuously, and he shall so continue.

6 Teach a child in the trade of his way, and when hee is old, hee shall not depart from it.

7 The rich ruleth the poore, and the borrower is servant to the man that len- deth.

8 Hee that soweth iniquity shall reape affliction, and the rod of his anger shall faile.

e His authority, whereby hee did oppress others, shall bee taken from him.

9 * Hee that hath a good eye, he shall bee blessed: for hee giveth of his bread un- to the poore.

* Eccles. 31. 23. f Hee that is me- ciful and liberall.

10 Cast out the scorner, and strife shall goe out: so contention and reproach shall cease.

11 Hee that loveth purenesse of heart for the grace of his lips, the ^s King shall bee his friend.

12 The eyes of the ^h Lord preserve knowledge: but hee overthroweth the words of the transgressor.

13 The slothfull man saith, A ⁱ lyon is without, I shall bee slaine in the street.

14 The mouth of strange women is as a deepe pit: hee with whom the Lord is angry ^k shall fall therein.

15 Foolishnesse is bound ⁱ in the heart of a child: but the rod of correction shall drive it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giveth unto the rich, shall surely come to poverty.

17 ¶ Incline thine eare, and heare the words of the wise, and apply thine heart unto my knowledge.

18 For it shall bee pleasant if thou keep them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in the ^m Lord, I have shewed thee this day: thou therefore take heed.

20 Have I not written unto thee ⁿ three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answer the words of truth to them that send to thee?

22 Rob not the poore because he is poore, neither oppresse the afflicted [‡] in judgement.

23 For the Lord ^{*} will defend their cause, and spoile the foule of those that spoile them.

24 Make ^o no friendship with an angry man, neither goe with the furious man,

25 Lest thou learne his wayes, and receive destruction to thy soule.

26 Bee not thou of them that ^p touch the hand, nor among them that are surety for debts.

27 If thou hast nothing to pay, why causest thou that hee should take thy bed from under thee?

28 Thou shalt not ^{*} remove the ancient bounds which thy fathers have made.

29 Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

CHAP. XXIII.

When thou sittest to eate with a ruler, ^a consider diligently what is before thee;

2 ^b And put the knife to thy throte, if thou bee a man given to the appetite.

3 Be not desirous of his ^c dainty meats: for it is a decciveable meat.

4 Travaile not too much to bee rich: but cease from thy ^d wisdome.

5 Wilt thou cast thine eyes upon it, which is nothing? for riches taketh her to her wings as an eagle, and flieth into the heaven.

6 Eat thou not the bread of him that hath an ^e evill eye, neither desire his dainty meats.

7 For as though hee thought it in his heart, so will hee say unto thee, Eate and drink: but his heart is not with thee.

8 Thou shalt vomit thy ^f morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole: for hee will despise the wisdome of thy words.

10 ^{*} Remove not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them is mighty: Hee will ^{*} defend their cause against thee.

12 Apply thine heart to instruction, & thine eares to the words of knowledge.

13 ^{*} Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliver his soule from ^g hell,

15 My sonne, if thine heart bee wise, mine heart shall rejoyce, and I also.

16 And my reines shall rejoyce, when thy lips speake righteous things.

17 ^{*} Let not thine heart be envious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, ^h and thy hope shall not bee cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the ⁱ way.

20 Keepe not company with [‡] drunkards, nor with [‡] gluttons,

21 For the drunkard and the glutton shall bee poore, and the sleeper shall bee clothed with rags.

22 Obey thy father that hath begotten thee, and despise not thy mother when shee is old.

23 Buy ^k the truth, but sell it not: like-wise wisdome, and instruction, and understanding.

24 The father of the righteous shall greatly rejoyce, and hee that begetteth a wife child, shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoyce.

26 My sonne, give mee ^l thine heart, and let thine eyes delight in my wayes.

27 ^{*} For a whore is as a deepe ditch,

L 2 and

^c For oftentimes the rich, when they bid their inferiours to their tables, it is not for the love they bear them, but for their owne secret purposes.
^d Bestow not the gifts that God hath given thee, to get worldly riches.

^e That is, covetous, as contrary, a good eye is taken for liberal, as Chap. 22. 9.

^f Hee will not cease till hee hath done thee some harme, and his flattering words shall come to no use.

^{*} Deut. 27. 17. Chap. 22. 28.

^{*} Chap. 22. 23.

^{*} Chap. 13. 24. and 19. 18. Eccles. 30. 1.

^g That is, from destruction.

^{*} Psal. 37. 1. Chap. 24. 1.

^h The prosperity of the wicked shall not continue.

ⁱ In the observation of Gods commandements.
[‡] Ebr. wine bibbers.
[‡] Devourers of flesh.

^k Spere no cost for truths sake, neither depart from it for any gaine.

^l Give thy selfe wholly to wisdome.

^{*} Chap. 22. 14.

^g He sheweth that princes should use their familiarity, whose confidence is good, and their take wife and godly.
^h Favour them that love knowledge.
ⁱ Hee derideth them that invent vaine excuses, because they would not do their duty.
^k So God punisheth one sin by another, when hee suffereth the wicked to fall into the acquaintance of an harlot.
^l He is naturally given unto it.

In Hee sheweth what the end of wisdom is: to win, to direct us to the Lord.
ⁿ That is, sundry times.

[‡] Ebr. in the gates.

^{*} Chap. 23. 11.

^o Have not to doe with him, that is not able to rule his affections: for he would hurt thee by his evill conversation.
^p Which rashly put themselves in danger for others, as Chap. 6. 2.

^{*} Deut. 27. 17. Chap. 23. 10.

^a Eate with sobriety.

^b Bridle thine appetite, as it were by force and violence.

* Chap. 7. 13.

m Shee seduceth many, and causeth them to offend God.

and a strange woman *is* as a narrow pit.

28 * Also shee lieth in waite as for a prey, ^m and shee increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? *and* to whom is the rednesse of the eyes?

n Which by art make wine stronger, and more pleasant.

30 *Even* to them that tary long at the wine, to them that goe ⁿ and seeke mixt wine.

31 Looke not thou upon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth down pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

o That is, drunkenness shall bring thee to whoredome.

33 Thine ^o eyes shall look upon strange women, and thine heart shall speak lewd things.

p In such great danger shalt thou bee.

34 And thou shalt be as one that sleepeth in the mids of the ^p sea, and as he that sleepeth on the top of the mast.

q Though drunkenness make them more insensible then beasts, yet can they not refrain.

35 They have stricken me *shalt thou say*, but I was not sick: they have beaten mee, but I knew not, when I awake: *therefore* will I ^q seeke it yet still.

CHAP. XXIV.

* Psal. 37. 1. Chap. 23. 17.

BEe * not thou envious against evill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with understanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man *is* strong: for a man of understanding increaseth *his* strength.

* Chap. 20. 18.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can give counsell is health.

a In the place where wisdom should be shewed.

7 Wisdom is high to a fool: *therefore* hee cannot open his mouth in the ^a gate.

8 He that imagineth to doe evill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sin, and the scorner *is* an abomination to men.

b Man hath no triall of his strength, till he be in troubles.

10 *If* thou be ^b faint in the day of adversity, thy strength *is* small.

c None can bee excused, if he help not the innocent when hee is in danger.

11 Deliver them that are drawne ^c to death: and wilt thou not preserve them that are led to be slaine?

12 *If* thou say, Behold, we know not of it: he that pondereth the hearts, doth not he understand it? *and* hee that keepeth thy soule? knoweth hee it not, will not he also recompense every man according to his workes?

d As honey is sweet and pleasant to the tast, so wisdom is to the soule.

13 My son, eate ^d honey, for it is good,

and the honey combe, *for it is* sweet unto thy mouth:

14 So shall the knowledge of wisdom bee unto thy soule, if thou find it, and there shall bee an [†] end, and thine [†] hope shall not bee cut off.

15 Lay no wait, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a just man * falleth seven times, ^e and riseth againe: but the wicked fall into mischief.

e He is subject to many perils: but God delivereth him.

17 Bee not thou glad when thine enemy falleth, and let not thine heart rejoyce when hee stumbleth,

18 Lest the Lord see it, and it displease him, and he turn his wrath ^f from him.

f To bee avenged on thee. * Psal. 37. 1. Chap. 23. 17.

19 * Fret not thy selfe because of the malicious, neither be envious at the wicked.

20 For there shall be none end of *plagues* to the evill man: * the light of the wicked shall bee put out.

* Chap. 3. 9.

21 My son, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them ^g both?

g Meaning either of the wicked, and seditious, as verse 19. and 21. or of them that feare not God, nor obey their King. * Ebr. is ignominie face.

23 **ALSO THESE THINGS PERTAINE TO THE WISE,** It is not good [†] to have respect of any person in judgement.

24 He that faith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

* Chap. 17. 15. Isa. 5. 23.

25 But to them that rebuke *him*, shall be pleasure, and upon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth upright words.

27 Prepare thy worke without, and make ready thy things in the field, ^h and after, build thine house.

h Bee sure of the meanes how to compass it before they take any enterprise in hand.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceive with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, I ⁱ will recompense every man according to his worke.

Chap. 20. 22.

i Hee sheweth, what is the nature of the wicked, to revenge wrong for wrong.

30 I passed by the field of the slothfull, and by the vineyard of the man destitute of understanding.

31 And loe, it was all growne over with thornes, *and* nettles had covered the face thereof, and the stone-wall thereof was broken downe.

32 Then I beheld, *and* I considered it well: I looked upon it, *and* ^k received instruction.

k That I might learne by another mans fault.

33 *Yet* a little sleep, ^l a little slumber, ^l a little folding of the hands to sleepe.

e Read Chap. 6. 10.

34 So thy poverty commeth *as* one that

that travellet by the way, and thy necessity like an armed man.

CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the ^a men of Hezekiah King of Judah ^b copied out.

THE glory of God *is* to ^c conceale a thing secret: but the ^d Kings honour *is* to search out a thing.

3 The heavens in height, and the earth in deepnesse, and the ^e Kings heart can no man search out.

4 Take the ^f drosse from the silver, and there shall proceed a vessell for the finer.

5 Take ^g away the wicked from the King, and his throne shall bee established in righteousnesse.

6 Boast not thy selfe before the King, and stand not in the place of great men,

7 * For it is better, that it be said unto thee, Come up hither, then thou to be put lower in the presence of the Prince whom thine eyes have seene.

8 Goe not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discover not thy secret to another,

10 Lest hee that heareth it put thee to shame, and thine infamy do not ^h cease.

11 A word spoken in his place, *is like* apples of gold, with pictures of silver.

12 He that reproveth the wife, and the obedient care, *is as* a golden eare-ring and an ornament of fine gold.

13 As the ⁱ cold of the snow, in the time of harvest, *so is* a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberality, *is like* ^k clouds and wind without raine.

15 A Prince is pacified by ^l staying of anger, and a soft tongue breaketh ^m the bones.

16 If thou have found honey, eate that *is* ⁿ sufficient for thee, lest thou be over-full and vomit it.

17 With-draw thy foot from thy neighbours house, lest hee bee weary of thee, and hate thee.

18 A man that beareth false witness against his neighbour, *is like* an hammer and a sword, and a sharp arrow.

19 Confidence in an unfaithfull man in time of trouble, *is like* a broken tooth, and a sliding foot.

20 Hee that taketh away the garment in the cold season, *is like* vinegar powred up-

on ^o ^p nitre, or *like* him that singeth songs to an heavy heart.

21 * If he that hateth thee be hungry, give him bread to eate, and if he be thirsty, give him water to drinke.

22 For thou shalt lay ^q coales upon his head, and the Lord shall recompense thee.

23 As the North-wind driveth away the raine, so doth an angry countenance the slanderer tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so *is* good newes from a far country.

26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt spring.

27 It is not good to eate much honey: * so to search their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is ^r broken downe, and without walles.

CHAP. XXVI.

AS the snow in the summer, and as the raine in the harvest *are not meet*, so *is* honour unseemely for a foole.

2 As the sparrow by flying, and the swallow by flying *escape*, so the curse that *is* causelesse, shall not come.

3 Unto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles back.

4 Answer not a foole, ^a according to his foolishnesse, lest thou bee like him.

5 Answer a foole ^b according to his foolishnesse, lest hee bee wise in his owne ^c conceit.

6 Hee that sendeth a message by the hand of a foole, *is as* hee that cutteth off the ^d feet and ^e drinketh iniquity.

7 As they that lift up the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing up of a *precious* stone in an heape of stones, so *is* he that giveth glory to a foole:

9 As a thorne standing ^f up in the hand of a drunkard, so *is* a parable in the mouth of fooles:

10 ^g The excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 * As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? ^h more hope *is* of a foole then of him.

13 The slothfull man faith, ⁱ A lyon *is* in the way: a lyon *is* in the streets:

^o Which melteth it, and consumeth it.

^p Or, *Amme*.

^q Rem. 12. 20.

^r Thou shalt as it were by force, overcome him: in-fomuch, that his owne conscience shall move him to acknowledge thy benefits, and his heart shall bee inflamed.

^s Chap. 22. 9.

^t Eccl. 3. 22.

^u And so *is* in extreme danger.

^a Whom Hezekiah appointed for this purpose.
^b That is, gathered out of divers bookes of Salomon.
^c God doth not reveale the cause of his judgements to man.
^d Because the King ruleth by the revealed word of God, the cause of his doings must appeare, & therefore hee must use diligence in trying out of causes.
^e He sheweth, that it is too hard for man to attaine to the reason of all the secret doings of the King, even when hee is upright and doth his duty.
^f When vice is removed from a King, hee is a meet vessell for the Lords use.
^g It is not enough that hee bee pure himselfe, but that hee put away others that be corrupted.
^h Luk. 14. 10.

ⁱ Left whereas thou thinkest by this means to have an end of the matter, it put thee to further trouble.

^j In the time of great heat when men desire cold.

^k Which have an outward appearance, and are nothing within.
^l By not ministering occasion to provoke him further.
^m That is, the heart that is bent to anger, as Chap. 15. 1.
ⁿ Use moderately the pleasures of this world.

^a Consent not unto him in his doings.

^b Reprove him as the matter requirereth.

^c *Ebr. eyes*.

^d To wit, of the messenger whom hee sendeth.

^e That is, receiveth damage thereby.

^f Wherby he both hindreth himselfe and others.

^g Meaning God.

^h 1 Th. 2. 22.

ⁱ For the fool will rather be counselled then hee: also the fool smeth of ignorance and the other of malice.

^j Read. Chap. 22. 13.

14 *As* the doore turneth upon his hinges, so *doth* the slothfull man upon his bed.

* Chap. 19. 24.

15 * The slothfull hideth his hand in his bosome, and it grieveth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seven *men* that can render a reason.

17 Hee that passeth by, and medleth with the strife *that belongeth* not unto him, is as one that taketh a dog by the eares.

18 As he that feigneth himselfe mad, casteth fire-brands, arrowes, and mortall things,

i Which dissembleth himselfe to be that hee is not.

19 So *dealeth* the deceitfull manⁱ with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * *As* the coale *maketh* burning coals, and wood a fire, so the contentious man is apt to kindle strife.

* Chap. 18. 8.

22 * The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.

k They will soone breake out, and utter themselves.

23 *As* silver-drosse overlaid upon a potheard, so are burning lips, and^k an evill heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.

l Meaning many: he useth the number certaine for the uncertaine.

25 Though hee speake favourably, beleeve him not: for *there are*^l seven abominations in his heart.

26 Hatred may be covered by deceit: but the malice thereof shall bee discovered in the^m Congregation.

m In the assembly of the godly.

* Eccle. 10. 8.

27 * Hee that diggeth a pit, shall fall therein: and he that rolleth a stone, it shall returne unto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

a Delay not the time, but take occasion when it is offered.

Boast not thy selfe of to^a morrow: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth: a stranger, and not thine owne lips.

3 A stone is heavy, and the sand weighty: but a fooles wrath is heavier then them both.

b For the envious are obstinate, and cannot be reconciled.

4 Anger is cruell, and *wrath* is raging: but who can stand before^b envy?

5 Open rebuke is better then secret love.

c They are flattering, and seeme friendly.
* Job. 6. 6.

6 The wounds of a lover are faithfull, and the kisses of an enemy are^c pleasant.

7 * The person that is full, despiseth an honey-combe: but unto the hungry soule every bitter thing is sweet.

8 As a bird that wandreth from her

nest, so is a man that wandreth from his owne place.

9 *As* ointment and perfume rejoyce the heart, so *doth* the sweetnes of a mans friend by hearty counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter in to thy brothers^d house in the day of thy calamity: for better is a neighbour *that is* neare, then a brother farre off.

d Trust not to any worldly helpe in the day of thy trouble.

11 My sonne, bee wise, and rejoyce mine heart, that I may answer him that reproacheth mee.

12 * A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

e Read Chap. 22. 3.

13 * Take his garment that is surety for a stranger, and a pledge of him for the stranger.

* Chap. 20. 16.

14 Hee that^f praiseth his friend with a loud voyce, rising^f early in the morning, it shall bee counted to him as a curse.

f Ebr. *blesteth*, hastily, and without cause.

15 * A continuall dropping in the day of raine, and a contentious woman, are alike.

* Chap. 19. 13. and 21. 9.

16 Hee that hideth her, hideth the wind, and *she is as* the oile in his right hand, that uttereth it selfe.

17 Iron sharpeneth iron, so doth^g man sharpen the face of his friend.

g One hasty man provoketh another to anger.

18 Hee that keepeth the fig-tree, shall eate the fruit thereof: so he that waiteth upon his master, shall come to honour.

19 As in water face *answereth* to face, so the heart of man to man.

h There is no difference between man and man by nature, but only the grace of God maketh the difference.

20 The grave and destruction can never bee full, soⁱ the eyes of man can never be satisfied.

* Chap. 17. 3.

21 * *As is* the fining pot for silver, and the furnace for gold, so is every man according to hisⁱ dignity.

i That is, hee is either knowne to bee ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a fool in a mortar among wheat brayed with a pestill, yet will not his foolishnesse depart from him.

23 Bee diligent to know the state of thy flock, and take heed to thy heards.

24 For riches *remain* not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grasse appeareth, and the herbs of the mountaines are gathered.

26 The^k lambes are for thy cloathing, and the goats are the price of the field.

k This declareth the great goodnes of God towards man, and the diligence that he requirerth of him for the preservation of his gifts.

27 And let the milke of the goates be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids.

CHAP. XXVIII.

The wicked^a flee when none pursueth: but the righteous are bold as a Lyon.

a Because their owne conscience accuseth them.

^b For the transgression of the land ^b there are many princes thereof: but by a man of understanding and knowledge, a realme likewise endureth long.

^b The state of the common-wealth is oftentimes changed.

³ A poore man if hee oppresse the poore, is like the raging raine that leaveth no food.

⁴ They that forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.

⁵ Wicked men understand not judgement: but they that seeke the Lord, understand all things.

⁶ * Better is the poore that walketh in his uprightnesse, then hee that perverteth his wayes, though he be rich.

⁷ Hee that keepeth the Law, is a child of understanding: but hee that feedeth the gluttons, shameth his father.

⁸ Hee that increaseth his riches by usury and interest, gathereth ^c them for him that will bee mercifull unto the poore.

⁹ Hee that turneth away his eare from hearing the Law, even his prayer shall bee ^d abominable.

¹⁰ Hee that causeth the righteous to goe astray by an evill way, shall fall into his owne pit, and the upright shall inherit good things.

¹¹ The rich man is wise in his owne conceit: but the poore that hath understanding, can trie ^e him.

¹² * When righteous men rejoyce, there is great glory: but when the wicked come up, the man ^f is tried.

¹³ Hee that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh them, shall have mercy.

¹⁴ Blessed is the man that ^g feareth alway: but he that hardeneth his heart, shall fall into evill.

¹⁵ As a roaring Lyon, and an hungry Beare, so is ^h a wicked ruler over the poore people.

¹⁶ A prince destitute of understanding, is also a great oppressour: but he that hateth coverousnesse, shall prolong his dayes.

¹⁷ A man that doth violence against the blood of a person, shall flee unto the grave, and they shall not ⁱ stay him.

¹⁸ Hee that walketh uprightly, shall be saved: but hee that is froward in his wayes, shall once fall.

¹⁹ * He that tilleth his land shall bee satisfied with bread, but he that followeth the idle, shall bee filled with poverty.

²⁰ A faithfull man shall abound in blessings, and * hee that maketh hast to be rich, shall not bee innocent.

²¹ To have respect of persons is not good, for that man will transgresse for a piece of ^k bread.

²² A man with a wicked ^l eye hasteth to riches, and knoweth not that poverty shall come upon him.

^l Meaning, him that is covetous.

²³ Hee that rebuketh a man, shall find more favour at the length, then hee that flattereth with his tongue.

²⁴ He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

²⁵ Hee that is of a proud heart, starreth up strife: but he that trusteth in the Lord, shall be ^m fat.

^m Shall have all things in abundance.

²⁶ He that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall bee delivered.

²⁷ He that giveth unto the poore, shall not lack: but he that hideth his eyes, shall have many curses.

²⁸ * When the wicked rise up, men hide themselves: but when they perish, the righteous increase.

* Chap. 29. 2.

CHAP. XXIX.

A Man that hardeneth his neck when he is rebuked, shall suddenly be destroyed and cannot be cured.

² * When the righteous [†] are in authority, the people rejoyce: but when the wicked beareth rule, the people sigh.

* Chap. 28. 12. 28. [†] Or, are increased.

³ A man that loveth wisdom, rejoyceth his father: but * hee that feedeth harlots, wasteth his substance.

* Luke 15. 13.

⁴ A King by judgement maintaineth the cuntry: but a man receiving gifts, destroyeth it.

⁵ A man that flattereth his neighbour, ^a spreadeth a net for his steps.

^a Hee that giveth care to the flatterer is in danger, as the bird is before the fowler. ^b He is ever ready to fall into the snare that hee layeth for others.

⁶ In the transgression of an evill man is his ^b snare: but the righteous doth sing and rejoyce.

⁷ The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

⁸ Scornefull men bring a city into a snare: but wise men turne away wrath.

⁹ If a wife man contend with ^c a foolish man, whether hee bee angry or laugh, there is no rest.

^c He can beare no admonition, in what sort soever it is spoken.

¹⁰ Bloody men hate him that is upright: but the just have care of his soule.

¹¹ A foole powreth out all his mind: but a wise man keepeth it in till afterward.

¹² Of a prince that hearkeneth to lies, all his servants are wicked.

¹³ * The poore and the usurer meet together, and the Lord lightneth both their eyes.

* Chap. 22. 7.

¹⁴ * A King that judgeth the poore in truth, his throne shall bee established for ever.

* Chap. 20. 28.

¹⁵ The rod and correction give wisdom: but a child set at liberty, maketh

* Chap. 19. 1.

^e For God will take away the wicked usurer, & give his goods to him that shall bestow them well.

^d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.

^e And judge that hee is not wise.

* Chap. 29. 2. 4.

^f He is knowne by his doings to bee wicked.

^g Which standeth in awe of God, and is afraid to offend him.

^h For he can never be satisfied, but ever oppresseth and spoileth.

ⁱ None shall be able to deliver him.

* Chap. 12. 11. ^l Luke. 20. 27.

* Chap. 13. 11. and 20. 27.

^k Hee will be abused for nothing.

keth his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and hee will give thee rest, and will give pleasure to thy soule.

d Where there are not faithfull ministers of the word of God.

18 ^a Where there is no vision, the people decay: but hee that keepeth the Law is blessed.

e Hee that is of a servile and rebellious nature. ^f Or, regard.

19 A ^e servant will not be chastised with words: though hee understand, yet hee will not ^f answer.

20 Seest thou a man hasty in his matters: ^g there is more hope of a foole, then of him.

21 Hee that delicately bringeth up his servant from youth, at length hee will be even as his sonne.

* Chap. 15. 18.

22 ^{*} An angry man stirreth up strife, and a furious man aboundeth in transgression.

* Job 22. 29.

23 ^{*} The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 Hee that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

f Hee that feareth man more then God, falleth into a snare, and is destroyed.

25 The feare of man bringeth a ^f snare: but he that trusteth in the Lord, shall be exalted.

g Hee needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

26 Many do seeke the face of the Ruler: but every mans ^h judgement commeth from the Lord.

27 A wicked man is abomination to the just, and he that is upright in ⁱ his way, is abomination to the wicked.

CHAP. XXX.

^a To humble our selves in consideration of Gods workes. ⁵ The word of God is perfect. ¹¹ Of the wicked and hypocrites. ¹⁵ Of the things that are never satiate. ¹⁸ Of others that are wonderfull.

a Who was an excellent man in vertue and knowledge in the time of Salomon.

THE WORDS OF ^a AGUR the sonne of Jakeh.

b Which were Agurs schollers, or friends.

THe Prophesie which the man spake unto Ithiel, ^{even} to ^b Ithiel, and Vcal.

c Herein hee declareth his great humility, who would not attribute any wisdom to himselfe, but all unto God.

2 Surely I am more ^c foolish then any man, and have not the understanding of a man in mee,

3 For I have not learned wisdom, nor attained to the knowledge of holy things.

d Meaning, to know the secrets of God, as though hee would say, None.

4 Who hath ascended up to ^d heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell.

* Psal. 19. 8.

5 ^{*} Every word of God is pure: hee is a shield to those that trust in him.

* Deut. 4. 2. and 12. 32.

6 ^{*} Put nothing unto his words, lest

hee reprove thee, and thou be found a liar.

7 Two ^e things have I required of thee: deny mee them not before I die.

e Hee maketh this request to God.

8 Remove far from mee vanity and lies: give mee not poverty nor riches: feed mee with food convenient for mee,

9 Lest I be full, and deny thee, and say, ^f Who is the Lord? or, lest I be poore and steale, and take the name of my God in vaine.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth, men have an occasion to the same. ^g In accusing him without cause.

10 Accuse not a servant unto his master, lest he curse thee, ^h when thou hast offended.

11 ⁱ There is a generation that curse their father, and doth not blesse their mother.

12 ⁱ There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 ⁱ There is a generation whose eyes are haughty, and their eye-lids are lifted up.

14 ⁱ There is a generation whose teeth are as swords, and their jawes as knives to eat up the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two ^h daughters, which cry, Give, give. There be three things which will not be satisfied: ⁱ yea, foure that say not, It is enough.

h The leech hath two forks in her tongue, which here hee calleth her two daughters, whereby she sucketh the blood, and is never satiate: even so are the covetous extortioners insatiable.

16 The grave, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh ⁱ his father, and despiseth the instruction of ⁱ his mother, let the Ravens ⁱ of the valley pick it out, and the yong Eagles eat it.

i Which hunt in the valley for cations.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an Eagle in the aire, the way of a serpent upon a stone, the way of a ship in the mids of the Sea, and the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee careth and ^k wipeth her mouth, and saith, I have not committed iniquity.

k Shee hath bet desired, and after counterfeited as though shee were an honest woman.

21 For three things the earth is moved: yea, for foure it cannot sustaine it selfe.

22 For ^l a servant when hee reigneth, and a foole when he is filled with meate,

l These commonly abuse the state whereunto they are called.

23 For the hatefull woman when shee is married, and for a hand-maid that is ^m heire to her mistresse.

m Which is married to her master after the death of her mistresse. ⁿ They conceive great doctrine and wisdom.

24 These be foure small things in the earth, yet they are ⁿ wise and full of the wisdom.

25 The Pismires a people not strong, yet prepare they their meat in summer:

26 The Conies a people not mighty, yet make they their houses in the rock:

27 The

27 The Grasshopper hath no King, yet goe they forth all by bands:

28 The Spider taketh hold ² with her hands, and is in Kings Palaces.

29 There bee three things that order well ³ their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty gray-hound, and a goate, and a King against whom there is no rising up.

32 If thou hast been foolish in lifting thy selfe up, and if thou hast thought wickedly, ⁴ say thine hande: ⁵ upon thy mouth.

33 When one churneth milke, hee bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

² He exhorteth to chastitie and justice. ¹⁰ And sheweth the conditions of a wise and worthy woman.

I THE WORDS OF KING ^a Lemuel: The ^b prophetic which his mother taught him.

2 ^What my sonne! and what the sonne of my ^c wombe! and what, O sonne of my desires!

3 Give not thy strength unto women, ^d nor thy waies, which ^e is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes ^f strong drinke,

5 Left hee drinke and forget the decree, and change the judgement of all the children of affliction.

6 Give yee strong drinke unto him that is ready to perish, and wine unto them that have griefe of heart.

7 Let him drinke that hee may forget ^g his povertie, and remember his misery no more.

8 Open thy mouth for the ^h dumbe, in the cause of all the children of destruction.

9 Open thy mouth: judge righteously, and judge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price ⁱ is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no need of ^j spoile.

12 Shee will doe him good, and not evill, all the daies of her life.

13 She seeketh wool and flaxe, and laboureth cheerefully with her hands,

14 She is like the ships of merchants: she bringeth her food from a farre.

15 And she riseth, whiles it is yet night: and giveth ^k the portion to her household, and the ^l ordinarie to her maides.

16 Shee considereth a field, and ^m getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengthneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed ⁿ with scarlet.

22 She maketh her selfe carpets: fine linnen and purple ^o is her garment:

23 Her Husband is knowne in the ^p gates, when hee sitteth with the Elders of the land.

24 She maketh ^q sheets, and selleth them, and giveth girdles unto the merchant.

25 ^r Strength and honour ^s is her clothing, and in the latter day shee shall rejoice.

26 Shee openeth her mouth with wisdom, and the ^t law of grace ^u is in her tongue.

27 Shee overseeth the waies of her household, and eateth not the bread of idleness.

28 Her children rise up, and ^v call her blessed: her husband also shall praise her, saying,

29 Many daughters have done vertuously: but thou surmountest them all.

30 Favour ^w is deceitfull, and beauty ^x is vanitie: but a woman that feareth the Lord, she shall be praised,

31 Give ^y her of the fruit of her hands, and let her owne workes praise her in the ^z gates.

^a If man be not able to compasse these common things by his wisdom, we cannot attribute wisdom to man but folly.

^p Make a stay, and continue not in doing evill.

^a That is of Solomon, who was called Lemuel, that is, of God, because God had ordained him to be king over Israel.
^b The doctrine which his mother hath taught him.
^c By this often repetition of one thing, shee declarer her motherly affection.
^d Meaning, that women are the destruction of Kings, if they haunt them.
^e That is, the King must not give himselfe to wantonnesse, and neglect his office, which is to execute judgement.

^f For wine doth comfort the heart, as Psalm 104.15.
^g Defend their cause that are not able to helpe themselves.

^h Hee shall not neede to use any unlawful meanes to gaine his living.

^k Or, meat, as Tsal. 111. 5.
^l Shee preparer their meate betime.
^m Shee purchaseth it with the gaine of her travell.

ⁿ Or, with double.
^o In the assemblies and places of judgement.

^q Or, linnen cloths.

^r After that hee had spoken of the apparell of the body, hee now declarer the apparell of the spirit.

^s Her tongue is as a book where by one might learn many good things: for shee delighteth to talke of the word of God.

^t That is, do her reverence.

^u Confesse her diligent labour, and commend her therefore.

^v For as much as the most honourable are clad in the apparell that she made.

M

E C

ECCLSIASITES.

OR THE PREACHER.

THE ARGUMENT.

Salomon, as a Preacher, and one that desired to instruct all in the way of salvation, describeth the deceivable vanities of this world: that man should not be addicted to anything under the Sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignity and riches, shewing that mans true felicitie consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be rejected, save in as much as they further us to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other, save in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. **13** All mans wisdom is but folly and griefe.

a Salomon is here called a Preacher, or one that assemblith the people, because hee teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.

b Hee condemneth the opinions of all men that set felicity in any thing but in God alone, seeing that in this world all things are as vanitie and nothing. **c** Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing under the heaven, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subject to corruption.

e By the Sunne, winde, and rivers, hee sheweth, that the greatest labour and longest hath an end, and therefore there can bee no felicity in this world.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and rivers into the sea againe.

g Hee speaketh of times and seasons, and things done in them, which, as they have beene in times past, so come they to passe againe.



He words of the Preacher, the sonne of David, king in Hierusalem.

2 Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth unto man in all his travell, which he suffereth under the Sun?

4 One generation passeth, and another generation succedeth: but the earth remaineth for ever.

5 The Sunne riseth, and the Sunne goeth downe, and draweth to his place, where he riseth.

6 The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 All the rivers go into the Sea, yet the Sea is not full: for the rivers goe unto the place, whence they returne, and goe.

8 All things are full of labour: man cannot utter it: the cie is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bin? that that shall be: and what is it that hath bin done? that which shall be done: and there is no new thing under the Sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath beene already in the old time that was before us.

11 There is no memory of the former,

neither shall there bee a remembrance of the latter that shall bee, with them that shall come after.

neither shall there bee a remembrance of the latter that shall bee, with them that shall come after.

12 I, the Preacher, have beene King over Israel in Jerusalem:

13 And I have given mine heart to search and finde out wisdom by all things that are done under the heaven: (this fore travell hath God given to the sonnes of men, to humble them thereby)

14 I have considered all the works that are done under the Sunne, and behold, all is vanitie and vexation of the spirit.

15 That which is crooked, none can make straight: and that which faileth cannot be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdom all them that have beene before mee in Jerusalem: and mine heart hath seen much wisdom and knowledge.

17 And I gave my heart to know wisdom and knowledge, madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe, and hee that increaseth knowledge, increaseth sorrow.

a man hath attained to the highest, yet is his mind never fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches, and possessions are but vanitie. **15** The wise and the foole have both one end touching the bodily death.

I Said in mine heart, Goe to now, I will prove thee with joy: therefore take thou pleasure in pleasant things: and behold this also is vanitie.

2 I said of laughter, Thou art mad: and

h Hee proveth that if any could have attained to felicity in this world by labour and study, hee chiefly should have obtained it, because hee had gifts and aides of God therewith above all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend only upon God.

k Man is not able by all his diligence to come things to goe otherwise then they doe: neither can hee number the faults that are committed, much lesse remedy them.

l That is, vaine things which served unto pleasure wherein was no commoditie, but griefe and trouble of conscience.

m Wisdom and knowledge cannot be come by without great paine of body and minde: For when

n Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

and of joy, What is this that thou doest?

3 I sought in my heart to give my selfe to wine, and to leade mine heart in wisdom, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they enjoy under the Sunne, the whole number of the dayes of their life.

4 I have made my great workes: I have built me houses: I have planted me vineyards.

5 I have made me gardens and orchards, and planted in them trees of all fruit.

6 I have made me cisternes of water, to water therewith the woods that grow with trees,

7 I have gotten servants and maides, and had children borne in the house: also I had great possessions of beeves and sheep above all that were before mee in Jerusalem.

8 I have gathered unto me also silver and gold, and the chiefe treasures of Kings and provinces: I have provided mee men-fingers, and women-fingers, and the delights of the sonnes of men, as a woman taken captive, and women taken captives.

9 And I was great, and increased above all that were before mee in Jerusalem: also my wisdom remained with mee.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any joy: for mine heart rejoyced in all my labour, and this was my portion of all my travaile.

11 Then I looked on all my workes that mine hands had wrought, and on the travaile that I had laboured to doe: and behold, all is vanity, and vexation of the spirit: and there is no profit under the Sunne.

12 ¶ And I turned to behold wisdom, and madnesse, and folly: (for who is the man that will come after the King in things, which men now have done)

13 Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darknesse.

14 For the wise mans eyes are in his head, but the foole walketh in darknesse: yea I know also that the same condition fallth to them all.

15 Then I thought in mine heart, It befallth unto me, as it befallth to the foole, why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanity.

16 For there shall be no remembrance of the wise, nor of the foole for ever: for that that now is, in the daies to come shall all be forgotten. And how death the wise man, as doth the foole?

17 Therefore I hated life: for the work that is wrought under the Sunne is grievous unto me: for all is vanity, and vexation of the spirit.

18 I hated also all my labour, wherein I had travelled under the Sunne, which I shall leave to the man that shall be after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall hee have rule over all my labour, wherein I have travelled, and wherein I have shewed my selfe wise under the Sunne. This is also vanity.

20 Therefore I went about to make mine heart abhor all the labour, wherein I had travelled under the Sunne.

21 For there is a man whose travell is in wisdom, and in knowledge, and in equity: yet to a man that hath not travelled herein, shall he give his portion: this also is vanity, and a great griefe.

22 For what hath man of all his travell and griefe of his heart, wherein he hath travelled under the Sunne?

23 For all his dayes are sorrows, and his travell griefe: his heart also taketh not rest in the night: which also is vanity.

24 There is no profit to man, but that he eat and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haile to outward things more then I?

26 Surely to a man that is good in his sight, God giveth wisdom, and knowledge, and joy: but to the sinner hee giveth paine, to gather, and to heap, to give to him that is good before God: this is also vanity, and vexation of the spirit.

CHAP. III.

All things have their time. 14 The wisdome of God was perfect, and cause men to fear him. 17 God shall judge both the just and unjust.

To all things there is an appointed time, and a time to every purpose, under the heaven.

2 A time to be borne, and a time to dye: a time to plant, and a time to pluck up that which is planted.

3 A time to slay, and a time to heale: a time to break down, and a time to build.

4 A time to weep, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, a time to lose:

M 2

a time

I Meaning in this world.

m He wondreth that men forget a wife man being dead, asloone as they doe a foole.

n That I might seeke the true which is in God.

p Among other griefes, this was not the least, to leave that which he had gotten by great travell, to one that had no paine therefor, and whom he knew not whether he were a wise man or a foole.

q When man hath all labours, hee can get no more, then food, and refreshing, yet hee confelleth, that this commeth of Gods blessing, as Chap. 3. 13.

r Meaning, pleasures.

a time to keep, and a time to cast away.

7 A time to rent, and a time to sowe:
a time to keepe silence, and a time to
speak.

8 A time to love, and a time to hate:
a time of war, and a time of peace.

9 What profit hath he that worketh,
of the thing wherein he travelleth?

10 I have seen the travaile that God
hath given to the sonnes of men^b to hum-
ble them thereby.

11 Hee hath made every thing beauti-
full in his time, also he hath set the^c world
in their heart, yet cannot man finde out
the work that God hath wrought from the
beginning even to the end.

12 I know that there is nothing good
in them, but to rejoyce, and doe good in his
life.

13 And also that every man eateth and
drinketh, and seeth the commodity of all
his labour, this is the^d gift of God.

14 I know that whatsoever God shall
doe, it shall be for ever: to it can no
man adde, and from it can none diminish:
for God hath done it, that they should
feare before him.

15 What is that that hath been? that is
now: and that that shall bee, hath now
been: for God^e requireth that, which
is past.

16 And moreover I have seene under
the Sunne, the place of judgement, where
was wickednesse, and the place of justice,
where was iniquity.

17 I thought in mine heart, God will
judge the just and the wicked: for time is
there for every purpose, and for every
work.

18 I considered in my heart the state
of the children of men that God had^f pur-
ged them: yet to see to, they are in them-
selves as beasts.

19 For the condition of the children
of men, and the condition of the beasts are
even as one^g condition unto them. As
the one dieth, so dieth the other: for they
have all one breath, and there is no excel-
lency of man above the beast: for all is
vanity.

20 All go to one place, and all are of
the dust, and all shall return to the dust.

21 Who^h knoweth whether the spirit
of man ascend upward, and the spirit of the
beast descend downward to the earth?

22 Therefore I see that there is no
thing better then that a man shouldⁱ re-
joyce in his affaires, because that is his
portion. For who shall bring him to see
what shall be after him?

CHAP. IV.

^j The innocents are oppressed. ^k Mens labours are full of abuse

and vanity. ⁹ Mens society is necessary. ¹³ A young man
poore and wife, is to be preferred to an old King that is a
foole.

SO I turned and considered all the op-
pressions that are wrought under the
Sunne, and behold, the cares of the op-
pressed, and none comforteth them: and loe,
the strength is of the hand of them that op-
presse them, and none comforteth them.

2 Wherefore I praised the^b dead which
now are dead, above the living which are
yet alive.

3 And I count him^c better then them
both, which hath not yet been: for hee
hath not seene the evill workes which are
wrought under the Sunne.

4 Also I beheld all travaile, and all
perfection of workes, that this is the en-
vy of a man against his neighbour: this al-
so is vanity and vexation of spirit.

5 The foole foldeth his hands, and eat-
eth up his own flesh.

6 Better is an handfull with quietnesse,
then two handfuls with labour and vexa-
tion of spirit.

7 Again I returned, and saw vanity un-
der the sunne.

8 There is one alone, and there is not a
second, which hath neither sonne nor bro-
ther, yet is there none end of all his tra-
vaile, neither can his eye be satisfied with
riches: neither doth he^d thinke, For whom
doe I travaile, and defraud my soule of
pleasure? this also is vanity, and this is an
evill travaile.

9 Two are better then one: for they
have better wages for their labour.

10 For if they fall, the one will lift up
his fellow: but wo unto him that is alone:
for he falleth, and there is not a second to
lift him up.

11 Also if two sleep together, then shall
they have heat: but to one how should
there be heat?

12 And if one overcome him, two shall
stand against him: and a three-fold cord
is not easily broken.

13 Better is a poor and wife childe, then
an old and foolish King, which will no
more be admonished.

14 For out of the^e prison he commeth
forth to reigne: when as he that is^f born
in his kingdome, is made poore.

15 I beheld all the living, which walke
under the Sunne, with the second childe,
which shall stand up in his place.

16 There is none end of all the people,
nor of all that were before them, and they
that come after shall not rejoyce in him:
surely this is also vanity and vexation of
spirit.

17 Take heed to thy^g foot when thou
enterest into the House of God, and bee
more

^b Read Cap. 1. 13.

^c God hath given
man a desire and
affection to seeke
out the things of
this world, and to
labour therein.

^d Read Chap. 2.
24. and these
places declare, that
we should doe all
things with so-
briety, and in the
feare of God, for-
asmuch as hee gi-
veth not his gifts
to the intent that
they should be a-
bused.

^e That is, man
shall never be a-
ble to let Gods
workes, but as hee
hath determined,
so it shall come to
passe.

^f God only cau-
seth that which
is past to return.

^g Meaning with
God, howsoever
man neglect his
duty.

^h And made them
gentle in their first
creation.

ⁱ Man is not able
by his reason and
judgement to put
difference be-
tween man and
beast, as touching
those things
whereunto both
are subject: for the
eye cannot judge
any otherwise of
a man being dead,
then of a beast
which is dead:
yet by the word
of God, and faith,
wee easily know
the difference.
verse 21.

^k Meaning, that
reason cannot
comprehend that
which faith be-
leaveth herein.

^l By the obser-
vation of the
sentence as Chap.
2. 24. and Chap.
3. 12. 22. Chap.
3. 27. and Chap. 8. 17.

he declareth, that
man by reason can
comprehend no-
thing better in
this life, then to
use the gifts of
God soberly, and
comfortably: for
to know farther is
a speciall gift of
God revealed by
his Spirit.

^a He maketh here
a nother all count
with himself, con-
cerning the gran-
ty of them that
oppressed the
poore, and cri-
me is againe enuoy-
ed, and yet still
the same.

^b Because they are
no more subject
to their oppression

^c He speaketh ac-
cording to the
judgement of the
flesh, which can
not abide to fight
or see troubles.

^d The more per-
fect that the work
is, the more is it
envied of the
wicked.

^e For idleness he
is compelled to
destroy him self.

^f For althow is
when man is a-
lone, hereafter
ther help himself,
nor others, he
sheweth that all
men ought to live
in mutual society,
to the intent they
may be profitable
one to another,
and that their
things may in-
crease.

^g By this prob-
he declareth how
necessary it is, that
men should live in
society.

^h That is, from a
poore and base e-
state, or out of
trouble and pri-
son, as Joseph did,
Gen. 41. 14.

ⁱ Meaning, that is
born a King,
which follow
and after the
Kings, sonne, or
him that shall
succeed, to enter
into credit with
them in hope of
gain.

^j They never cease
by all means to
creep into favour
but when they ob-
taine not their
greedy desires, they
think themselves
abused, and as
others have been in
time past, and so
care no more for
him.

^k That is, with
what affection
thou comest to
hear the word of
God.

a Meaning of the wicked, which thinketh to please God with ceremonies, and have no faith nor repentance.

more neare to heare then to give the sacrifice of a fooles: for they know not that they doe euill.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 2 The covetous can never have enough. 3 The labourers sleep is sweet. 4 Man when he dieth, taketh nothing with him. 5 To live joyfully, and with a contented minde, is the gift of God.

He is rash in vowing, or in praying; meaning, that we should use all reverence to Godward.

Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be few.

He heareth thee for thy many words sake, or of ten repetitions: but considereth thy faith and fervent minde.

2 For as a dreame commeth by the multitude of businesse: so the voice of a foole is in the multitude of words.

3 When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldest not vow; then that thou shouldest vow and not pay it.

3 * When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.

He speaketh of vows which are approved by Gods word, and serve to his glory.

4 It is better that thou shouldest not vow; then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the work of thine hands?

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the work of thine hands?

7 If in a countrey thou seest the oppression of the poore, and the defrauding of judgement and justice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is over all: the King also shall say by the field that is tilled.

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

9 He that loveth silver shall not be satisfied with silver, and he that loveth riches, shall be without the fruit thereof: this also is vanity.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of judgement and justice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

8 And the abundance of the earth is over all: the King also shall say by the field that is tilled.

11 The sleepe of him that travaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleepe.

9 He that loveth silver shall not be satisfied with silver, and he that loveth riches, shall be without the fruit thereof: this also is vanity.

12 There is an evill sicknesse that I have seen under the Sunne: to wit, riches reserved to the owners thereof for their evill.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

13 And these riches perish by evil prayell, and he begetteth a sonne, and in his hand is nothing.

11 The sleepe of him that travaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleepe.

14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his

12 There is an evill sicknesse that I have seen under the Sunne: to wit, riches reserved to the owners thereof for their evill.

labour, which he hath caused to passe by his hand.

15 And this also is an evill sicknesse, that in all points as he came, so shall he goe: and what profit hath hee that he hath travailed for the winde?

16 Also all his daies he eateth in darknesse with much griefe, and in his sorrow and anger.

17 Behold then, what I have seen good, that it is comely to eate, and to drink, and to take pleasure in all his labour, wherein he travaileth under the Sunne, the whole number of the dayes of his life, which God giveth him: for this is his portion.

18 Also to every man to whom God hath given riches and treasures, and giveth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely he will not much remember the daies of his life, because God answereth to the joy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath given riches, and not the grace to use them.

There is an evill, which I saw under the Sunne, and it is much among men.

2 A man to whom God hath given riches, and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but God giveth him not power to eat thereof, but a strange man shall eat it up: this is vanity, and this is an evill sicknesse.

3 If a man beget an hundred children and live many years, and the dayes of his years be multiplied, and his soule be not satisfied with good things, and he be not buried, I say, that an untimely fruit is better then he.

4 For he commeth into vanity, and goeth into darknesse: and his name shall be covered with darknesse.

5 Also he hath not seene the Sonne, nor knoweth it: therefore this hath more rest then the other.

6 And if he had lived a thousand years twice told, and had seen no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore, that knoweth how to walke before the living?

9 The sight of the eye is better then to walke in the lusts: this also is vanity, and vexation of spirit.

10 What is that that hath been? the name thereof is now named: and it is known.

m Meaning, in vaine, and without profit. n In affliction and griefe of minde.

o Reade Chap. 31.

p Hee will take no great thought for the paines that he hath endured in times past.

a He sheweth, that it is the plague of God, when the rich man hath not a liberall heart to use his riches.

b If he can never have enough.

c As we see oftentimes, that the covetous man either falleth into crimes that deserve death, or is murdered, or drowned or hanged himselfe, or such like.

d Meaning, the unchastity of him, whose life did not therewith or have any good fruit.

e That knoweth to use his goods well in the judgement of men.

f To be content with that which God hath given, is better then to follow the desires that never can be satisfied.

h Meaning, God, who will make him to feele that he is mortall.

knowne that it is man : and hee cannot strive with him that is stronger then hee.

CHAP. VII.

Divers precepts to follow that which is good, and to avoid the contrary.

Surely there bee many things that increase vanitie : and what availeth it a man ?

2 For who knoweth what is good for man in the life, and in the number of the daies of the life of his vanity, seeing he maketh them as a shadow ? For who can shew unto man what shall bee after him under the Sunne ?

3 A good name is better then a good ointment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men : and the living shall lay it to his heart.

5 Anger is better then laughter : for by a sad look the heart is made better.

6 The heart of the wise is in the house of mourning : but the heart of fools is in the house of mirth.

7 Better it is to heare the rebuke of a wife man, then that a man should heare the long of fooles.

8 For like the noise of the thornes under the pot, so is the laughter of the foole : this also is vanitie.

9 Surely, oppression maketh a wife man mad : and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hastie spirit to be angry : for anger resteth in the bosome of fooles.

12 Say not thou, Why is in that the former daies were better then these ? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wisdome, and in the shadow of silver : but the excellencie of the knowledge of wisdome giveth life to the possessours thereof.

15 Behold the worke of God : for who can make straight that which he hath made crooked ?

16 In the day of wealth be of good comfort, and in the day of affliction consider : God also hath made this contrary to that, to the intent that man should finde nothing after him.

17 I have seene all things in the daies of my vanitie : there is a just man that perisheth in his justice, and there is a wicked man that continueth long in his malice.

18 Be not thou just over-much, neither make thy selfe over-wise : wherefore shouldest thou be desolate ?

19 Be not thou wicked overmuch, neither bee thou foolish : wherefore shouldest thou perish not in thy time ?

20 It is good that thou lay hold on this : but yet with-draw not thine hand, from that : for hee that feareth God shall come forth of them all.

21 Wisdome shall strengthen the wife man, more then ten mightie princes that are in the citie.

22 Surely there is no man just in the earth, that doth just, and sinneth not.

23 Give not thine heart also to all the words that men speake, lest thou doe heare thy servant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this have I proved by wisdome : I thought I will bee wise, but it went farre from me.

26 It is farre off, what may it be ? and it is a profound deepnesse, who can finde it ?

27 I have compassed about, both I, and mine heart to know, and to enquire, and to search wisdome, and reason, and to know the wickednesse of follie, and the foolishnesse of madnesse,

28 And I finde more bitter then death the woman whose heart is as snares, and her hands as bands : hee that is good before God, shall bee delivered from her, but the sinner shall bee taken by her.

29 Behold, saith the Preacher, this have I found, seeking one by one to finde the count :

30 And yet my soule seeketh, but I finde it not : I have found one man of a thousand : but a woman among them all have I not found.

31 Onely loe, this have I found, that God hath made man righteous : but they have sought many inventions.

CHAP. VIII.

To obey Princes and Magistrates. The works of God passe mans knowledge.

WHO is as the wise man ? and who knoweth the interpretation of a thing ? the wisdome of a man doth make his face to shine : and the strength of his face shall be changed.

3 I advise thee to take heed to the

Meaning, that small tyrants put the godly to death, and let the wicked goe free. Be not too much of thine owne justice and wisdome.

Tary not long when thou art admonished to come out of the way of wickednesse.

To wit, on these admonitions that goe before. Consider what defolation and destruction shall come, if thou dost not obey them.

1 King. 3. 46. 2 Chron. 6. 36. Prov. 30. 9. 1 Sam. 13.

Credit them not, neither care for them.

Or speake evil of others.

Meaning, wisdom.

That is, to come to a conclusion.

And so are cause of their owne destruction.

That is, doth get him favour and prosperitie. Whereas before he was proud and arrogant, he shall become humble and meeke.

a There is no state wherein man can live to have perfect quietnesse in this life. * Job 14. 2. Tsal. 144. 4.

* Prov. 22. 1.

b Hee speaketh thus after the judgement of the flesh, which thinketh death to be the end of all evils : or else, because that this corporall death is the entering into life everlasting.

c Where we may see the hand of God, and learne to examine our lives.

d Which crackle for a while, and profit nothing.

e A man that is esteemed wise, when hee falleth to oppression, becommeth like a beast.

f He noteth their lightnesse, which enterpraise a thing, & suddenly leave it off againe.

g Murmure, not against God when he sendeth adversities for mans finnes. Hee answereth to them, that become not wisdome, except riches bee joined therewith, knowing that both are the gifts of God, but that wisdome is farre more excellent, and may bee without riches.

* Chap. 1. 35.

i Consider wherefore God doth send it, and what may comfort thee. k That man should be able to control nothing in his worke.

^e That is, that thou obey the King, and keepe the oath that thou hast made for the same cause.

^d Withdraw not thy selfe lightly from the obedience of thy prince.

c mouth of the King, and to the word of the oath of God.

3 ^d Haste not to goe forth of his fight: stand not in an evill thing: for he will doe whatsoever pleaseth him.

4 Where the word of the King is, there is power, and who shall say unto him, What dost thou?

5 He that keepeth the commandment, shall know none evill thing, and the heart of the wise shall know the time and judgement.

6 For to every purpose there is a time and judgement, because the misery of man is great upon him.

7 For he knoweth not that which shall bee: for who can tell him when it shall bee?

8 Man is not Lord over the spirit to retain the spirit, neither hath hee power in the day of death, nor deliverance in the battell, neither shall wickednesse deliver the possessors thereof.

9 All this have I seen, and have given mine heart to every worke, which is wrought under the Sunne, and I saw a time that man ruleth over man to his own hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the city where they had done right: this also is vanity.

11 Because sentence against an evill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe evill.

12 Though a sinner doe evill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reverence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanity, which is done upon the earth, that there be righteous men to whom it commeth according to the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the just: I thought also that this is vanity.

15 And I praised joy: for there is no goodnesse to man under the Sunne, save to eat and to drinke, and to rejoyce: for this is adjoynd to his labour, the dayes of his life that God hath given him under the Sunne.

16 When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleep;

17 Then I beheld the whole worke of God, that man cannot finde out the work that is wrought under the Sunne: for the which man labourerh to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

C H A P. IX.

ⁱ By no outward thing can man know whom God loveth, or hateth. ¹² No man knoweth his end. ¹⁶ Wisdom excelleth strength.

I Have surely given mine heart to all this, and to declare all this, that the just, and the wise, and their workes are in the hand of God: and no man knoweth either love or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the just and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath.

3 This is evill among all that is done under the Sunne, that there is one condition to all; and also the heart of the sonnes of men is full of evill, and madnesse is in their hearts whiles they live, and after that they goe to the dead;

4 Surely, whosoever is joined to all the living, there is hope: for it is better to a living dog, then to a dead lion.

5 For the living know that they shall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten.

6 Also their love, and their hatred, and their envie is now perished, and they have no more portion for ever, in all that is done under the Sunne.

7 Goe, eate thy bread with joy, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments bee white, and let not oile be lacking upon thine head.

9 [†] Rejoice with the wife whom thou hast loved all the daies of the life of thy vanitie, which God hath given thee under the Sunne all the daies of thy vanitie: for this is thy portion in the life, and in thy travell wherein thou labourerh under the Sunne.

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke, nor invention, nor knowledge, nor wisdom in the grave whither thou goest.

11 I returned, and saw under the Sun that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of understanding, neither yet favour to men of know-

a Meaning, what things hee ought to chuse or refuse: or man knoweth not by these outward things, that is by prosperitie or adversity, whom God doth favour or hate, for hee fendeth them as well to the wicked as to the godly.

b- In outward things, as riches and povertie, sickness and health, there is no difference betweene the godly and the wicked; but the difference is, that the godly are assured by faith, of Gods favour and assistance.

c Hee noteth the Epicures and carnall men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an object and vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.

d They flatter themselves to bee in Gods favour, because they have all things in abundance.

e Rejoice, bee merrie, and spare for no cost, thus speak the wicked belly-gods.

[†] Else, regard the life.

* Chap. 5. 18.

^e That is, when time is to obey, and how farre hee should obey.

^f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisdom and counsell.

^g Man hath no power to save his own life, and therefore must not rashly cast himselfe into danger.

^h As commeth oft times to tyrants, and wicked rulers.

ⁱ That is, others as wicked as they. ^k They that feared God, and worshipped him according as he had appointed.

^l Where justice is delayed, there sin reigneth.

^m Which are punished, as though they were wicked, as Chap. 7. 16.

ⁿ Reade Chap. 3. 21.

^f Thus the worldlings say, to prove that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God. ^g That is, hee doth not foresee what shall come.

knowledge: but time and ^f chance cometh to them all.

12 For neither doth man know ^h his time, but as the fishes, which are taken in an evill net, and as the birds that are caught in the snare: so are the children of men snared in the evill time, when it falleth upon them suddenly.

13 I have also seen this wisdom under the Sun, and it is great unto me.

14 A little city and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and he delivered the city by his wisdom: but none remembered this poore man.

16 Then said I, better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietness, then the cry of him that ruleth among fools.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

¹ The difference of foolishness and wisdom. ¹¹ A slanderer is like a serpent that cannot be charmed. ¹⁶ Of foolish Kings and drunken Princes. ¹⁷ And of good Kings and Princes.

Dead flies cause to stinke, and putrifie the ointment of the Apothecarie: so doth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a ^a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he ^b telleth unto all that he is a foole.

4 If the ^c spirit of him that ruleth, rise up against thee, leave not thy place: for gentleness pacifieth great sins.

5 There is an evill ^d that I have seene under the sun, as an ^e error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the ^f rich set in the low place.

7 I have seen servants on horses, and princes walking as servants on the ground.

8 ^{*} He that diggeth a pit shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that removeth stones shall hurt himself thereby, and he that cutteth wood shall be in danger thereby.

10 If the Iron be blunt, and one hath not whet the edge, he must then put to more ^f strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite when he is char-

med: no better is a babler.

12 The words of the mouth of a wise man have grace: but the lips of a foole devour himselfe.

13 The beginning of the words of his mouth is foolishness, and the latter end of his mouth is wicked madness.

14 For the foole multiplieth words, saying, Man knoweth not what shall be: and who can tell him, what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to goe into the ^h city.

16 Woe to thee, O land, when thy King is a ⁱ childe, and thy princes ^j eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne ^k of nobles, and thy princes eat in time, for strength, and not for drunkenness.

18 By slothfulness the roofof the house goeth to decay, and by the idleness of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed-chamber: for the ^l fowle of the heaven shall carry the voice, that which hath wings, shall declare the matter.

CHAP. XI.

¹ To be libell to the poore. ⁴ Not to doubt of Gods providence. ⁸ All worldly prosperity is but vanity. ⁹ God will judge all.

Cast thy bread upon the ^a waters: for after many dayes thou shalt finde it.

2 Give a portion to seven, and also to eight: for thou knowest not what evill shall be upon the earth.

3 If the ^b clouds bee full, they will powre forth raine upon the earth: and if the ^c tree doth fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that observeth the ^d winde, shall not sow, and he that regardeth the clouds, shall not reap.

5 As thou knowest not which is the way of the spirit, nor how the bones ^e grow in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sow thy seed, and in the evening let not thine hand ^f rest: for thou knowest not whether shall prosper, this or ^g that, or whether both shall be alike good.

7 Surely, the light is a pleasant thing: and it is a good thing to the eyes to see the Sunne.

8 Though

^g The ignorance and beastliness of the wicked, is such, that they know not common things, and yet will they dispute high matters. ^h That is, without wisdom and counsel. ⁱ Are given to their lusts and pleasures. ^k Meaning, when he is noble for virtue and wisdom, and with the gifts of God.

^l Those can not worke evil secretly, but it shall be known.

^a That is, be libell to the poore, & though it seem to be as a thing ventred on the sea, yet it shall bring thee profit.

^b As the clouds that are full, powre out raine, so the rich that have abundance, must distribute it liberally. ^c He exhorteth to be libell while we live: for after there is no power. ^d He that searcheth inconveniences, when necessity requireth, shall never do his duty.

^e Be not weary of well doing.

^f That is, which of thy workes are most agreeable to God.

^a So that he doth all things well and justly, whereas the foole doth the contrary.

^b By his doings he bewrayeth himself.

^c If thy superiour bee angry with thee, be thou discreet, and not moved.

^d Meaning, that it is an evill thing when they that are in authority faile and doe not their duty.

^e They that are rich in wisdom and vertue.

^{*} Psal. 7. 16.
 Prov. 26. 27.

^f Without wisdom, whatsoever a man taketh in hand, turneth to his own hurt.

8 Though a man live many yeares, and in them all hee reioice, yet hee shall remember the dayes of ^g darknesse, because they are many, all that commeth ^h vanity.

9 ^h Reioice, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know, that for all these things, God will bring thee to judgement.

10 Therefore take away ⁱ griefe out of thine heart, and cause evill ^k to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

^l To thinke on God in youth, and not to deferre till age. ^m The soule returneth to God. ⁿ Wisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

Remember now thy Creator in the dayes of thy youth, whiles the evill dayes come not, nor the yeares approach, wherein thou shalt say, I have no pleasure in them.

2 Whiles the Sunne is not darke, nor the light, nor the moone, nor the starres, nor the ^a cloudes returne after the raine:

3 When the ^b keepers of the house shall tremble, and the ^c strong men shall bow themselves, and the ^d grinders shall cease, because they are few, and they waxe darke that ^e looke out by the windowes:

4 And the ^f doores shall bee shut without, by the base sound of the ^g grinding, and he shall rise up at the voice of the ^h bird: and all the ⁱ daughters of singing shall be abased.

5 Also they shall bee afraid of the ^k high thing, and feare ^l shall bee in the way, and the almond tree shall ^m flourish, and the ⁿ grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners goe about in the street.

6 Whiles the ^o silver corde is not lengthened, nor the golden ^p ewer broken, nor the ^q pitcher broken at the ^r well, nor the ^s wheele broken at the ^t cisterne:

7 And dust returne to the earth as it was, and the ^v spirit returne to God that gave it.

8 Vanity of vanities, saith the Preacher, all ^u vanity.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an upright writing, even the words of truth.

11 The words of the wise are like goades, and like nailes ^x fastened by the masters of the assemblies, which are given by one ^y pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none end in making many ^z bookes, and much reading is a wearinesse of the flesh.

13 Let us heare the end of all: feare God, and keepe his commandments: for this is the whole ^{aa} duty of man.

14 For God will bring every worke unto judgement, with every secret thing, whether it bee good or evill.

^k To climbe high because of their weakenes. or they sloop downe, as though they were affraide, lest any thing should hit them.

^l They shall tremble as they goe, as though they were affraid.

^m Their heades shall bee as white as the blossomes of an almond tree.

ⁿ They shall bee able to beare nothing.

^o Meaning, the marrow of the backe bone and the sinewes.

^p The little skin that covereth the braine, which is in colour like gold.

^q That is, the veins.

^r Meaning the liver.

^s Which is the head.

^t That is, the heart, out of the which the head draweth the powers of life.

^u The soule incontinently either goeth to joy or torment, & sleepeth not as the wicked imagine.

^x Which are well applied by the ministers, whom hee calleth masters.

^y That is, by God.

^z These things cannot bee comprehended in books, or learned by study, but God must instruct thine heart that thou maist only know that wisdom is the true felicity, & the way therunto is to feare God.



A N EXCELLENT * SONG WHICH VVAS SALOMONS.

THE ARGUMENT.

IN this Song, Salomon, by most sweet and comfortable allegories and parables, describeth the perfect love of Jesus Christ, the true Salomon and King of peace, and the faithfull soule, or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that heere is declared the singular love of the bridegroome toward the bride, and his great and excellent benefis, wherewith hee doth enrich her of his pure bounty and grace without any of her deserving. Also the earnest affection of the Church, which is inflamed with the love of Christ, desiring to bee more and more joyned to him in love, and not to bee forsaken for any spot or blemish that is in her.

C H A P. I.

1 The familiar talke and mysticall communication of the spirituall love betwene Iesus Christ and his Church. 2 The domestical enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ whom she loveth.



b The feeling of thy great benefits.

c They that are pure in heart and conversation.

d The faithfull confesse that they cannot come to Christ except they be drawne.

e Meaning, the secret joy that is not knownde to the world.

f The Church confesse her spots and sin, but hath confidence in the favour of Christ.

g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.

h Which within were all set with precious stones and jewels.

i Consider not the Church by the outward appearance.

k The corruption of nature through sinne and afflictions.

l Mine owne brethren, which should have most favoured mee.

m Shee confesse her owne negligence.

n The spouse feeling her fault, fleeth to her husband onely for succour.

o Whom thou hast called to the dignity of Pastours, and they set forth their owne dreames in stead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant to goe to the pastours to learne.

q For thy spirituall beauty and excellency there was no worldly treasure to bee compared unto thee.

r The Church rejoiceth that shee is admitted to the company of Christ.

s Hee shall bee most deare unto mee.

t Christ accepteth his Church and commendeth her beauty.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

Et him ^a kisse me with the kisses of his mouth: for thy love is better then wine.

2. Because of the ^b favour of thy good ointments,

thy name *is as* an ointment powdered out: therefore the ^c virgins love thee.

3 ^d Draw mee: wee will runne after thee: the King hath brought mee into his ^e chambers: wee will rejoyce and bee glad in thee: wee will remember thy love more then wine: the righteous doe love thee.

4 I am ^f blacke, O daughters of Ierusalem, but comely as the tents of ^g Kedar, and as the ^h curtaines of Salomon.

5 Regard yee mee not because I am ⁱ blacke: for the ^k Sunne hath looked upon mee. The ^l sonnes of my mother were angry against mee: they made mee the keeper of the vines: but I ^m kept not mine owne vine.

6 Shew mee, ⁿ O thou, whom my soule loveth, where thou feedest, where thou liest at noone: for why should I be as shee that turneth aside to the flocks of ^o thy companions?

7 ^p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke: and feed thy kids by the tents of the Shepherds.

8 I have compared thee, O my love, to the troupe of horses in the ^q charrets of Pharaoh.

9 Thy cheeks are comely with rows of stones, and thy necke with chaines.

10 Wee will make thee borders of gold, with studs of silver.

11 ^r Whiles the King was at his repast, my spicknard gave the smell thereof.

12 My welbeloved *is as* a bundle of myrrhe unto mee: hee shall lie betwene my ^s breasts.

13 My welbeloved *is as* a cluster of champhire unto mee in the vines of Engedi.

14 My love, behold, thou art ^t faire: behold, thou art faire: thine eyes *are like* the doves.

15 My welbeloved, behold, thou art faire and pleasant: also our ^u bed is Greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

C H A P. II.

3 The Church desireth to rest under the shadow of Christ. 4 Shee heareth his voice. 5 Shee is compared to the dove. 6 And the enemies to the foxes.

I Am the rose of the field, and the lillie of the valleies.

2 Like a lillie among the thornes, so *is* my ^a love among the daughters.

3 ^b Like the apple-tree among the trees of the Forrest, so *is* my welbeloved among the sonnes of men: under his shadow had I delight, and fate downe: and his fruit *was* sweet unto my mouth.

4 Hee brought mee into the wine cellar, and love *was* his banner over mee.

5 Stay mee with flagons, and comfort mee with apples: for I am sicke of love.

6 His left hand *is* under mine head, and his right hand doth embrace mee.

7 ^c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not up, nor waken my love, untill shee please.

8 ^d *It is* the voice of my welbeloved: behold, hee commeth leaping by the mountaines, and skipping by the hills.

9 My welbeloved is like a roe, or a young hart: loe, hee ^e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the ^f grates.

10 My welbeloved spake, and said unto mee, Arise, my love, my faire one, and come thy way.

11 For behold, ^g winter is past: the raine is changed, and is gone away.

12 The flowres appeare in the earth: the time of the singing of birdes is come, and the voice of the turtle is heard in our land.

13 The fig tree hath brought forth her young figs: and the vines with *their* small grapes have cast a favour: arise, my love, my faire one, and come away.

14 My dove, thou art in the ^h holes of the rocke, in the secret places of the staires, shew mee thy sight, let mee heare thy voice: for thy voice is sweet, and thy sight comely.

15 Take us the foxes, the ⁱ little foxes, which destroy the vines, for our vines *have* small grapes.

16 My welbeloved *is* mine, and I am his: hee feedeth among the lillies,

17 Untill the day breake, and the shadows flee away: returne my welbeloved, and be like ^k a roe, or a yong hart upon the mountaines of Bether.

a Thus Christ preferreth his Church above all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, & feel it.

c Christ chargeth them which have to doe in the Church, as it were by a solemn oath, that they trouble not the quietnes thereof.

d This is spoken of Christ, who tooke upon him our nature, to come to helpe his Church.

e Forasmuch as his divinitie was hid under the cloak of our flesh, so that wee cannot have full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ, which is here described by the spring time when all things flourish.

h Thou that art ashamed of thy finnes, come and shew thy selfe unto mee.

i Suppress the heretikes whiles they are young: that is, when they beginne to shew their malice, and destroy the vine of the Lord.

k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be joynd inseparably to Christ her husband: 6 Her deliverance out of the wilderness.

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

IN my bed by ^a night I sought him that my soule loved: I sought him, but I found him not.

b Shewing, that although wee bee not heard at the first, yet wee must still continue in prayer till we feel comfort.

² I will rise therefore now, and goe about in the city, by the streets and by the open places, and will ^b seeke him that my soule loveth: I sought him, but I found him not.

c Which declarereth that we must seeke unto all, of whom wee hope to have my succour.

³ The ^c watchmen that went about the city found me: to whom I said, Have you seene him whom my soule loveth?

⁴ When I had past a little from them, then I found him whom my soule loved: I tooke hold on him, and left him not, till I had brought him into my mothers house, into the chamber of her that conceived mee.

d Real Chap. 2. 7.

⁵ ^d I charge you, O daughters of Jerusalem, by the roes and by the hinds of the field, that yee stirre not up, nor waken my love untill hee please.

e This is referred to the Church of Israel, which was led by the wilderness forty years.
f By the bed is meant the Temple, which Salomon made.

⁶ Who is hee that commeth up out of the ^e wilderness like pillars of smoake perfumed with myrrhe and incense, and with all the ^f spices of the merchant?

⁷ Behold his ^f bed, which is Salomons: threescore strong men ^g are round about it, of the valiant men of Israel.

⁸ They all handle the sword, and are expert in warre, every one ^h hath his sword upon his thigh for the feares ^h by night.

⁹ King Salomon made himselfe a ⁱ palace of the trees of Lebanon.

¹⁰ He made the pillars thereof of silver, and the Pavement thereof of gold, the hangings thereof of purple, whose mids ^j was paved with the love of the daughters of Jerusalem.

¹¹ Come forth, yee ^k daughters of Zion, and behold the King Salomon with the ^k crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IV.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The love of Christ toward her.

a Because Christ delighteth in his Church, hee commendeth all that is in her.

BEhold, thou art ^a faire, my love: be- hold, thou art faire: thine eyes ^a are like the doves: among thy locks ^a thine faire is like the ^b flock of goats, which looke downe from the mountaine of ^c Gilead.

b Chap. 6. 4.
c He hath respect to the multitude of the faithfull which are many in number.

² Thy teeth ^a are like a flock of sheepe in good order, which goe up from the walhing: which every ^b one bring out twins, and none ^c is barren among them.

³ Thy lips are like a thred of scarlet, and thy talke is comely as thy temples

are within thy locks as a piece of a Pomegranate.

⁴ Thy neck is as the towre of David, built for defence: a thousand shields hang therein, and all the targets of the strong men.

⁵ Thy two, ^c breasts ^c are as two young roes that are twinnes, feeding among the lilies.

c Wherewith knowledge and zeale, two precious jewels.

⁶ Untill the day breake, and the shadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

⁷ Thou art all faire, my love, and there is no spot in thee.

⁸ ^d Come with mee from Lebanon, my spouse, ^d even with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir, and Hermon, from the dens of the Lyons, and from the mountaines of the leopards.

d Christ promisseth his Church, to call his faithfull from all the corners of the world.

⁹ My ^e sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine ^f eyes, and with a chaine of thy neck.

e Christ calleth his Church sister, in respect that hee had taken the flesh of man.

¹⁰ My sister, my spouse, how faire is thy love! how much better is thy love then wine! and the favour of thy ointments then all spices!

f In that hee made his Church beautiful and rich, hee loved his gifts in her.

¹¹ Thy ^g lips, my spouse, drop ^g as hony combs: hony and milke are under thy tongue, and the favour of thy garment ^h is as the favour of Lebanon.

g Because of thy confession and thanksgiving.

¹² My sister my spouse ⁱ is as a garden inclosed, as a spring shut up, and a fountaine sealed up.

¹³ Thy plants ^j are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

¹⁴ ^k Even spikenard, and saffron, calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

¹⁵ O fountaine of the gardens, O well of living waters, and the springs of Lebanon,

h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountaine of all grace.

¹⁶ Arise, O ^l North, and come O South, and blow on my garden, that the spices thereof may flow out: let my wellbeloved come to his garden, and eat his pleasant fruit.

i Shee desireth Christ to comfort her, and to powre the graces of his Spirit upon her, which Spirit is meant by the North and South wind.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 Shee heareth his voice. 3 Shee confesseth her blemishes. 4 Shee praiseth Christ her husband.

I Am come into my ^a garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate my hony combe with my hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O wellbeloved.

a The garden signifieth the kingdom of Christ, where hee preparerth the banquet for his elect.

² ^b I sleepe, but mine heart waketh, ^b it is the voice of my wellbeloved that knocketh, saying, Open unto mee my sister,

b The soules faith, that hee is troubled with the cares of worldly things, which is meant by sleepeing.

my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the ^c night.

3 I have put off my ^d coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My welbeloved put in his hand by the hole of the doore, and ^e mine heart was affectioned toward him.

5 I rose up to open to my welbeloved, and mine hands did drop downe myrrhe, and my ^f fingers pure myrrhe upon the handles of the barre.

6 I opened to my welbeloved: but my welbeloved was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not find him: I called him, but he answered mee not.

7 The ^g watchmen that went about the city, found mee, they smote mee, and wounded mee: the watchmen of the wals tooke away my vaile from mee.

8 I charge you, ^h O daughters of Jerusalem, if you find my welbeloved, that you tell him that I am sick of love.

9 ⁱ O the fairest among women, what is thy welbeloved more then another welbeloved? what is thy welbeloved, more then another lover, that thou doest so charge us?

10 My welbeloved is white and ruddy, the chiefeft of ten thousand.

11 His ^j head is as fine gold, his locks curled, and black as a raven.

12 His eyes are like doves upon the rivers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as sweet flowers, and his lips like lilies dropping downe pure myrrhe.

14 His hands as rings of gold set with the ^k chrysolite, his belly like white ivory covered with saphirs.

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and hee is wholly delectable: this is my welbeloved, and this is my lover, O daughters of Jerusalem.

17 ^l O the fairest among women, whether is thy beloved gone? whither is thy welbeloved turned aside, that wee may seeke him with thee?

CHAP. VI.

^m The Church assureth her selfe of the love of Christ. ⁿ The praises of the Church. ^o Shee is but one and undefiled.

^p That is, is constant heere in earth among men.

MY welbeloved is gone downe into his ^q garden to the beds of spices,

to feed in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies.

3 Thou art beautifull my love, ^r as Tirzah, comely as Jerusalem, terrible as an army with banners.

4 ^s Turne away thine eyes from mee: for they overcome me: ^t thine haire is like a flock of goats, which looke downe from Gilead.

5 Thy teeth are like a flock of sheep, which goe up from the washing, which every one bring out twinnes, and none is barren among them.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are ^u threescore Queenes and fourescore concubines, and of the damfels without number.

8 But my dove is alone, and my undefiled, shee is the onely daughter of her mother, and shee is deare to her that bare her: the daughters have seene her, and counted her blessed, even the Queenes and the concubines, and they have praised her.

9 ^v Who is shee that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners!

10 I went downe to the ^w garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I ^x knew nothing, my soule set me as the characts of my noble people.

12 Returne, returne, O ^y Shulamite, returne: returne that wee may behold thee. What shall you see in the Shulamite, but as the company of an armie?

CHAP. VII.

^z The beauty of the Church in all her members. ^{aa} Shee is assured of Christs love towards her.

How beautifull are thy ^{ab} goings with shooes, O princes daughter! the joynts of thy thighes are like jewels: the worke of the hand of a cunning workman.

2 Thy havell is as a round cup that wanteth not liquour: thy belly is as an heape of wheate compassed about with lilies.

3 ^{ac} Thy two breasts are as two young roes that are twinnes.

4 Thy neck is like a towre of Ivory, thine eyes are like the fish-poolles in Hebron, by the gate of Bath-rabbim: thy nose is as the towre of Lebanon that

^c Declaring the long patience of the Lord toward sinners.

^d The spouse confesseth her nakednesse, and that of her selfe shee hath nothing, or seeing that shee is once made cleane, shee promisseth not to defile her selfe againe.

^e Her my bowels were moved towards him.

^f The spouse which should bee anointed of Christ, shall not find him if shee thinke to anoint him with her good workes.

^g These are the false Teachers, which wound the conscience with their traditions.

^h Shee asketh of them which are godly (forasmuch as the law and salvation should come out of Zion and Jerusalem) that they would direct her to Christ.

ⁱ This say they of Jerusalem.

^j Shee describeth Christ to bee of perfect beauty & comeliness.

^k Ebr. Tarshish.

^l Hearing of the excellency of Christ, the faithful desire to know how to find him.

^r Which was a faire and strong city. 1 Kings 14. 17.

^s This declareth the exceeding love of Christ toward his Church: or, that his faithful are many in number.

^t Meaning, that the gifts are infinite which Christ giveth to his Church: or, that his faithful are many in number.

^v He sheweth that the beginning of the Church was small, but that it grew up to a great multitude.

^w Hee went downe into the Synagogue to see what fruits came of the Law, and the Prophets.

^x I found nothing but rebellion. h I ran as swift as the nobles of my people in their charres.

^y O yee people of Jerusalem: for Jerusalem was called Shalem, which signifieth peace.

^{ab} Hee describeth the comely beauty of the Church in every part, which is to bee understood spirituallly.

^{ac} Read Chap. 4. 5.

that looketh toward Damascus.

5 Thine head upon thee *is* as scarlet, and the bush of thine head like purple: the King *is* tied in the \ddagger rafters

6 How faire art thou, and how pleasant art thou, O my love, in pleasures!

7 This, thy stature is like a palm-tree, and thy breasts like clusters.

8 I said, I will goe up into the palme-tree, I will take hold of her boughes: thy breast shall now be like the clusters of the vine: and the savour of thy nose like apples.

9 And the rooffe of thy mouth like good wine, which goeth straight to my welbeloved, and causeth the lips of the ancient to speake.

10 d I am my welbeloveds, and his desire is toward mee.

11 Come, my welbeloved, let us goe forth into the field: let us remaine in the villages.

12 Let us get up early to the vines, let us see if the e vine flourish, *whether* it hath budded the small grape, *or whether* the pomegranates flourish: there will I give thee my love.

13 The mandrakes have given a smell, and in our gates are all sweet things new and old: my welbeloved, I have kept *them* for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is upholden by him. 6 The vehement love wherewith Christ loveth her.

11 Shee is the vine that bringeth forth fruit to the spirituall Salomon, which is Iesus Christ.

OH a that thou werest as my brother that sucked the breasts of my mother: I would find thee without, I would kisse thee, then they should not despise \ddagger thee.

2 I will lead thee, and bring thee into my mothers house: there thou shalt reach mee: and I will cause thee to drink spiced wine, and new wine of the pomegranate.

3 b His left hand shall bee under mine

head, and his right hand shall embrace mee.

4 c I charge you, O daughters of Jerusalem, that you stirre not up, nor waken my love, untill hee please.

5 (Who is this that cometh up out of the wilderness, leaning upon her welbeloved?) I raised thee up under an apple tree: there thy mother conceived thee: there shee conceived that bare thee.

6 d Set mee as a seale on thine heart, and as a signet upon thine arme: for love *is* strong as death: jealousy is cruell as the grave: the coles thereof are fiery coles, and a vehement flame.

7 Much water cannot quench love, neither can the floods drowne it: if a man should give all the substance of his house for love, they would greatly contemne it.

8 e Wee have a little sister, and shee hath no breasts: what shall we doe for our sister when shee shall be spoken for?

9 f If shee be a wall, wee will build upon her a silver palace: and if shee bee a doore, wee will keepe her in with boards of Cedar.

10 g I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 h Salomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thousand *pieces* of silver.

12 But my vineyard which is mine, *is* before mee: to thee, O Salomon, *appertaineth* a thousand *pieces* of silver, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken unto thy voyce: cause mee to heare it.

14 O my welbeloved, k flee away, and bee like unto the Roe, or to the young Hart upon the mountaines of spices.

c Read Chap. 3. 5.

d The spouse desireth Christ to be joyed in perpetuall love with him.

e The Jewish Church speaketh this of the Church of the Gentiles.

f If shee bee sure and fast, shee is meet for the husband to dwell in.

g The Church promisseth fidelity and constancy.

h That is, the vineyard of the Lord hired out, Math. 21. 33.

i Christ dwelleth in his Church, whose voice the faithful heare.

k The Church desireth Christ, that if hee depart from them, yet that hee would haile to help them in their troubles.



I S A I A H.

THE ARGUMENT.

Od, according to his promise, Deut. 18. 15. that hee would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare to the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the utility and profit of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to

three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly entreated it then Moses, and set forth more lively Jesus Christ, in whom this covenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee saw that the disease of the people required. He declareth also many notable prophecies which he had received of God, as touching the promise of the Messiah, his office and his kingdom. Also of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jewes, Which are as most principall points contained in this booke, and a gathering of his sermons that he preached: Which after certaine dayes that they had stood upon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Hab. 2. 2.) the Priests tooke it downe, and reserved it among their registers: and so by Gods providence, these bookes were preserved as a monument to the Church for ever. As touching his person and time, hee was of the Kings stock (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeares from the time of Vzziah, unto the raigne of Manasseh, whose father in law hee was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be observed, that they speake of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophets.

C H A P. I.

2 Isaiah reproveth the Jewes for their ingratitude and stubbornesse, that neither for benefites nor punishmentes would amend.

11 He sheweth why their sacrifices are rejected, and wherein Gods true service standeth. 24 He prophesieth of the destruction of Ierusalem. 25 And of the restitution thereof.

a That is, a revelation or prophecy, which was one of the two meanes whereby God declared himselfe to his servants in old time, as Numb. 12. 6. and therefore the Prophets were called Seers.

1 Sam. 9. 9. b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2 King 15. 1. Of these Kings, read 2 King. from Chap. 14. unto Chap. 21. and 2 Chron. from Chap. 25. unto Chap. 33.

d Because men were obstinate & insensible, he calleth to the dumb creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e Hee declareth his great mercy toward the Jewes, forasmuch as hee chose them above all other nations to be his people and children, as Deut. 10. 15.

f The most brut and dull beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, of whom they have received benefites without compassion. g They were not onely wicked as were their fathers, but utterly corrupt and by their evill example infected others. h That is, him that sanctifieth Israel. i What availeth it to seeke to amend you by punishment, seeing the more I correct you: the more yee rebell? k By naming the chiefe parts of the body, hee signifieth that there was no part of the whole body of the Jewes free from his rods.



Vision ^a of Isaiah the son of Amoz, w^{ch} hee saw ^b concerning Iudah and Ierusalem in the dayes of ^c Vzziah, Iotham, Ahaz, and Hezekiah, Kings of Iudah.

2 Heare, O ^d heavens, and hearken O earth: for the Lord hath said, I have nourished and brought up ^e children, but they have rebelled against mee.

3 The ^f ox knoweth his owner, and the asse his masters crib: but Israel hath not knowne: my people hath not understood.

4 Ah, sinfull nation, a people laden with iniquity: a ^g seed of the wicked, corrupt children: they have forsaken the Lord: they have provoked the ^h Holy one of Israel to anger: they are gone backward.

5 Wherefore should yee bee ⁱ smitten any more? for yee fall away more and more, the whole ^k head is sick, and the whole heart is heavy.

6 From the ^l sole of the foot unto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they have not beene wrapped, ^m nor bound up, nor molified with oile.

7 Your land is wast: your cities are burnt with fire: strangers devour your land in your presence, and it is desolate like the overthrow ⁿ of strangers.

8 And the daughter of ^o Zion shall remaine like a cottage in a vine-yard, like a lodge in a garden of cucumbers, and like a besieged city.

9 Except the Lord of hostes ^p had reserved unto us, even a small remnant, wee should have beene as ^q Sodome, and should have beene like unto Gomorah.

10 Heare the word of the Lord: O ^r princes of Sodom: hearken unto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of Rams, and of the fat of fed beasts: and I ^s desire not the blood of bullocks, nor of lambes, nor of goats.

12 When yee come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no more oblations ^t in vaine: incense is an abomination unto me: I can not suffer your new Moones, nor Sabbathes, nor solemne dayes (in iniquity) nor solemne assemblies.

l Every part of the body, as well the least as the chiefe, was plagued.

m Their plagues were so grievous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which because they look for no advantage of that which remaineth, they rely all before them. o That is, Ierusalem. p Because that hee will ever have a Church to call upon his Name. q That is, all destroyed.

r Yet that for your vices deserved all to be destroyed, as they of Sodome, saye that God of his mercy reserved a little number, Lament. 3. 23.

s Though God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, as Psal. 50. 13. Jer. 6. 20. Amos 5. 22. Micah 6. 7.

t Without faith and repentance.

^a Your sacrifices offered in the new moons and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are void of faith and mercie.

^x He sheweth, that where men be given to avarice, deceit, cruelty, and extortion, which is meant by blood, there God will shew his anger, & not accept them, though they seem never so holy, as Chap. 59. 3.

^y By this outward waiting, hee meaneth the Spirit. 11: exhorting the Jewes to repent and amend their lives.

^z This kinde of reasoning by the second Table, the Scriptures use in many places against the hypocrites, who pretend most holiness and religion in word, but when their charity and love toward their brethren should appear, they declare that they have neither faith nor religion.

^a To know if I doe accuse you without a cause.

^b Left sinners should pretend a-ny ignorance Gods pitie, hee onely wisheth them to be pure in heart, and hee will forgive all their sins, were they never so many or great.

^c He sheweth, that whatsoever adversity man endureth, it ought to be attributed to his owne incredulity and disobedience.

^d This is, Jerusalem, which had promised fidelity unto mee, as a wife to her husband.

^e Given to covetousness and extortion, which he signifieth before by blood, Verse 17.

^f Whatsoever was pure in thee before, is now corrupted, though thou have an outward shew.

^g That is, they maintain the wicked, and the extortioners, and not onely doe not punish them, but are themselves such.

^h When God will shew himselfe mercifull to his Church, hee calleth himselfe, The Holy one of Israel; but when hee hath to doe with his enemies, hee is called Mighty, as against whom no power is able to resist.

ⁱ I will take vengeance of mine adversaries the Jewes, and to satisfy my desire by punishing them. Which thing yet hee doth with a griefe, because of his covenant. ^k Left the faithfull among them should be overcome with this threatening, hee addeth this consolation. ^l It is onely the worke of God to purifie the heart of man, which thing hee doth because of his promise made concerning the salvation of his Church. ^m By justice is meant, Gods faithfull promise, which is the cause of the deliverance of his Church. ⁿ The wicked shall not bee partakers of Gods promise, Psalm 92. 9. ^o The trees and pleasant places, where yee commit idolatry, which was forbidden, Deut. 16. 22.

14 My soul hateth your new Moons, and your appointed feasts: they are a burden unto mee: I am weary to beare them,

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not hear: for your hands are full of blood.

16 Wash you, make you cleane: take away the evill of your works from before mine eyes: cease to doe evill.

17 Learne to doe well: seek judgement, relieve the oppressed: judge the fatherlesse, and defend the widow.

18 Come now, and let us reason together, saith the Lord: though your sins were as crimson, they shall bee made white as snow: though they were red like scarlet, they shall be as wooll.

19 If ye consent and obey, ye shall eat the good things of the land.

20 But if ye refuse and be rebellious, yee shall be devoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the faithfull city become an harlot? it was full of judgement, and justice lodged therein, but now they are murderers.

22 Thy silver is become dross: thy wine is mixt with water.

23 Thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherlesse, neither doth the widowes cause come before them.

24 Therefore saith the Lord God of hosts, the Mighty One of Israel, Ah, I will ease mee of mine adversaries, and avenge mee of mine enemies.

25 Then I will turne mine hand upon thee, and burne out thy dross, till it be pure, and take away all thy tinne.

26 And I will restore thy Judges as at the first, and thy counsellors as at the beginning: afterward shalt thou be called a citie of righteousness, and a faithfull city.

27 Zion shall bee redeemed in judgement, and they that returne in her, in justice.

28 And the destruction of the transgressours and of the sinners shall be together, and they that forsake the Lord, shall be consumed.

29 For they shall bee confounded for the oakes, which yee have desired, and

ye shall bee ashamed of the gardens, that yee have chosen.

30 For yee shall be as an oake, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as tow, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.

CHAP. II.

² The Church shall bee restored by Christ, and the Gentiles called. ⁶ The punishment of the rebellious and obstinate.

The word that Isaiah the sonne of Amoz, saw upon Judah and Jerusalem.

2 * It shall be in the last dayes, that the mountaine of the house of the Lord, shall be prepared in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

3 And many people shall goe, and say, Come, and let us go up to the mountaine of the Lord, and to the house of the God of Jaakob, and he will teach us his wayes, and wee will walke in his paths: for the Law shall goe forth of Zion, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and rebuke many people: they shall break their swords also into mattocks, and their speares into sithes: nation shall not lift up a sword against nation, neither shall they learne to fight any more.

5 O house of Jaakob, come yee, and let us walke in the light of the Lord.

6 Surely, thou hast forsaken thy people, the house of Jaakob, because they are full of the East manners, and are scorers as the Philistims, and abound with strange children.

7 Their land also was full of silver and gold, and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their land also was full of idols: they worshipped the worke of their own hands, which their owne fingers have made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Majesty.

11 The high looke of man shall bee humbled, and the loftinesse of men shall

^p The false god, wherein yee put your confidence, shall be consumed as easily as a peece of tow:

^a Mich. 4. 1. The decree and ordinance of God, touching the restoration of the Church, which is chiefly meant of the time of Christ.

^b In an evident place to bee seene and discerned.

^c When the kingdom of Christ shall bee enlarged by the preaching of the doctrine.

^d Alluding to mount Zion, where the visible Church then was.

^e Mich. 4. 2.

^f Meaning, the whole doctrine of salvation.

^g This was accomplished when the Gospell was first preached in Jerusalem, and from thence went thorow all the world.

^h The Lord, which is Christ, shall have all power given him.

ⁱ Hee sheweth the fruit of the peace, which the Gospell should bring: to wit, that men should doe good one to another, whereas before they were enemies.

^k He speaketh not against the use of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another: which peace and love doth begin and grow in this life, but shall be perfected when wee are joined with our head Christ Jesus.

^l Seeing the Gentiles will bee so ready, make you haste, and shew

them the way to worship God. ^m The Prophet seeing the small hope that the Jewes would convert, complaineth to God, as though hee had utterly forsaken them for their finnes. ⁿ Full of the corruptions that reigned chiefly in the East parts. ^o They also together give themselves to the fashions of other nations. ^p The Prophet first condemneth their superstition and idolatrie: next, their covetousnesse; and thirdly, their vain trust in worldly meanes. ^q Hee noteth the nature of the idolaters, which are never satisfied in their superstitions. ^r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that hee might feare them with Gods judgements,

be aba-

^f Meaning, as soon as God shall begin to execute his judgements.

be abased, and the Lord onely shall bee exalted in ^f that day.

12 For the day of the Lord of hostes ^u upon all the proud and haughtie, and upon all that is exalted: and it shall bee made low:

13 Even upon all the Cedars of Lebanon, that are high and exalted, and upon all the oakes of Bashan,

14 And upon all the high ^t mountains, and upon all the hills that are lifted up,

15 And upon every high towre, and upon every strong wall,

16 And upon ^v all the ships of Tarshish, and upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idols shall bee utterly destroyed.

19 Then they shall go ^{*} into the holes of the rockes, and into the caves of the earth, from before the feare of the Lord, and from the glorie of his Majestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idols, and his golden idols (which they had made themselves to worship them) ^{*} to the mowls and to the backes.

21 To goe into the holes of the rockes, and into the tops of the ragged rockes from before the feare of the Lord, and from the glorie of his majestie, when hee shall arise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

¹ For the sinne of the people God will take away the wise men and give them foolish princes. 14. The covetousnesse of the governours. 16. The pride of the women.

FOR loe, the Lord God of hostes will take away from Jerusalem and from Judah the ^a stay and the strength: even all the stay of bread, and all the stay of water.

2 The strong man, and the man of warre, the ^b judge and the Prophet, the prudent, and the aged,

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the ^c eloquent man.

4 And I will appoint ^d children to be their Princes, and babes shall rule over them.

5 The people shall bee ^e oppressed one of another: and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall ^f take hold of his brother of the house of his father,

and say, Thou hast clothing: thou shalt be our prince, and let this fall be under thine hand:

7 In that day he shall ^g sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Jerusalem is false, and Judah is false down, because their tongue and workes are against the Lord, to provoke the eyes of his glorie.

9 The ^h triall of their countenance testifieth against them: yea, they declare their sinnes, as Sodome, they hide them not. Woe be unto their soules: for they have rewarded evil unto themselves.

10 ⁱ Say ye, Surely it shall be well with the just: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall bee evil with him: for the reward of his hands shall bee given him.

12 ^k Children are extortioners of my people, and women have rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth up to plead, yea, he standeth to judge the people.

14 The Lord shall enter into judgement with the ^l ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the spoile of the poore ^u in your houses.

15 What have ye to doe that ye beate my people to pieces, ^m and grinde the faces of the poore, faith the Lord, even the Lord of hostes?

16 The Lord also faith, ⁿ Because the daughters of Zion are haughtie, and walke with ^o stretched out necks, & with ^p wandering eyes, walking and ^q minising as they go, and making ^r tinkling with their feet,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tires,

19 The sweet balles, and the bracelets, and the bonnets,

20 The tires of the head, and the foppes, and the head-bands, and the tablets, and the eare-rings,

21 The rings and the mufflers,

22 The costly apparell, and the vailles, and the wimples, and the crisping pinnies,

23 And the glasses, and the fine linnen, and the hoods, and the ^s launes.

24 And in stead of sweet savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding

^t By high trees & mountaines, are meant them that are proud and loftie, and thinke themselves most strong in this world.
^u He condemnerh their vaine confidence, which they had in strong holds and in their rich merchandize, which brought in vaine pleasures, wherewith mens minds became effeminate.

^{*} Hag. 10. 8.
Lam. 23. 30.
Revel. 6. 17. and 9. 6.

^x They shall cast them into most vile and filthie places, when they perceive that they are not able to helpe them.
^y Cast off your vaine confidence of man, whose life is so frail, that if his nose bee stopp'd, hee is dead, and consider that you have to doe with God.

^a Because they trusted in their abundance & prosperity, he sheweth that they should bee taken from them.
^b The temporall governor, and the minister.
^c By these hee meaneth that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves.
^d Not onely in age, but in wit, manners, knowledge & strength.
^e For lack of good regiment & order.
^f He sheweth that this plague shal be so horrible, that contrary to the common manner of men, which by nature are ambitious none shall be found able or willing to bee their governour.

^g Feare shall make them cast him to forswear himselfe, then to take such a dangerous charge upon him.

^h When God shall examine their deeds wherupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

ⁱ See ye that are godly, assured that God will defend you in the mids of these troubles.

^k Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that hee would give them such princes, by whom they should have no helpe, but that should bee manifest tokens of his Wrath, because they should be fowles and effeminate.
^l Meaning, that the rulers and governours had destroyed his Church and not preferred it according to their duty.
^m That is, ye shew all cruelty against them.

ⁿ Hee menaceth the people, because of the arrogancie and pride of their women, which gave themselves to all wantonnesse & dissoluteness.
^o Which declared their pride.
^p As a signe that they were not chaste.
^q Which sheweth their wantonnes.
^r They delighted then in slippers that did creeke, or had little plates sowed upon them, which tinkled as they went.

^s In rehearsing all these things particularly, he sheweth the lightnesse and vannie of such as cannot be content with comely apparell according to their degrees.

girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit upon the ground.

CHAP. IV.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God upon them that remaine.

And in that day shall seven women take hold of one man, saying, Wee will eat our own bread, and we will weare our owne garments: onely let us be called by thy name, and take away our reproach.

2 In that day shall the bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and every one shall be written among the living in Ierusalem.

4 When the Lord shall wash the filthines of the daughters of Zion, and purge the bood of Ierusalem out of the mids thereof by the spirit of judgement, and by the spirit of burning.

5 And the Lord shall create upon every place of mount Zion, and upon the assemblies thereof, a cloud and smoake by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And a covering shall be for a shadow in the day for the heat, and a place of refuge, and a covert for the storme, and for the raine.

CHAP. V.

1 Under the similitude of the vine he describeth the state of the people. 2 Of their quarre. 3 Their drunkenness. 4 Of their captiuitie.

Now will I sing to my beloved a song of my beloved to his vineyard; My beloved had a vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, and he built a towre in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wild grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, judge, I pray you, betweene me and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten up: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow up: I will also command the clouds that they raine no raine upon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for judgement, but behold oppression: for righteousness, but behold a crying.

8 Woe unto them that joine house to house, and lay field to field, till there be no place, that yee may be placed by your selves in the mids of the earth.

9 This is in mine eares saith the Lord of hosts. Surely many houses shall be desolate, even great and faire without inhabitant.

10 For tenne acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an Ephah.

11 Woe unto them that rise up early to follow drunkenness, and to them that continue untill night, till the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried up with thirst.

14 Therefore he hath enlarged it self: and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that rejoiceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, even the eies of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in judgement, and the holy God shall be sanctified in justice.

17 Then shall the lambes feed after their manner, and the strangers shall eate the desolate places of the fat.

18 Woe unto them, that drawe iniquitie with cordes of vanitie, and sinne as with cart-ropes:

19 Which say, Let him make speed: let him hasten his worke, that we may see it:

1 Meaning, that God will not onely punish the women, but their husbands, which have suffered this dissolution, and also the common weale, which have not remedied it.

2 When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastness, shall seeke unto men, and offer themselves to any condition. 3 See thou our husband, and let us be called thy wives. 4 For so they thought it to be, without an head and husband. 5 He comforteth the Church in this desolation, which shall spring up like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 49. 8. Some by the bud of the Land, mean Christ. 6 Hee alludeth to the booke of life, whereof read Exodus 32. 32. meaning, Gods secret counsell, wherein his elect are predestinate to life everlasting. 7 That is, the cruelty, extortion, avarice, and all wickedness. 8 When things shall be reformed, that were amiss. 9 Hee alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods favour and protection should appear in every place. 10 The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. 11 God promiseth to be the defence of his Church against all troubles and dangers.

12 The Prophet by this song doth first before the people crie their ingratitude, and Gods mercie. 13 That is, to God. 14 Jer. 2. 21. 15 Math. 21. 33. 16 Meaning, that hee had planted his Church in a place most plentiful and abundant. 17 He spared no diligence nor cost. 18 In the seventh verse he declareth what they were. 19 He maketh them judges in their own cause, for as much as it was evident that they were the cause of their owne ruine.

20 That spare no paine nor diligence to follow their lusts. 21 Which are never weary of their rioting and excessive pleasures, but use all means to provoke to the same. 22 They regard not the provident care of God over them, nor for what end hee hath created them. 23 That is, shall certainly go, for so the Prophets use to speake, as though the thing which shall come to passe, were done already. 24 Because they would not obey the word of God. 25 Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this, great destruction it shall never be satiate. 26 God comforteth the poore, lambes of his Church, which had bin strangers in other countries: promising, that they should dwell in those places againe, whereof they had beene deprived by the fat and cruell tyrants. 27 Which use all allurements, occasions, and excuses to harden their conscience in sin. 28 Hee sheweth what are the words of the wicked, when they are menaced with Gods judgements. 29 Pet. 2. 4.

30 I will take no more care for it: meaning, that hee would take from them his word, and ministers, and all other comforts, & send them contrary plagues. 31 Judgement and righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion. 32 Of them, that are oppressed. 33 To wit, for the poore to dwell in. 34 I have heard the complaint and cry of the poore. 35 Which containeth about ten portles: so that every acre should but yeelde one portle. 36 Which containeth an hundred portles. 37 An Ephah containeth ten portles, and is in dry things, as much as Bath is in liquors. 38 That spare no paine nor diligence to follow their lusts. 39 Which are never weary of their rioting and excessive pleasures, but use all means to provoke to the same. 40 They regard not the provident care of God over them, nor for what end hee hath created them. 41 That is, shall certainly go, for so the Prophets use to speake, as though the thing which shall come to passe, were done already. 42 Because they would not obey the word of God. 43 Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this, great destruction it shall never be satiate. 44 God comforteth the poore, lambes of his Church, which had bin strangers in other countries: promising, that they should dwell in those places againe, whereof they had beene deprived by the fat and cruell tyrants. 45 Which use all allurements, occasions, and excuses to harden their conscience in sin. 46 Hee sheweth what are the words of the wicked, when they are menaced with Gods judgements. 47 Pet. 2. 4.

48 I will take no more care for it: meaning, that hee would take from them his word, and ministers, and all other comforts, & send them contrary plagues. 49 Judgement and righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion. 50 Of them, that are oppressed. 51 To wit, for the poore to dwell in. 52 I have heard the complaint and cry of the poore. 53 Which containeth about ten portles: so that every acre should but yeelde one portle. 54 Which containeth an hundred portles. 55 An Ephah containeth ten portles, and is in dry things, as much as Bath is in liquors. 56 That spare no paine nor diligence to follow their lusts. 57 Which are never weary of their rioting and excessive pleasures, but use all means to provoke to the same. 58 They regard not the provident care of God over them, nor for what end hee hath created them. 59 That is, shall certainly go, for so the Prophets use to speake, as though the thing which shall come to passe, were done already. 60 Because they would not obey the word of God. 61 Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this, great destruction it shall never be satiate. 62 God comforteth the poore, lambes of his Church, which had bin strangers in other countries: promising, that they should dwell in those places againe, whereof they had beene deprived by the fat and cruell tyrants. 63 Which use all allurements, occasions, and excuses to harden their conscience in sin. 64 Hee sheweth what are the words of the wicked, when they are menaced with Gods judgements. 65 Pet. 2. 4.

66 I will take no more care for it: meaning, that hee would take from them his word, and ministers, and all other comforts, & send them contrary plagues. 67 Judgement and righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion. 68 Of them, that are oppressed. 69 To wit, for the poore to dwell in. 70 I have heard the complaint and cry of the poore. 71 Which containeth about ten portles: so that every acre should but yeelde one portle. 72 Which containeth an hundred portles. 73 An Ephah containeth ten portles, and is in dry things, as much as Bath is in liquors. 74 That spare no paine nor diligence to follow their lusts. 75 Which are never weary of their rioting and excessive pleasures, but use all means to provoke to the same. 76 They regard not the provident care of God over them, nor for what end hee hath created them. 77 That is, shall certainly go, for so the Prophets use to speake, as though the thing which shall come to passe, were done already. 78 Because they would not obey the word of God. 79 Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this, great destruction it shall never be satiate. 80 God comforteth the poore, lambes of his Church, which had bin strangers in other countries: promising, that they should dwell in those places againe, whereof they had beene deprived by the fat and cruell tyrants. 81 Which use all allurements, occasions, and excuses to harden their conscience in sin. 82 Hee sheweth what are the words of the wicked, when they are menaced with Gods judgements. 83 Pet. 2. 4.

84 I will take no more care for it: meaning, that hee would take from them his word, and ministers, and all other comforts, & send them contrary plagues. 85 Judgement and righteousness are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion. 86 Of them, that are oppressed. 87 To wit, for the poore to dwell in. 88 I have heard the complaint and cry of the poore. 89 Which containeth about ten portles: so that every acre should but yeelde one portle. 90 Which containeth an hundred portles. 91 An Ephah containeth ten portles, and is in dry things, as much as Bath is in liquors. 92 That spare no paine nor diligence to follow their lusts. 93 Which are never weary of their rioting and excessive pleasures, but use all means to provoke to the same. 94 They regard not the provident care of God over them, nor for what end hee hath created them. 95 That is, shall certainly go, for so the Prophets use to speake, as though the thing which shall come to passe, were done already. 96 Because they would not obey the word of God. 97 Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this, great destruction it shall never be satiate. 98 God comforteth the poore, lambes of his Church, which had bin strangers in other countries: promising, that they should dwell in those places againe, whereof they had beene deprived by the fat and cruell tyrants. 99 Which use all allurements, occasions, and excuses to harden their conscience in sin. 100 Hee sheweth what are the words of the wicked, when they are menaced with Gods judgements. 101 Pet. 2. 4.

it: and let the counsell of the holy One of Israel draw neere and come, that wee may know it.

20 Woe unto them that speake good of euill, * and euill of good, which put darkenesse for light, and light for darknesse, that put bitter for sweet, and sweet for sowre.

21 Woe unto them that are ^b wise in their own eyes, and prudent in their own sight.

22 Woe unto them that are ^c mighty to drink wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and ^a the chaffe is consumed of the flame: ^d so their ^a roote shall bee as rottenesse, and their budde shall rise up like dust, because they have cast off the law of the Lord of Hostes, and contemned the word of the holy One of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his ^e hand upon them, and hath smitten them: that the mountaines did tremble, and their carkeises were torne in the mids of the streetes: and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift up a signe ^f unto the nations afarre, and will hiss unto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall ^g faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loines be loosed, nor ^h the latched of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hooves shall be thought like flint, and his wheelles like a whirlwind.

29 His roaring shall be like a lion, and hee shall roare like lions whelps: they shall ⁱ roare, and lay hold of the prey: they shall take it away, and none shall deliver it.

30 And in that day they shall roare upon them, as the roaring of the Sea: and if ^k they looke unto the earth, behold darknesse, and sorrow, and the light shall be darkened in their ^l skie.

C H A P. V I.

1 ^m Isaiah sheweth his vocation by the vision of the diuine Majestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the Land. 13 The remnant reserved.

I N the yeare of the death of King Uz-
ziah, ⁿ I saw also the Lord sitting upon

^a God sheweth not himselfe to man in his maiestie, but according as mans capacite is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a dove.

an ^b high throne, and lifted up, and the lower ^c parts thereof filled the Temple.

2 The ^d Seraphims stood upon it: every one had sixe wings: with twaine hee covered his ^e face, and with twaine he covered his ^f feet, and with twaine he did ^g flie.

3 And one cried to another, and said, ^h Holy, holy, holy is the Lord of hostes: the whole ⁱ world is full of his glory.

4 And the lintels of the doore cheekes ^k moved at the voice of him that cried, and the house was filled with smoke.

5 Then I said, ^l Woe is me: for I am undone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eies have seene the king, and Lord of hostes.

6 Then flew one of the Seraphims unto mee with an hot coale in his hand, which hee had taken from the ^m altar with the tongs:

7 And hee touched my mouth, and said, Lo, this hath touched thy lips, and thine iniquity shall bee taken away, and thy ⁿ sinne shall be purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.

9 And he said, Go, and say unto this pople, ^o Ye shall heare indeed, but yee shall not understand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eies, lest they see with their eies, and heare with their eares, and understand with their heart, and convert, and hee heale them.

11 Then said I, Lord, ^p how long? And hee answered, Untill the cities bee wasted without inhabitant, and the houses without man: and the Land be utterly desolate,

12 And the Lord have removed men farre away, and ^q there be a great desolation in the mids of the land.

13 But yet in it shall bee ^r a tenth, and shall returne, and shall bee eaten up as an elme, ^s or as an oke, which have a substance in them, when they cast their leaves: ^t so the holy seed shall bee the substance thereof.

tion, which as they will not learne thereby to obey his will and be saved: hereby he exhorreth the Ministers to doe their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. March. 13. 14. Acts 28. 26. Rom. 11. 8. p. As he was moved with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q. Meaning, the tenth part: or as some write, it was revealed to Isaiah for the confirmation of his Prophesie, that remie King should come before their captiuitie, as were from Uziah to Zedekiah. r. For the fewnesse they shall seeme to bee euen up: yet they shall after flourish as a tree, which in winter loseth his leaves, and seemeth to bee dead, yet in Summer is fresh and greene.

^a Which are not ashamed of sinne, nor care for honesty, but are growne to desperate impiety.

^b Which are cōtemners of all doctrine and admonition.

^c Which are neuer weary, but shew their strength and bring in glory and drunkennesse.

^d Both they and their posterity, so that nothing shall be left.

^e Hee sheweth, that God had so sore punished this people, that the dumbe creatures, if they had beene so plagued, would have beene more sensible, & therefore his plagues must continue, till they beginne to feele them.

^f Hee will make the Babylonians to come against them at his beck, and to fight under his standard.

^g They shall bee prompt and lusty to execute Gods vengeance.

^h The enimie shall have none impediment.

ⁱ Whereby is declared the cruelty of the enimie.

^k The Iewes shall finde no succour.

^l In the land of Judah.

^b As a Iudge ready to give sentence.

^c Of his garment, or of his throne.

^d They were Angels, so called, because they were of a fiery colour, to signifie that they burnt in the love of God, or were light as fire to execute his will.

^e Signifying, that they were not able to endure the brightness of Gods glory.

^f Whereby was declared, that man was not able to see the brightness of God in them.

^g Which thing declared the prompt obedience of the Angels to execute Gods commandment.

^h This oft repetition signifieth, that the holy Angels cannot easily be themselves in praising God: to teach us, that in all our lives wee should give our selves to the continual praise of God.

ⁱ His glory doth not onely appere in the heauen, but through all the world, and therefore all creatures are bound to praise him.

^k Which thing were to confirme the Prophet, that it was not the voice of man: and by the smoke was signified the blindness that should come upon the Iewes.

^l Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God than the Angels: did it not: and the other, because shee more neere than man approacheth to God, shee more doth hee know his owne sinne & corruption.

^m Of the burnt offerings, where the fire neuer went out.

ⁿ This declared, that man cannot render true obedience to God: till hee have purged us.

^o Whereby is declared, that for the malice of man, God will not immediately take away his word, but hee will cause it to bee preached to their condemnation.

CHAP. VII.

1 Jerusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

AND in the daies of * Ahaz the sonne of Jotham, the sonne of Vzziah king of Judah, Rezin the king of † Aram * came up, and Pekah the sonne of Remaliah king of Israel, to Jerusalem to fight against it, but hee could not overcome it.

2 And it was told the house of ^b David, saying, Aram is joined with ^c Ephraim: therefore his heart was ^d mooved, and the heart of his people, as the trees of the forest are moved by the winde.

3 ¶ Then said the Lord unto Isaiah, Goe forth now to meet Ahaz (thou and ^e Shear-jashub thy sonne) at the end of the conduit of the upper poole, in the path of the fullers field,

4 And say unto him, Take heede, and be still: feare not, neither be faint hearted for the two taitles of these smoaking ^f fire-brands, for the furious wrath of Rezin and of Aram, and of Remaliahs son:

5 Because Aram have taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let us goe up against Judah, and let us waken them up, and make a breach therein for us, and set a king in the middes thereof, ^g even the sonne of ^h Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram ⁱ is Damascus, and the head of Damascus ^j is Rezin: and within five and ^k threescore yeare, Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim ^l is Samaria, and the head of Samaria ^m is Remaliahs sonne. If yee beleeve not, surely yee shall not be established.

10 ¶ And the Lord spake againe unto Ahaz, saying,

11 Aske ⁿ a signe for thee of the Lord thy God: aske it, ^o either in the depth beneath, or in the height above.

12 But Ahaz said, I will not aske, neither will I ^p tempt the Lord.

13 Then hee said, Heare yee now, O house of David, is it a small thing for you to grieve ^q men, that yee will also grieve my God?

14 Therefore the Lord ^r himselfe will give you a signe. Behold, the virgin shall conceive and beare a sonne, and shall call his name ^s Immanuel.

15 ^t Butter and honey shall he eat, till he have knowledge to refuse the evill, and to chuse the good.

16 For afore the ^u childe shall have knowledge to eschew the evill, and to

chuse the good, the land that thou abhorrest, shall be forsaken of both her Kings.

17 The Lord shall bring upon thee, and upon thy people, and upon thy fathers house, the daies that have not come from the day that Ephraim departed from Judah, ^v even the King of ^w Ashtur.

18 And in that day, shall the Lord blisse for the ^x flie that is at the uttermost part of the floods of Egypt, and for the Bee which is in the land of Ashtur,

19 And they shall come and shall fight all in the desolate valleys, and in the holes of the rockes, and upon all thorny places, and upon all bushie ^y places.

20 In that day shall the Lord have with a rasour that is hired, ^z even by them beyond the River, by the king of Ashtur, the head and the haire of the ^{aa} feet, and shall consume the beard.

21 And in the same day shall a man ^{ab} nourish a young Cow, and two sheepe.

22 And for the ^{ac} abundance of milke, that they shall give, he shall eat butter: for butter and hony shall every one eat, which is left within the land.

23 And at the same day, every place, wherein shall be a thousand vines, shall be at a thousand ^{ad} pieces of silver: so it shall be for the briers and for the thornes.

24 With arrowes and with ^{ae} bow shall one come thither, because all the land shall be briers and thornes.

25 But on ^{af} all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the sending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

2 The captivitie of Israel and Judah by the Assyrians. 6 The insideliene of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOREOVER, the Lord said unto mee, Take thee a ^{ag} great roll, and write in it ^{ah} with a mans pen, Make speed to the spoile: haste to the prey.

2 Then I tooke unto mee ^{ai} faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Jeberechiah.

3 After, I came unto the ^{aj} Prophetesse, which conceived and bare a sonne. Then said the Lord to me, Call his name, ^{ak} Maher-shalal-haz.

4 For before the ^{al} childe shall have knowledge to cry, My father, and my mother, ^{am} hee shall take away the riches of Damascus, and the spoile of Samaria, before the King of Ashtur.

5 ¶ And the Lord spake yet againe unto me, saying,

child be able to speake. ^{an} That is, the army of Assyria.

* A King, 16. 5.
† Or, Syria.
a To wit, the so-
cond time: for in
the first battell
Ahaz was over-
come.
b Meaning the
Kings house.
c That is, Israel,
because that tribe
was the greatest,
Gen. 48. 19.
d For feare.
e That is to say,
the self shall re-
turne: which
name Isaiah gave
his sonne, to sig-
nifie that the rest
of the people
should returne out
of their captivity.
f Which have but
a little smoke and
shall quickly bee
quenched.
g Which was an
Israelite, and as
tremend enemy to
the house of Da-
vid.
h Counting from
the live and twen-
tieth yeare of the
reigne of Uzziah,
at what time A-
mos prophesied
this thing, and
now Isaiah con-
firmeth, that the
Israelites should
be led into perpe-
tual captivitie,
which thing came
to passe within
20. yeares after
that Isaiah did
this message.
i For the confir-
mation of this
thing, that thine
enemies shall be de-
stroyed and thou
preserved.
k Not to beleeve
Gods word with-
out a signe, is to
tempt God, but
to make a signe
when God offer-
eth it for the aid
and helpe of our
infirmity, is to re-
bell against him.
l You thinke you
have to doe with
men when ye co-
ntemne Gods mes-
sengers: but it is
God against who
you bend your
selves.
m Forasmuch as
thou art unwor-
thy, the Lord for
his own promise
sake will give a
signe, which shall
bee, that Christ
the Saviour of his
Church, and the
effect of all signes
and miracles shall
be revealed.
n Or, God which we,
which name can
agree to none but to
him, that is both God
and man.
o Meaning, that
Christ is not only
God, but man al-
so, because hee shall
be nourished as o-
ther men, untill the
age of discretion.
p Not meaning
Christ, but any
childe, for before
a childe can come to
the yeares of dis-
cretion, the Kings
of Samaria & Sy-
ria shall be destroy-
ed.

a new battell
against him
to rout
his house, no
more shall
be able to
stand.
b Since the time
that the twelve
tribes rebelled
under Roboam,
in whom thou
hast put thy trust,
c Meaning, the
Egyptians: for by
reason the coun-
try is become
moist, it is full of
flies, as Assyria
full of Bees, and
d Signifying, that
no place shall bee
free from them.
e That is, the
which is from the
belly downe, and
meaning, that hee
would destroy
both great and
small.
f He that before
had a great num-
ber of cattell shall
be content with
one Cow, and
two sheepe.
g The number of
men shall be so
small, that a few
beasts shall be able
to nourish all
abundantly.
h As they that
goe to take wilde
beasts among the
bushes.
i The mountains
contrarie to their
wont, shall bee
filled by such as
shall goe to them
for incense.
k Of good
quality, as
the best wine
shall be of
good quality.
l That thou
mayest see
the word of
God fulfilled.
m That thou
mayest see
the word of
God fulfilled.
n That thou
mayest see
the word of
God fulfilled.
o That thou
mayest see
the word of
God fulfilled.
p That thou
mayest see
the word of
God fulfilled.
q That thou
mayest see
the word of
God fulfilled.
r That thou
mayest see
the word of
God fulfilled.
s That thou
mayest see
the word of
God fulfilled.
t That thou
mayest see
the word of
God fulfilled.
u That thou
mayest see
the word of
God fulfilled.
v That thou
mayest see
the word of
God fulfilled.
w That thou
mayest see
the word of
God fulfilled.
x That thou
mayest see
the word of
God fulfilled.
y That thou
mayest see
the word of
God fulfilled.
z That thou
mayest see
the word of
God fulfilled.
aa That thou
mayest see
the word of
God fulfilled.
ab That thou
mayest see
the word of
God fulfilled.
ac That thou
mayest see
the word of
God fulfilled.
ad That thou
mayest see
the word of
God fulfilled.
ae That thou
mayest see
the word of
God fulfilled.
af That thou
mayest see
the word of
God fulfilled.
ag That thou
mayest see
the word of
God fulfilled.
ah That thou
mayest see
the word of
God fulfilled.
ai That thou
mayest see
the word of
God fulfilled.
aj That thou
mayest see
the word of
God fulfilled.
ak That thou
mayest see
the word of
God fulfilled.
al That thou
mayest see
the word of
God fulfilled.
am That thou
mayest see
the word of
God fulfilled.
an That thou
mayest see
the word of
God fulfilled.
ao That thou
mayest see
the word of
God fulfilled.
ap That thou
mayest see
the word of
God fulfilled.
aq That thou
mayest see
the word of
God fulfilled.
ar That thou
mayest see
the word of
God fulfilled.
as That thou
mayest see
the word of
God fulfilled.
at That thou
mayest see
the word of
God fulfilled.
au That thou
mayest see
the word of
God fulfilled.
av That thou
mayest see
the word of
God fulfilled.
aw That thou
mayest see
the word of
God fulfilled.
ax That thou
mayest see
the word of
God fulfilled.
ay That thou
mayest see
the word of
God fulfilled.
az That thou
mayest see
the word of
God fulfilled.
ba That thou
mayest see
the word of
God fulfilled.
bb That thou
mayest see
the word of
God fulfilled.
bc That thou
mayest see
the word of
God fulfilled.
bd That thou
mayest see
the word of
God fulfilled.
be That thou
mayest see
the word of
God fulfilled.
bf That thou
mayest see
the word of
God fulfilled.
bg That thou
mayest see
the word of
God fulfilled.
bh That thou
mayest see
the word of
God fulfilled.
bi That thou
mayest see
the word of
God fulfilled.
bj That thou
mayest see
the word of
God fulfilled.
bk That thou
mayest see
the word of
God fulfilled.
bl That thou
mayest see
the word of
God fulfilled.
bm That thou
mayest see
the word of
God fulfilled.
bn That thou
mayest see
the word of
God fulfilled.
bo That thou
mayest see
the word of
God fulfilled.
bp That thou
mayest see
the word of
God fulfilled.
bq That thou
mayest see
the word of
God fulfilled.
br That thou
mayest see
the word of
God fulfilled.
bs That thou
mayest see
the word of
God fulfilled.
bt That thou
mayest see
the word of
God fulfilled.
bu That thou
mayest see
the word of
God fulfilled.
bv That thou
mayest see
the word of
God fulfilled.
bw That thou
mayest see
the word of
God fulfilled.
bx That thou
mayest see
the word of
God fulfilled.
by That thou
mayest see
the word of
God fulfilled.
bz That thou
mayest see
the word of
God fulfilled.
ca That thou
mayest see
the word of
God fulfilled.
cb That thou
mayest see
the word of
God fulfilled.
cc That thou
mayest see
the word of
God fulfilled.
cd That thou
mayest see
the word of
God fulfilled.
ce That thou
mayest see
the word of
God fulfilled.
cf That thou
mayest see
the word of
God fulfilled.
cg That thou
mayest see
the word of
God fulfilled.
ch That thou
mayest see
the word of
God fulfilled.
ci That thou
mayest see
the word of
God fulfilled.
cj That thou
mayest see
the word of
God fulfilled.
ck That thou
mayest see
the word of
God fulfilled.
cl That thou
mayest see
the word of
God fulfilled.
cm That thou
mayest see
the word of
God fulfilled.
cn That thou
mayest see
the word of
God fulfilled.
co That thou
mayest see
the word of
God fulfilled.
cp That thou
mayest see
the word of
God fulfilled.
cq That thou
mayest see
the word of
God fulfilled.
cr That thou
mayest see
the word of
God fulfilled.
cs That thou
mayest see
the word of
God fulfilled.
ct That thou
mayest see
the word of
God fulfilled.
cu That thou
mayest see
the word of
God fulfilled.
cv That thou
mayest see
the word of
God fulfilled.
cw That thou
mayest see
the word of
God fulfilled.
cx That thou
mayest see
the word of
God fulfilled.
cy That thou
mayest see
the word of
God fulfilled.
cz That thou
mayest see
the word of
God fulfilled.
da That thou
mayest see
the word of
God fulfilled.
db That thou
mayest see
the word of
God fulfilled.
dc That thou
mayest see
the word of
God fulfilled.
dd That thou
mayest see
the word of
God fulfilled.
de That thou
mayest see
the word of
God fulfilled.
df That thou
mayest see
the word of
God fulfilled.
dg That thou
mayest see
the word of
God fulfilled.
dh That thou
mayest see
the word of
God fulfilled.
di That thou
mayest see
the word of
God fulfilled.
dj That thou
mayest see
the word of
God fulfilled.
dk That thou
mayest see
the word of
God fulfilled.
dl That thou
mayest see
the word of
God fulfilled.
dm That thou
mayest see
the word of
God fulfilled.
dn That thou
mayest see
the word of
God fulfilled.
do That thou
mayest see
the word of
God fulfilled.
dp That thou
mayest see
the word of
God fulfilled.
dq That thou
mayest see
the word of
God fulfilled.
dr That thou
mayest see
the word of
God fulfilled.
ds That thou
mayest see
the word of
God fulfilled.
dt That thou
mayest see
the word of
God fulfilled.
du That thou
mayest see
the word of
God fulfilled.
dv That thou
mayest see
the word of
God fulfilled.
dw That thou
mayest see
the word of
God fulfilled.
dx That thou
mayest see
the word of
God fulfilled.
dy That thou
mayest see
the word of
God fulfilled.
dz That thou
mayest see
the word of
God fulfilled.
ea That thou
mayest see
the word of
God fulfilled.
eb That thou
mayest see
the word of
God fulfilled.
ec That thou
mayest see
the word of
God fulfilled.
ed That thou
mayest see
the word of
God fulfilled.
ee That thou
mayest see
the word of
God fulfilled.
ef That thou
mayest see
the word of
God fulfilled.
eg That thou
mayest see
the word of
God fulfilled.
eh That thou
mayest see
the word of
God fulfilled.
ei That thou
mayest see
the word of
God fulfilled.
ej That thou
mayest see
the word of
God fulfilled.
ek That thou
mayest see
the word of
God fulfilled.
el That thou
mayest see
the word of
God fulfilled.
em That thou
mayest see
the word of
God fulfilled.
en That thou
mayest see
the word of
God fulfilled.
eo That thou
mayest see
the word of
God fulfilled.
ep That thou
mayest see
the word of
God fulfilled.
eq That thou
mayest see
the word of
God fulfilled.
er That thou
mayest see
the word of
God fulfilled.
es That thou
mayest see
the word of
God fulfilled.
et That thou
mayest see
the word of
God fulfilled.
eu That thou
mayest see
the word of
God fulfilled.
ev That thou
mayest see
the word of
God fulfilled.
ew That thou
mayest see
the word of
God fulfilled.
ex That thou
mayest see
the word of
God fulfilled.
ey That thou
mayest see
the word of
God fulfilled.
ez That thou
mayest see
the word of
God fulfilled.
fa That thou
mayest see
the word of
God fulfilled.
fb That thou
mayest see
the word of
God fulfilled.
fc That thou
mayest see
the word of
God fulfilled.
fd That thou
mayest see
the word of
God fulfilled.
fe That thou
mayest see
the word of
God fulfilled.
ff That thou
mayest see
the word of
God fulfilled.
fg That thou
mayest see
the word of
God fulfilled.
fh That thou
mayest see
the word of
God fulfilled.
fi That thou
mayest see
the word of
God fulfilled.
fj That thou
mayest see
the word of
God fulfilled.
fk That thou
mayest see
the word of
God fulfilled.
fl That thou
mayest see
the word of
God fulfilled.
fm That thou
mayest see
the word of
God fulfilled.
fn That thou
mayest see
the word of
God fulfilled.
fo That thou
mayest see
the word of
God fulfilled.
fp That thou
mayest see
the word of
God fulfilled.
fq That thou
mayest see
the word of
God fulfilled.
fr That thou
mayest see
the word of
God fulfilled.
fs That thou
mayest see
the word of
God fulfilled.
ft That thou
mayest see
the word of
God fulfilled.
fu That thou
mayest see
the word of
God fulfilled.
fv That thou
mayest see
the word of
God fulfilled.
fw That thou
mayest see
the word of
God fulfilled.
fx That thou
mayest see
the word of
God fulfilled.
fy That thou
mayest see
the word of
God fulfilled.
fz That thou
mayest see
the word of
God fulfilled.
ga That thou
mayest see
the word of
God fulfilled.
gb That thou
mayest see
the word of
God fulfilled.
gc That thou
mayest see
the word of
God fulfilled.
gd That thou
mayest see
the word of
God fulfilled.
ge That thou
mayest see
the word of
God fulfilled.
gf That thou
mayest see
the word of
God fulfilled.
gg That thou
mayest see
the word of
God fulfilled.
gh That thou
mayest see
the word of
God fulfilled.
gi That thou
mayest see
the word of
God fulfilled.
gj That thou
mayest see
the word of
God fulfilled.
gk That thou
mayest see
the word of
God fulfilled.
gl That thou
mayest see
the word of
God fulfilled.
gm That thou
mayest see
the word of
God fulfilled.
gn That thou
mayest see
the word of
God fulfilled.
go That thou
mayest see
the word of
God fulfilled.
gp That thou
mayest see
the word of
God fulfilled.
gq That thou
mayest see
the word of
God fulfilled.
gr That thou
mayest see
the word of
God fulfilled.
gs That thou
mayest see
the word of
God fulfilled.
gt That thou
mayest see
the word of
God fulfilled.
gu That thou
mayest see
the word of
God fulfilled.
gv That thou
mayest see
the word of
God fulfilled.
gw That thou
mayest see
the word of
God fulfilled.
gx That thou
mayest see
the word of
God fulfilled.
gy That thou
mayest see
the word of
God fulfilled.
gz That thou
mayest see
the word of
God fulfilled.
ha That thou
mayest see
the word of
God fulfilled.
hb That thou
mayest see
the word of
God fulfilled.
hc That thou
mayest see
the word of
God fulfilled.
hd That thou
mayest see
the word of
God fulfilled.
he That thou
mayest see
the word of
God fulfilled.
hf That thou
mayest see
the word of
God fulfilled.
hg That thou
mayest see
the word of
God fulfilled.
hh That thou
mayest see
the word of
God fulfilled.
hi That thou
mayest see
the word of
God fulfilled.
hj That thou
mayest see
the word of
God fulfilled.
hk That thou
mayest see
the word of
God fulfilled.
hl That thou
mayest see
the word of
God fulfilled.
hm That thou
mayest see
the word of
God fulfilled.
hn That thou
mayest see
the word of
God fulfilled.
ho That thou
mayest see
the word of
God fulfilled.
hp That thou
mayest see
the word of
God fulfilled.
hq That thou
mayest see
the word of
God fulfilled.
hr That thou
mayest see
the word of
God fulfilled.
hs That thou
mayest see
the word of
God fulfilled.
ht That thou
mayest see
the word of
God fulfilled.
hu That thou
mayest see
the word of
God fulfilled.
hv That thou
mayest see
the word of
God fulfilled.
hw That thou
mayest see
the word of
God fulfilled.
hx That thou
mayest see
the word of
God fulfilled.
hy That thou
mayest see
the word of
God fulfilled.
hz That thou
mayest see
the word of
God fulfilled.
ia That thou
mayest see
the word of
God fulfilled.
ib That thou
mayest see
the word of
God fulfilled.
ic That thou
mayest see
the word of
God fulfilled.
id That thou
mayest see
the word of
God fulfilled.
ie That thou
mayest see
the word of
God fulfilled.
if That thou
mayest see
the word of
God fulfilled.
ig That thou
mayest see
the word of
God fulfilled.
ih That thou
mayest see
the word of
God fulfilled.
ii That thou
mayest see
the word of
God fulfilled.
ij That thou
mayest see
the word of
God fulfilled.
ik That thou
mayest see
the word of
God fulfilled.
il That thou
mayest see
the word of
God fulfilled.
im That thou
mayest see
the word of
God fulfilled.
in That thou
mayest see
the word of
God fulfilled.
io That thou
mayest see
the word of
God fulfilled.
ip That thou
mayest see
the word of
God fulfilled.
iq That thou
mayest see
the word of
God fulfilled.
ir That thou
mayest see
the word of
God fulfilled.
is That thou
mayest see
the word of
God fulfilled.
it That thou
mayest see
the word of
God fulfilled.
iu That thou
mayest see
the word of
God fulfilled.
iv That thou
mayest see
the word of
God fulfilled.
iw That thou
mayest see
the word of
God fulfilled.
ix That thou
mayest see
the word of
God fulfilled.
iy That thou
mayest see
the word of
God fulfilled.
iz That thou
mayest see
the word of
God fulfilled.
ja That thou
mayest see
the word of
God fulfilled.
jb That thou
mayest see
the word of
God fulfilled.
jc That thou
mayest see
the word of
God fulfilled.
jd That thou
mayest see
the word of
God fulfilled.
je That thou
mayest see
the word of
God fulfilled.
jf That thou
mayest see
the word of
God fulfilled.
jg That thou
mayest see
the word of
God fulfilled.
jh That thou
mayest see
the word of
God fulfilled.
ji That thou
mayest see
the word of
God fulfilled.
jj That thou
mayest see
the word of
God fulfilled.
jk That thou
mayest see
the word of
God fulfilled.
jl That thou
mayest see
the word of
God fulfilled.
jm That thou
mayest see
the word of
God fulfilled.
jn That thou
mayest see
the word of
God fulfilled.
jo That thou
mayest see
the word of
God fulfilled.
jp That thou
mayest see
the word of
God fulfilled.
jq That thou
mayest see
the word of
God fulfilled.
jr That thou
mayest see
the word of
God fulfilled.
js That thou
mayest see
the word of
God fulfilled.
jt That thou
mayest see
the word of
God fulfilled.
ju That thou
mayest see
the word of
God fulfilled.
jv That thou
mayest see
the word of
God fulfilled.
jw That thou
mayest see
the word of
God fulfilled.
jx That thou
mayest see
the word of
God fulfilled.
jy That thou
mayest see
the word of
God fulfilled.
jz That thou
mayest see
the word of
God fulfilled.
ka That thou
mayest see
the word of
God fulfilled.
kb That thou
mayest see
the word of
God fulfilled.
kc That thou
mayest see
the word of
God fulfilled.
kd That thou
mayest see
the word of
God fulfilled.
ke That thou
mayest see
the word of
God fulfilled.
kf That thou
mayest see
the word of
God fulfilled.
kg That thou
mayest see
the word of
God fulfilled.
kh That thou
mayest see
the word of
God fulfilled.
ki That thou
mayest see
the word of
God fulfilled.
kj That thou
mayest see
the word of
God fulfilled.
kk That thou
mayest see
the word of
God fulfilled.
kl That thou
mayest see
the word of
God fulfilled.
km That thou
mayest see
the word of
God fulfilled.
kn That thou
mayest see
the word of
God fulfilled.
ko That thou
mayest see
the word of
God fulfilled.
kp That thou
mayest see
the word of
God fulfilled.
kq That thou
mayest see
the word of
God fulfilled.
kr That thou
mayest see
the word of
God fulfilled.
ks That thou
mayest see
the word of
God fulfilled.
kt That thou
mayest see
the word of
God fulfilled.
ku That thou
mayest see
the word of
God fulfilled.
kv That thou
mayest see
the word of
God fulfilled.
kw That thou
mayest see
the word of
God fulfilled.
kx That thou
mayest see
the word of
God fulfilled.
ky That thou
mayest see
the word of
God fulfilled.
kz That thou
mayest see
the word of
God fulfilled.
la That thou
mayest see
the word of
God fulfilled.
lb That thou
mayest see
the word of
God fulfilled.
lc That thou
mayest see
the word of
God fulfilled.
ld That thou
mayest see
the word of
God fulfilled.
le That thou
mayest see
the word of
God fulfilled.
lf That thou
mayest see
the word of
God fulfilled.
lg That thou
mayest see
the word of
God fulfilled.
lh That thou
mayest see
the word of
God fulfilled.
li That thou
mayest see
the word of
God fulfilled.
lj That thou
mayest see
the word of
God fulfilled.
lk That thou
mayest see
the word of
God fulfilled.
ll That thou
mayest see
the word of
God fulfilled.
lm That thou
mayest see
the word of
God fulfilled.
ln That thou
mayest see
the word of
God fulfilled.
lo That thou
mayest see
the word of
God fulfilled.
lp That thou
mayest see
the word of
God fulfilled.
lq That thou
mayest see
the word of
God fulfilled.
lr That thou
mayest see
the word of
God fulfilled.
ls That thou
mayest see
the word of
God fulfilled.
lt That thou
mayest see
the word of
God fulfilled.
lu That thou
mayest see
the word of
God fulfilled.
lv That thou
mayest see
the word of
God fulfilled.
lw That thou
mayest see
the word of
God fulfilled.
lx That thou
mayest see
the word of
God fulfilled.
ly That thou
mayest see
the word of
God fulfilled.
lz That thou
mayest see
the word of
God fulfilled.
ma That thou
mayest see
the word of
God fulfilled.
mb That thou
mayest see
the word of
God fulfilled.
mc That thou
mayest see
the word of
God fulfilled.
md That thou
mayest see
the word of
God fulfilled.
me That thou
mayest see
the word of
God fulfilled.
mf That thou
mayest see
the word of
God fulfilled.
mg That thou
mayest see
the word of
God fulfilled.
mh That thou
mayest see
the word of
God fulfilled.
mi That thou
mayest see
the word of
God fulfilled.
mj That thou
mayest see
the word of
God fulfilled.
mk That thou
mayest see
the word of
God fulfilled.
ml That thou
mayest see
the word of
God fulfilled.
mn That thou
mayest see
the word of
God fulfilled.
mo That thou
mayest see
the word of
God fulfilled.
mp That thou
mayest see
the word of
God fulfilled.
mq That thou
mayest see
the word of
God fulfilled.
mr That thou
mayest see
the word of
God fulfilled.
ms That thou
mayest see
the word of
God fulfilled.
mt That thou
mayest see
the word of
God fulfilled.
mu That thou
mayest see
the word of
God fulfilled.
mv That thou
mayest see
the word of
God fulfilled.
mw That thou
mayest see
the word of
God fulfilled.
mx That thou
mayest see
the word of
God fulfilled.
my That thou
mayest see
the word of
God fulfilled.
mz That thou
mayest see
the word of
God fulfilled.
na That thou
mayest see
the word of
God fulfilled.
nb That thou
mayest see
the word of
God fulfilled.
nc That thou
mayest see
the word of
God fulfilled.
nd That thou
mayest see
the word of
God fulfilled.
ne That thou
mayest see
the word of
God fulfilled.
nf That thou
mayest see
the word of
God fulfilled.
ng That thou
mayest see
the word of
God fulfilled.
nh That thou
mayest see
the word of
God fulfilled.
ni That thou
mayest see
the word of
God fulfilled.
nj That thou
mayest see
the word of
God fulfilled.
nk That thou
mayest see
the word of
God fulfilled.
nl That thou
mayest see
the word of
God fulfilled.
nm That thou
mayest see
the word of
God fulfilled.
no That thou
mayest see
the word of
God fulfilled.
np That thou
mayest see
the word of
God fulfilled.
nq That thou
mayest see
the word of
God fulfilled.
nr That thou
mayest see
the word of
God fulfilled.
ns That thou
mayest see
the word of
God fulfilled.
nt That thou
mayest see
the word of
God fulfilled.
nu That thou
mayest see
the word of
God fulfilled.
nv That thou
mayest see
the word of
God fulfilled.
nw That thou
mayest see
the word of
God fulfilled.
nx That thou
mayest see
the word of
God fulfilled.
ny That thou
mayest see
the word of
God fulfilled.
nz That thou
mayest see
the word of
God fulfilled.
oa That thou
mayest see
the word of
God fulfilled.
ob That thou
mayest see
the word of
God fulfilled.
oc That thou
mayest see
the word of
God fulfilled.
od That thou
mayest see
the word of
God fulfilled.
oe That thou
mayest see
the word of
God fulfilled.
of That thou
mayest see
the word of
God fulfilled.
og That thou
mayest see
the word of
God fulfilled.
oh That thou
mayest see
the word of
God fulfilled.
oi That thou
mayest see
the word of
God fulfilled.
oj That thou
mayest see
the word of
God fulfilled.
ok That thou
mayest see
the word of
God fulfilled.
ol That thou
mayest see
the word of
God fulfilled.
om That thou
mayest see
the word of
God fulfilled.
on That thou
mayest see
the word of
God fulfilled.
oo That thou
mayest see
the word of
God fulfilled.
op That thou
mayest see
the word of
God fulfilled.
oq That thou
mayest see
the word of
God fulfilled.
or That thou
mayest see
the word of
God fulfilled.
os That thou
mayest see
the word of
God fulfilled.
ot That thou
mayest see
the word of
God fulfilled.
ou That thou
mayest see
the word of
God fulfilled.
ov That thou
mayest see
the word of
God fulfilled.
ow That thou
mayest see
the word of
God fulfilled.
ox That thou
mayest see
the word of
God fulfilled.
oy That thou
mayest see
the word of
God fulfilled.
oz That thou
mayest see
the word of
God fulfilled.
pa That thou
mayest see
the word of
God fulfilled.
pb That thou
mayest see
the word of
God fulfilled.
pc That thou
mayest see
the word of
God fulfilled.
pd That thou
mayest see
the word of
God fulfilled.
pe That thou
mayest see
the word of
God fulfilled.
pf That thou
mayest see
the word of
God fulfilled.
pg That thou
mayest see
the word of
God fulfilled.
ph That thou
mayest see
the word of
God fulfilled.
pi That thou
mayest see
the word of
God fulfilled.
pj That thou
mayest see
the word of
God fulfilled.
pk That thou
may

g which was a fountaine at the foot of mount Zion, out of the which ran a small river thorow the city: meaning that they of Iudah distrust their own power, which was small, desired such power and riches, as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shall be ready to drowne them.

k He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, yet that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me, that I should not shrink for the infidelitie of this people, and so neglect mine office.

n Consent not ye that are godly to the league and friendship, that this people seeke with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which have no hope in God.

p In putting your trust onely in him, in calling upon him in adversity, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q Hee will defend you which are his elect, and reject all the rest, which is meant of Christ, against whom the Iewes should humble and fall.

r Luke 2.34. Rom. 9.33.

s Though all forsake me, yet ye that are mine, keepe my words sure sealed in your hearts.

t Meaning, them that were willing to heare and obey the word of God whom the world thirged, as though they were monsters and not worthy to live.

u This was a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

6 Because this people hath refused the waters of Shiloah that runne softly, & rejoyce with Rezin, & the son of Remaliah.

7 Now therefore, behold, the Lord bringeth up upon them the waters of the River mightie and great, even the King of Asshur with all his glorie, and hee shall come up upon all their rivers, and goe over all their banks.

8 And shall breake in unto Iudah, and shall over-flow and passe through, and shall come up to the necke, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together on heapes, O yee people, and ye shall be broken in pieces, and hearken all ye of farre countries: gird your selves, and you shall bee broken in pieces: gird your selves and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet it shall not stand: for God is with us.

11 For the Lord spake thus to mee in taking of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A confederacie to all them, to whom this people saith a confederacie, neither feare you their feare, nor be afraid of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a Sanctuarie: but as a stumbling stone, and as a rocke to fall upon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 Binde up the testimonie: seale up the Law among my disciples.

17 Therefore I will waite upon the Lord that hath hid his face from the house of Iacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say unto you, Enquire at them that have a spirit of divination, and at the sooth-sayers which whisper and murmur, Should not a people enquire at their God? from the living to the dead?

20 To the Law, and to the testimonie, if they speake not according to this

word: it is because there is no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when he shall be hungry, he shall even fret himselfe, and curse his King and his gods, and shall looke upward.

22 And when hee shall looke to the earth, behold trouble, and darknesse, vexation and anguish, and he is driven to darknesse.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ.

14 The destruction of the ten Tribes for their pride and contempt of God.

Y Et the darknesse shall not be according to the affliction, that it had when at the first hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward when hee was more grievous by the way of the sea beyond Jordan in Galilee of the Gentiles.

2 The people that walked in darknesse, have seene a great light: they that dwelled in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their joy: they have rejoiced before thee according to the joy in harvest, and as men rejoyce when they divide a spoile.

4 For the yoke of their burthen, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken, as in the day of Midian.

5 Surely every battle of the warriour is with noise, and with tumbling of garments in blood, but this shall bee with burning and devouring of fire.

6 For unto us a childe is borne, and unto us a Sonne is given: and the government is upon his shoulder, and hee shall call his Name Wonderfull, Counsellor, The mightie God, The everlasting Father, The Prince of Peace.

7 The increase of his government and peace shall have none end, he shall sit upon the throne of David, and upon his kingdome to order it, and to stablish it with judgement and with justice, from henceforth, even for ever: the zeale of the Lord of hostes will performe this.

8 The Lord hath sent a word into Iacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The bricke are false, but wee

of whom he prophesieth in the next verse. k The curthour of eternity, and by whom the Church and every member thereof shall be preserved for ever, and have immortal life.

l His singular love and care for his elect. m This is another prophesie against them of Samaria, which were mockers, and contempters of Gods promises and menaces. n We were but weak, when the enemy overcame us, but we will make our selves so strong that we will neither care for our enemies, nor feare Gods thirnings.

z They have no knowledge, but are blinde leaders of the blinde.

a That is in Iudah, where they should have had rest, if they had not thus grievously offended God.

b In whom afore they put their trust.

c They that think that heaven and earth and all creatures are bent against them to trouble them.

d He comforteth the Church again after these great thirnings, promising to restore them to great glory in Messiah.

e Wherewith Israel was punished, first by Tiglath Philser, which was a light scourge, in respect of that which they suffered afterward by Salmanneser, who carried the Israelites away captives.

f Wherewith Israel was punished, first by Tiglath Philser, which was a light scourge, in respect of that which they suffered afterward by Salmanneser, who carried the Israelites away captives.

g Whereas the Iewes and Gentiles dwell together by reason of those 20 cities, which Salomon gave to Hiram.

h Which were captive in Babylon: and the prophet speaketh of that thing which should come to passe 60. years after, as though it were now done.

i Meaning, the comfort of their deliverance.

j This captivite and deliverance were figures of our captivite by sin, & of our deliverance by Christ through the preaching of the Gospel. Math. 4.13.

k Their number was greater when they went into captivite; then when they returned: but their joy was greater at their returne.

l Hagge. 2.10.

m Thou givest them perfect joy, by delivering them, and by destroying the tyrants, which had kept them in cruel bondage, as thou diddest deliver them by Gideon from the Medianites, Judg. 7.22.

n He speaketh of the deliverance of his Church, which he hath delivered miraculously from his enemies, but specially by the coming of Christ.

o The curthour of eternity, and by whom the Church and every member thereof shall be preserved for ever, and have immortal life.

p His singular love and care for his elect.

q This is another prophesie against them of Samaria, which were mockers, and contempters of Gods promises and menaces.

r We were but weak, when the enemy overcame us, but we will make our selves so strong that we will neither care for our enemies, nor feare Gods thirnings.

s They have no knowledge, but are blinde leaders of the blinde.

t That is in Iudah, where they should have had rest, if they had not thus grievously offended God.

u In whom afore they put their trust.

v They that think that heaven and earth and all creatures are bent against them to trouble them.

w He comforteth the Church again after these great thirnings, promising to restore them to great glory in Messiah.

x Wherewith Israel was punished, first by Tiglath Philser, which was a light scourge, in respect of that which they suffered afterward by Salmanneser, who carried the Israelites away captives.

z They have no knowledge, but are blinde leaders of the blinde.

will build it with hewen stones: the wilde figge-trees are cut downe, but wee will change them into Cedars.

11 Nevertheless the Lord will raise up the adversaries of ° Rezin against him, and joine his enemies together.

12 Aram before, and the Philistims behinde, and they shall devoure Israel with open mouth: yet for all this, his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither doe they seek the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are devoured.

17 Therefore shall the Lord have no pleasure in their young men, neither will hee have compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh follie: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it devoureth the briars and thornes, and will kindle in the thicke places of the forest: and they shall mount up like the lifting up of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

20 And hee shall snatch at the right hand, and be hungrie: and he shall eate on the left hand, and shall not be satisfied: everie one shall eate the flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Judah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked law-makers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saved.

WOE unto them that decree wicked decrees, and write grievous things,

2 To keepe backe the poore from judgement, and to take away the judgement of the poore of my people, that widowes may be their prey, and that they may spoile the fatherlesse.

3 What will ye doe now in the day

of visitation, and of destruction, which shall come from farre? to whom will ye flee for helpe? and where will ye leave your glorie?

4 Without mee everie one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 O Ashur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will give him a charge against the people of my wrath to take the spoile, and to take the prey, and to tread them under feet like the mire in the street.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy & to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were above Jerusalem, and above Samaria:

11 Shall not I, as I have done to Samaria, and to the idoles thereof, so doe to Jerusalem, and the idoles thereof?

12 But when the Lord hath accomplished all his worke upon mount Zion and Jerusalem, I will visite the fruit of the proud heart of the King Ashur, and his glorious and proud lookes.

13 Because he said, By the power of mine owne hand have I done it, and by my wisdom, because I am wise: therefore I have removed the borders of the people, and have spoiled their treasures, and have pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so have I gathered all the earth: and there was none to move the wing, or to open the mouth, or to whisper.

15 Shall the axe boast it selfe against him that heweth therewith? Or shall the sawe exalt it selfe against him that moveth it? as if the rod should lift up it selfe against him that taketh it up, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes send among his fat men, leanness, and under his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the holy One thereof as a flame, and it shall burne, and devoure

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, & that ye may receive them againe. d Because they have forsaken me, some shall goe in to captivitie, and the rest shall bee slaine.

e God calleth for the Assyrians to see the executioners of his vengeance.

f That is the Assyrians against the Jewes, which are but hypocrites: and in this sixt and seventh verse is declared the difference of the worke of God, and of the wicked in one very thing, and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose to destroy them to enrich themselves: thus in respect of Gods justice, it is Gods worke, but in respect of their owne malice, it is the worke of the devill.

g Seeing that I have overcome as well one citie as another, so that none could resist, shall Jerusalem be able to escape mine hands?

h When hee hath sufficiently chastised his people, (for he beginneth at his own house) then will he burne the rodde.

i Meaning, of Senecherib.

k Here wee see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his work, though the intentions bee divers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

^m That is, the Assyrians.

ⁿ To wit, bodie and soule utterly.
^o When the batel is lost, and the standard taken.

^p This is the end of Gods plagues towards his, to bring them to him, and to forsake all trust in others.

^q This small number, which seemed to be consumed, and yet according to Gods decree is saved, shall be sufficient to fill all the world with righteousness.

^r God will destroy this land as he hath determined, and after save a small portion.

^s As the Egyptians did punish thee.

^t Reads Chap. 9. 4.

^v When the Israelites passed through by the lifting up of Moses rod, and the enemies were drowned, Exod. 14. 28.

^x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

^y Hee describeth by what way the Assyrians should come against Jerusalem, to confirm the faithfull, when it should come to passe, that as their plague was come, so should they be delivered.

^z Feare and destruction shall come upon Judah, for the princes and people shall be led away captives.

^m his thornes and his briers in one day :

18 And shall consume the glorie of his forest, and of his fruitfull fields both souleⁿ and flesh : and he shall bee as the^o fainting of a standard-bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Jaakob, stay no more upon him that smote them, but shall^p stay upon the Lord, the Holy One of Israel in truth.

21 The remnant shall returne, *even* the remnant of Jaakob unto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption^q decreed shall overflow with righteousness.

23 For the Lord God of hostes shall make the consumption, *even* ^r determined in the mids of all the land.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, bee not afraid of Asshur : hee shall smite thee with a rod, and shall lift up his staffe against thee after the manner^s of Egypt :

25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise up a scourge for him, according to the plague of^t Midian in the rocke Oreb : and *as* his staffe *was* upon the^v sea, so he will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke : and the yoke shall be destroyed, because of^x the anointing.

28 He is come^y to Aiath : he is passed into Migron : at Mickmash shall he lay up his armour.

29 They have gone over the foord : they lodged in the lodging at Geva : Ramah is afraid : Gibeah of Saul is fled away.

30 Lift up thy voice, O daughter Galilim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed : the inhabitants of Gebim have gathered themselves together.

32 Yet there is a time that hee will stay at Nob : hee shall lift up his hand toward the mount of the daughter Zion, the hill of Jerusalem.

33 Behold the Lord God of hostes shall cut off the^z bough with feare : and they of high stature shall bee cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of the forest with iron, and Lebanon shall have a mightie fall.

CHAP. XI.

¹ Christ borne of the roote of Ishai. ² His vertues and kingdome. ⁶ The fruits of the Gospell. ¹⁰ The calling of the Gentiles.

BUT there shall come a^a rodde forth of the stocke of Ishai, and a grasse shall grow out of his rootes.

2 And the Spirit of the Lord shall rest upon him : the Spirit of wisdom and understanding, the Spirit of counsell and strength, the spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord : for he shall not judge after the sight of his eies, neither reprove by the hearing of his eares,

4 But with righteousness shall hee judge the poore, and with equitie shall hee reprove, for the meeke of the earth : and he shall^b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And justice shall bee the girdle of his loines, and faithfulness the girdle of his reines.

6 The^c wolfe shall also dwell with the lambe, and the Leopard shall lie with the kidde, and the calfe, and the lion, and the fat beast together, and the little childe shall leade them.

7 And the Cow and the Beare shall feed : their young ones shall lie together : and the lion shall eate straw like the Bullocke.

8 And the sucking childe shall play upon the hole of the Aspe, and the wained childe shall put his hand upon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holiness : for the earth shall be full of the knowledge of the Lord, as^d the waters that cover the sea.

10 And in that day the root of Ishai, which shall stand up for a signe unto the^e people, the nations shall seeke unto it, and his^f rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand^g against the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Flam, and of Shinear, and of Hamath, and of the Isles of the Sea.

12 And he shall set up a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart,

^a Because the captivity of Babylon was a figure of the spirituall captivity under sin, hee sheweth that our true deliverance must come by Christ : for as David came out of Ishai, a man without dignity : so Christ should come of a poore carpenters house, as out of a dead stock, Chap. 13. 2.

^b All these prophecies can agree to none but only unto Christ, for it is he that toucheth the hearts of the faithful, and mortifieth their concupiscences : and to the wicked he is the sword of death, and to them that shall perish : so that all the world shall be smitten with this rod, which is his word.

^c Men, because of their wicked affections, are named by the names of beasts, wherein the like affections reignes : but Christ by his Spirit shall reforme them, and worke in them such inward charities, that they shall be like lambs, favouring and loving one another, and cast off all their cruel affections, Chap. 13. 25.

^d It shall bee in as great abundance as the waters in the Sea.

^e He prophesieth of the calling of the Gentiles.

^f That is, the Church, which he also calleth his rest. Psal. 132. 14.

^g For God first delivered his people out of Egypt, and now promitteth to deliver them out of their enemies hands, as from the Partians, Persians, Caldeans, and them of Antiochia : among whom they were dispersed : and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

depart, and the adversaries of Judah shall be cut off: Ephraim shall not envie^b Judah, neither shall Judah vex^b Ephraim:

14 But they shall flee upon the shoulders of the Philistims toward the West: they shall spoile them of the East together: Edom and Moab shall bee the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy theⁱ tongue of the Egyptian sea, and with his mightie winde shall lift up his hand^k over the river, and shall smite him in his seven streames, and cause men to walke therein with shooes.

16 And there shall bee a path to the remnant of his people, which are left of Ashur, like as it was unto Israel in the day that hee came up out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithfull, for the mercies of God.

AND thou^a shalt say in that day, O Lord, I will praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my^b salvation: I will trust, and will not feare: for the Lord God is^c my strength and song: he also is become my salvation.

3 Therefore with joy shall ye^c draw waters out of the wells of salvation.

4 And yee shall say in that day, * Praise the Lord: call upon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing unto the Lord, for hee hath done excellent things: this is knowie in all the world.

6 Crie out, and shout, O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE^a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift up a standard upon the high mountaine, lift up the voice unto them: wagge the^b hand, that they may goe into the gates of the nobles.

3 I have commanded them, that I have^c sanctified: and I have called the mightie to my wrath, and them that rejoyce in my^d glorie.

4 The noise of a multitude^e in the mountaines, like a great people: a tumultuous voice of the kingdomes of the na-

tions gathered together: the Lord of hostes numbeth the hoste of the bartell.

5 They come from asfarre Countrey, from the end of the heaven: even the Lord with the^f weapons of his wrath to destroy the whole land.

6 Howle^g you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall bee afraid, anguish and sorrow shall take them, and they shall have paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like^h flames of fire.

9 Behold, the day of the Lord cometh cruell, with wrath and fierce anger, to lay the land waste: and he shall destroy the sinners out of it.

10 For theⁱ starres of heaven, and the planets thereof shall not give their light: the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse upon the^j world, and their iniquitie upon the wicked, and I will cause the arrogancie of the^k proud to cease, and will cast downe the pride of tyrants.

12 I will make a^l man more precious then fine gold, even a man above the wedge of gold of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And it^m shall be as a chased Doe, and as a sheepe that no man taketh up, everie man shall turne to his owne people, and flee each one to his own land.

15 Every one that is found, shall bee stricken through, and whosoever joineth himselfe, shall fall by the sword.

16 * Theirⁿ children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives ravished.

17 Behold, I will stirre up the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall have no compassion upon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shall be as the destruction of God^o in Sodome and Gomorah.

20 It shall not be inhabited for ever, neither shall it be dwelled in, from generation to generation: neither shall the Arabian pitch his tents there, neither shall

^a Here hee describeth the content that shall bee in his Church, and their victorie against their enemies.

^b Meaning a corner of the sea, that encreth into the head, and hath the form of a tongue. ^c To wit, Nilus, the great river of Egypt, which encreth into the Sea with severall streams.

^a Hee sheweth, how the Church shall praise God, when they are delivered from their captivitie.

^b Our salvation standeth onely in God, who giveth us an assured confidence, constancie, and occasion to praise him for the time.

^c *Exod. 15. 2.* *Psal. 118. 14.* ^d The graces of God shall bee so abundant, that ye may receive them in as great plenty, as waters out of a fountain that is full.

^e *1 Chron. 16.*

^d You that are of the Church.

^a That is: the great calamitie, which was prophesied to come on Babel, as a most grievous burden which they were not able to beare. In these twelve Chapters following he speaketh of the plagues wherewith God would smite these strange nations, (who they knew) to declare that God chastised the living, as his children and these other as his enemies: and also, that if God spare not these that are ignorant, that they must not thinke strange, if hee punished them, which have knowledge of his Law and keepe it not. ^b To wit, the Medes, and the Persians. ^c That is, prepared and appointed to execute my judgements. ^d Which willingly goe about the worke wherunto I appoint them, but how the wicked doe this, reade Chap. 18. 6.

^e The Armie of Medes and the Persians against Babylon. ^f The Babylonians.

^g The Babylonians anger, and griefe shall bee so much, that their faces shall burne as fire.

^h They that are overcome, shall thinke that all the powers of heaven and earth are against them. *Ezekiel 32. 7.* *Joel 3. 15.* *Matth. 24. 29.*

ⁱ Hee compareth Babylon to the whole world, because they so esteemed themselves by reason of their great Empire.

^j He noteth the principall vice, wherunto they are most given, as are all that abound in wealth. ^k Hee noteth the great slaughter that shall be, seeing the enemies shall neither for gold, or silver, spare a mans life, as verse 17. ^l Meaning, the power of Babylon, with their hired fouldiers.

^m *7. 137. 9.* ⁿ This was not accomplished when Cyrus took Babylon: but after the death of Alexander the Great.

^o *Gen. 19. 24.* *Jerem. 50. 40.*

^p Who wish to goe from countrey to countrey: to finde pasture for their beasts, but there shall they finde none.

the shepherds make their folds there.

21 But ^p Zim shall lodge there, and their houses shall be full of Ohim: Ostiches shall dwell there, and the Satyrs shall dance there.

22 And Jim shall cry in their palaces, and Dragons in their pleasant palaces: and the time thereof is readie to come, and the daies thereof shall not bee prolonged.

CHAP. XIV.

¹ The returne of the people from captivitie. ⁴ The derision of the King of Babylon. ¹¹ The death of the King. ²⁹ The destruction of the Philistims.

FOR ^a the Lord will have compassion of Jaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger ^b shall joine himselfe unto them, and they shall cleave to the house of Jaakob.

2 And the people shall receive them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for ^c servants and handmaids: and they shall take them prisoners, whose captives they were, and have rule over their oppressours.

3 ¶ And in that day when the Lord shall give thee rest from thy sorrow, and from thy feare, and from the fore bondage wherein thou diddest serve,

4 Then shalt thou take up this proverbe against the King of Babel, and say, How hath the oppressour ceased? and the gold-thirstie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did ^d not let.

7 The whole world is at ^e rest and is quiet: they sing for joy.

8 Also the firre-trees rejoiced of thee: and the cedars of Lebanon, saying, Since thou art laid down, no hewer came up against us.

9 Hell beneath is moved for thee, to ^f meet thee at thy coming, raising up the dead for thee, even all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crie and say unto thee, Art thou become weake also as we were? art thou become like unto us?

11 Thy pompe is brought downe to the grave, and the sound of thy viols: the worme ^g is spread under thee, and the wormes cover thee.

12 How art thou false from heaven, O ^h Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lots upon the nations?

13 Yet thou saidest in thine heart, I will ascend into heaven, and exalt my throne above beside the starres of God: I will sit also upon the mount of the Congregation, in the sides of the ⁱ North.

14 I will ascend above the height of the clouds, and I will be like the most high.

15 But thou shalt bee brought downe to the grave, to the sides of the pit.

16 They that see thee, shall ^k looke upon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wildernes, and destroyed the cities thereof, and opened not ^l the house of his prisoners.

18 All the Kings of the nations, even they all sleepe in glorie, everie one in his owne house.

19 But thou art ^m cast out of thy grave like an abominable branch: like the raiment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden under feet.

20 Thou shalt not be joined with them in the grave, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not bee renowned for ever.

21 ⁿ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise up nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise up against them (saith the Lord of hostes) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord:

23 And I will make it a possession to the hedge-hog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely, like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 ^o That I will breake to pieces Asshur in my land, and upon my mountains will I tread him under foot: so that his yoke shall depart from ^p them, and his burthen shall bee taken from off their shoulder.

26 This is the counsell that is consulted upon the whole world, and this is the hand stretched out over all the nations.

27 Because the Lord of hostes hath determined it, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeare that King Ahaz died, was this ^q burthen.

29 Rejoice

^p Which were either wilde beasts, or fowles, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, are such like fantasies.

^a Hee sheweth, why God will haste to destroy his enemies; to wit, because hee will deliver his Church. ^b Meaning, that the Gentiles shall be joined with the Church, and worship God.

^c Signifying, that the Jewes should be superiours to the Gentiles, and that they should be brought under the service of Christ, by the preaching of the Apostles, whereby all are brought to the subjection of Christ. 2 Cor. 10. 5.

^d That is, he suffered all violence and injuries to be done.

^e Meaning, that when tyrants reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures have occasion to rejoyce at their destruction.

^f As though they feared, lest thou shouldst trouble the dead, as thou diddest the living, and here he denieth the proud tyrannie of the wicked, which know not that all creatures wish their destruction, that they may rejoyce.

^g In stead of thy costly carpets and coverings.

^h Thou that thoughtest thy selfe most glorious, and as it were placed in the heaven: for the morning starre, that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

ⁱ Meaning, Jerusalem, whereof the Temple was on the North-side, as Psalm 48. 2. whereby he meant, that tyrants fight against God, when they persecute his Church, and would see themselves in his place. ^k In marvelling at thee.

^l To let them at libertie: noting his crueltie.

^m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

ⁿ Hee calleth to the Medes and Persians, and all those that should execute Gods vengeance.

^o Or, Tyrus.

^p As I have begun to destroy the Assyrians in Samaria, so will I continue and destroy them wholly, when I shall deliver you from Babylon.

^q From the Jews.

^r Rejoice Chap. 13. 1.

^r He willett the Philistines not to rejoice, because the Iewes are diminished in their power, for their strength shall be greater then ever it was.

^s The Israelites which were brought to most extreme miserie.

^t To wit, my people.

^u That is, from the Iewes, or Assyrians: for they were both North, from Palestina.

^x But they shall be all ready, and joine together.

^y Which shall come to enquire of the state of the Church.

^z They shall answer, that the Lord doth defend his Church, and them that joine themselves thereunto.

^a Read Chap.

^b The chiefest city, whereby the whole countrey was peac.

^c The Moabites shall see to their idols for succour, but it shall be too late.

^d Which were cities of Moab.

^e For as in the West parts the people used to let their haire grow long, when they mourned: so in the East parts they cut it off.

^f The Prophet speaketh this in the person of the Moabites, or as one that felt the great judgement of God that should come upon them.

^g Meaning, that it was a city that ever lived in pleasure and never felt sorrow.

^h Hee describeth the miserable disposition and flight of the Moabites.

ⁱ To hide themselves and their goods there.

^k Of them that are false.

^l So that by no means they should escape the hand of God: thus will God punish the enemies of his Church.

29 Rejoice not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shall come forth a cockatrice, and the fruit thereof shall bee a fire flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy root with famine, and it shall slay thy remnant.

31 Howle, O gate; cry, O citie: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall bee alone at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A Prophecie against Moab.

The burden of Moab, Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 Hee shall goe up to the temple, and to Dibon to the high places to weep: for Nebo and for Mededa shall Moab howle: upon all their heads shall bee baldnesse, and every beard shaven.

3 In their streets shall they be girded with sackcloth: on the tops of their houses, and in their streets every one shall howle, and come downe with weeping.

4 And Heshbon shall crie, and Elealeh: their voice shall be heard unto Jahaz: therefore the warriors of Moab shall shout: the soule of every one shall lament in himselfe.

5 Mine heart shall crie for Moab: his fugitives shall flee unto Zoar, as an heifer of three yeare old: for they shall goe up with weeping by the mounting up of Luhith: and by the way of Horonaim they shall raise up a crie of destruction.

6 For the waters of Nimrim shall be dried up: therefore the grasie is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what every man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof unto Eglaim, and the striking thereof unto Beer-Elm.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even Lions upon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherby the Moabites and Idumeites were destroyed.

Send a lambe to the ruler of the world from the rocke of the wilderness, unto the mountaine of the daughter Zion.

2 For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsell, execute judgement: make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercie shall the throne bee prepared, and he shall sit upon it in steadfastnes, in the Tabernacle of David, judging, and seeking judgement, and hastening justice.

6 Wee have heard of the pride of Moab, (he is very proud) even his pride, and his arrogancie, and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle unto Moab: every one shall howle: for the foundations of Kir-harasheth shall yee mourne, yet they shall be stricken.

8 For the vine-yards of Heshbon are cut downe, and the vine of Shibmah: the lords of the heathen have broken the principall vines thereof: they are come unto Jaazer: they wandred in the wilderness: her goodly branches stretched out themselves, and went over the sea.

9 Therefore will I weepe with the weeping of Jaazer, and of the vine of Shibmah, O Heshbon: and Elealeh, I will make thee drunk with my teares, because upon thy summer fruits, and upon thy harvest a howling is false.

10 And gladnesse is taken away, and joy out of the plentiful field: and in the vine-yards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine-presses: I have caused the rejoicing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Ker-harasheth.

12 And when it shall appear that Moab shall be wearie of his high places, then shall hee come to his Temple to pray: but he shall not prevaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three yeares, as the yeares of

the Iewes, shall they be destroyed.

a That is, offer a sacrifice: whereby hee denieth their long delay, which would not repeat when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is upon them.

b There is no remedie, but you must flee, to the Assyrians.

c Hee sheweth, what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow, nor comfort, they are now left comfortlesse.

d The Assyrians shall oppress the Idumeites, but for a while.

e Meaning, that Christ, who is the true David, shall sit upon the throne of David, and shall judge the world in righteousness.

f Their vain confidence, and proud braggies shall deceive them, as Jer. 48. 2.

g For all your mourning, yet the citie shall be destroyed: even unto the foundation.

h That is, the Assyrians & other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countries, and over the sea.

k Hee sheweth that their plague was so great, that it would have moved any man to lament with them, as Psal. 141. 5.

l The enemies are come upon thee, and shoute for joy, when they carry thy commodities from thee, as Jerem. 48. 33.

m For very sorrow and compassion.

n They shall use all means to seek helpe of their idols, and all in vaine: for Christ, who is their true god, shall not be able to helpe them.

o Hee appointed a certaine time to punish the enemies.

p Who will observe justly the time for the hire, which he is hired, and serve no longer, but will ever long for it.

an hireling, and the glorie of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

A prophesie of the destruction of Damascus and Ephraim. 7 Calamitie moveth to repentance.

THE burden of ^b Damascus. Behold, Damascus is taken away from being a citie, for it shall bee a ruinous heape.

² The cities of ^c Aroer shall bee forsaken: they shall be for the flockes: for they shall lie there, and none shall make them afraid.

³ The munition also shall cease from ^d Ephraim, and the kingdome from Damascus, and the remnant of Aram, shall be as the glorie of the children of Israel, saith the Lord of hostes.

⁴ And in that day the glorie of ^e Jakkob shall be impoverished, and the farnes of his flesh shall be made leane.

⁵ And it shall be as when the harvest man gathereth the corne, and reapeth the eares with his arme, and he shall bee as he that gathereth the eares in the valley of ^f Rephaim.

⁶ Yet a gathering of grapes shall be left in it, as the shaking of an olive-tree, two or three berries are in the top of the upmost boughes, and foure or five in the high branches of the fruit thereof, saith the Lord God of Israel.

⁷ At that day shall a man look to his Maker, and his eyes shall look to the holy One of Israel.

⁸ And he shall not looke to the Altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers have made, as groves and images.

⁹ In that day shall the cities of their strength bee as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall be desolation.

¹⁰ Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches:

¹¹ In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

¹² Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of mightie waters:

¹³ The people shall make a sound like the noise of many waters: but God shall rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

¹⁴ And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoile us, and the lot of them that rob us.

CHAP. XVIII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

OH, the land shadowing with wings, which is beyond the rivers of Ethiopia,

² Sending ambassadours by the sea, even in vessels of reeds upon the waters, saying, Go, ye swift messengers, to a nation that is scattered abroad, and spoiled, unto a terrible people from their beginning, even hitherto; a nation by little and little, even troden under foot, whose land the floods have spoiled.

³ All yee the inhabitants of the world, and dwellers in the earth, shall see when he setteth up a signe in the mountains, and when he bloweth the trumpet, ye shall heare.

⁴ For so the Lord said unto me, I will rest, and behold in my Tabernacle, as the heate drying up the raine, and as a cloud of dew in the heat of harvest.

⁵ For afore the harvest when the flowre is finished, and the fruit is riping in the flowre; then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

⁶ They shall be left together unto the fowles of the mountaines, and to the beastes of the earth: for the fowle shall summer upon it, and every beast of the earth shall winter upon it.

⁷ At that time shall a present be brought unto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little, even troden under foot, whose land the rivers have spoiled) to the place of the Name of the Lord of hostes, even the mount Zion.

⁸ Meaning, that God will pisse his Church, and receive that little remnant as an offering unto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 12 Of their conversion to the Lord.

THE burden of Egypt. Behold, the Lord rideth upon a swift cloud, and

in the defence of their country, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that he will come over all their manikions in a swift cloud, and that their idoles shall tremble at his coming, and that mens hearts shall faile.

p He addeth this for the consolation of the faithful, which were in Israel.

q He compareth the enemies, the Assyrians, to tempest, which riseth over night, and in the morning is gone.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was full of ships, that the fowles (which he compareth to wings) seemed to shadow the Sea. b Which in those countreys were great: in so much as they made ships of them for swiftnesse.

c This may be taken, that they sent other to comfort the Jews, and to provide them help against their enemies, and so the Lord did threaten to take away their strength, that the Jews should not trust therein: or that they did folke the Egyptians, and promised them aide to go against Judah.

d To wit, the Jews, who, because of Gods plagues made all other nations afraid of the like, as God threatened, Deut. 32. 37.

e Meaning, the Assyrians, as cap. 8. 7.

f When the Lord prepared to fight against the Ethiopians.

g I will stay a while from punishing the wicked.

h Which two seasons are most profitable for the riping of fruit: whereby he meaneth that he will seeme to favour them, and give them abundance for a time, but he will suddenly cut them off.

i Not onely men shall contemne them, but the brute beasts.

a Reade Chap. 13. 1.

b Because the Egyptians trusted in the valiantnesse of their men, the Lord sheweth that he will come over all their manikions in a swift cloud, and that their idoles shall tremble at his coming, and that mens hearts shall faile.

shall

shall come into Egypt, and the idoles of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so everie one shall fight against his brother, and everie one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seek at the idoles, and at the Sorcerers, and at them that have spirits of divination, and at the Sooth-sayers.

4 And I will deliver the Egyptians into the hand of cruell lords, and a mightie King shall rule over them, saith the Lord God of hostes.

5 Then the waters of the sea shall faile, and the rivers shall be dried up and wasted.

6 And the rivers shall goe farre away: the rivers of defence shall be emptied and dried up: the reeds and flags shall be cut downe.

7 The grasse in the river, and at the head of the rivers, and all that groweth by the river shall wither, and bee driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of divers sorts, shall be confounded, and they that weave nets.

10 For their nets shall be broken, and all they that make ponds, shall be heavie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh, is become foolish: how say yee unto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the princes of Noph, are deceived, they have deceived Egypt, even the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errours: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the the taile, the branch, nor the rush.

16 In that day shall Egypt be like unto

women: for it shall be afraid and feare, because of the moving of the hand of the Lord of hostes, which he shaketh over it.

17 And the land of Judah shall bee a fear unto Egypt: every one that maketh mention of it, shall be afraid thereof, because of the counsell of the Lord of hostes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall bee called the citie of destruction.

19 In that day shall the altar of the Lord be in the mids of the Land of Egypt, and a pillar by the border thereof unto the Lord.

20 And it shall be for a signe and for a witnesse unto the Lord of hostes in the land of Egypt: for they shall crie unto the Lord, because of the oppressours, and he shall send them a Saviour and a great man, and shall deliver them.

21 And the Lord shall be knowne of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblation, and shall vow vowes unto the Lord, and performe them.

22 So the Lord shall smite Egypt, hee shall smite and heale it: for hee shall returne unto the Lord, and he shall bee intreated of them, and shall heale them.

23 In that day shall there bee a path from Egypt to Aschur, and Aschur shall come into Egypt, and Egypt into Aschur: so the Egyptians shall worship with Aschur.

24 In that day shall Israel be the third with Egypt and Aschur, even a blessing in the mids of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Aschur, the worke of mine hands; and Israel mine inheritance.

CHAP. XX.

^a The three yeares captivitie of Egypt and Ethiopia, described by the three yeares going naked of Isaiah.

IN the yeare that Tartan came to Ashdod, (when Sargon King of Aschur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the sackcloth from thy loines, and put off thy shooe from thy foot. And he did so, walking naked and bare foot.

3 And the Lord said, like as my servant Isaiah hath walked naked, and barefoote three yeares, as a signe and wonder upon Egypt, and Ethiopia,

4 So shall the King of Aschur take away the captivitie of Egypt, and the cap-

P 2 titivie

^c As hee caused the Ammonites, Moabites, and Edomites, to kill one another, when they came to destroy the Church of God, 2 Chron. 36. 11. chap. 49. 16. d Meaning, their policie, and wisdom.

^e Hee sheweth, that the sea and Nilus their great river, whereby they thought themselves most sure, should not be able to defend them from his anger, but that hee would send the Assyrians among them, that should keep them under as slaves. f For Nilus ran into the sea by seven streames, as though they were so many rivers.

^g The Hebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth. h The Scriptures use to describe the destruction of a country by taking away of the commodities thereof, as by vines, figs, figs, and such other things, whereby countries are enriched. i Called also Tanis, a famous citie upon Nilus.

^k Hee noteth the flatterers of Pharaoh, who persuaded the King, that he was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.

^l Or Memphis, others Alexandria, and now called the great Citie. m The principall upholders thereof are the chiefest cause of their destruction. n For the spirit of wisdom, hee hath made them drunken and giddy with the spirit of error. o Neither the great, nor the small, the strong, nor the weak.

^p Considering, that through their occasion the Jews made not God their defence, but put their trust in them, and were therefore now punished, they shall have left the like light upon them. q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language where in God was then served.

^r Shall renounce their superstitions and protest to serve God aright. f Meaning, of six cities, five should serve God, and the sixth remaine in their wickednes: and so of the sixth part there should be but one lost.

^t There shall bee evident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes, and ancient times, when God had not as yet appointed the place and full manner how he would be worshipped.

^v This declareth that this prophesie should bee accomplished in the time of Christ.

^x By these ceremonies, he comprehendeth the spirituall service under Christ.

^y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Jews should be joined together in one faith and religion, and should be all one fold under Christ their Shepherd.

^a Who was a captaine of Sancherib, a King. 18. 17. b A citie of the Philistines. c The Hebrewes write that Sancherib was so called.

^d Which signifieth that the Prophet did lament the miserie, that he saw prepared before the three yeares, that hee went naked and bare footed.

ivitic of Ethiopia, both young men and old men, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitant of this Ile say in that day, Behold, such is our expectation, whither we fled for helpe to be delivered from the King of Aschur, and how shall we be delivered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians, and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THE burthen of the desert Sea. As the whirle-windes in the south, use to passe from the wilderness, so shall it come from the terrible land.

2 A grievous vision was shewed unto me, The transgressour against a transgressour, and the destroyer against a destroyer. Goe up Elam, besiege Media: I have caused all the mourning thereof to cease.

3 Therefore are my loines filled with sorrow: sorrowes have taken me, as the sorrowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed, fearefulnesse troubled me: the night of my pleasures hath he turned into feare unto me.

5 Prepare thou the Table: watch in the watch-towre: eate, drinke: arise, ye princes, anoint the shield.

6 For thus hath the Lord said unto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: a charet of an asse, and a charet of a camell: and he hearkened and tooke diligent heed.

8 And he cried, A lion: my lord, I stand continually upon the watch-towre in the day time, and I am set in my watch every night:

9 And behold this mans charet cometh with two horsemen. And he answered and said, Babel is false, it is false, and all the images of her gods hath he broken unto the ground.

10 O my threshing, and the corn of my floore. That which I have heard of the Lord of hostes, the God of Israel, have I shewed unto you,

11 The burthen of Dumah. He calleth unto me out of Seir, Watchman,

what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall ye tarie all night, even in the waies of Dedanim.

14 O inhabitants of the Land of Tema, bring forth water to meet the thirstie, and prevent him that fleeth with his bread.

15 For they flee from the drawne swords, even from the drawne sword, and from the bent bow, and from the grievousnesse of warre.

16 For thus hath the Lord said unto me, Yet a yeare according to the yeares of an hireling, and all the glorie of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall bee few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna, 20 To whose office Eliakim is preferred.

THE burden of the valley of vision. What aileth thee now that thou art wholly gone up unto the house tops?

2 Thou that art full of noise, a citie full of brute, a joyous citie: thy slain men shall not be slaine with the sword, nor die in battell.

3 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which have fled from farre.

4 Therefore said I, Turne away from me: I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying unto the mountaines.

6 ¶ And Elam bare the quiver in a mans charet with horsemen, and Kir uncovered the shield.

7 And thy chiefe valleyes were full of charrets, and the horsemen set themselves in aray against the gate.

8 And he discovered the covering of Judah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye have seene the breaches of the citie of David: for they were many,

of the forest, 1 King. 7. 2. 1 Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie, and the citie of David, which was within the compasse of the other.

and

^e In whose side they trusted.
^f Of whom they boasted and gloried.

^g Meaning, Judea, which was compassed about with their enemies, as an Ile with waters.

^a On the sea side betweene Judea and Caldea, was a wilderness, where by hee meant Caldea.

^b That is, the ruine of Babylon by the Medes and Persians.

^c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this hee prophesied an hundred yeares before it came to passe.

^d By Elam, hee meant the Persians.

^e Because they shall finde no succour, they shall mourne no more: or, I have caused them to cease mourning, whom Babylon had afflicted.

^f This the Prophet speaketh in the person of the Babylonians.

^g He prophesieth the death of Belshazzar, as Dan. 5. 33. who in the midst of his pleasures was destroyed.

^h Whiles they are eating and drinking, they shall be commanded to run to their weapons.

ⁱ To wit, in a vision, by the spirit of prophesie.

^k Meaning, charrets of men of warre, and others that carried the baggage.

^l Meaning, Darius which overcame Babylon.

^m The watchman whom Isaiah set up, told him who came toward Babylon, and the Angel declared, that it should be destroyed: all this was done in a vision.

ⁿ Jer. 51. 8.

^o Jer. 14. 8.

^p Meaning, Babylon.

^q Ebr. fount.

^r Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.

^p A mountaine of the Idumeans.

^q Hee describeth the unquietnes of the people of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to enquire newes.

^r For feare, the Arabians shall flee into the woods, & hee appointeth what way they shall take.

^s Signifying, that for feare they shall not tarie to eate nor drinke.

^t Hee appointeth them respite for one yeare onely, and then they should be destroyed.

^v Reade Chapt. 16. 14.

^x Which was the name of a people of Arabia and by the horrible destruction of all these nations, hee teacheth the Jews that there is no place for refuge, or to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

^a Meaning, Judea, which was compassed about with mountaines, & was called the valley of visions, because of the Prophets, which were alwaies there whom they named Seers.

^b He speaketh to Ierusalem, whose inhabitants were fled up to the house tops, for feare of their enemies.

^c Which was wont to be full of people, and joy. ^d But for hunger. ^e And ledde into captivity.

^f Which have fled from other places to Ierusalem for succour.

^g He sheweth what is the dutie of the godly, who Gods plagues hang over the Church, and specially of the ministers, Jer. 9. 1.

^h That is, the shout of the enemies, whom God had appointed to destroy the citie.

ⁱ He putteth them in minde how God delivered the once from Saneherib, who brought the Persians, and Cyrenians with him, that they might by returning to God, avoid that great plague, which they should suffer by Nebuchadnezzar.

^k The secreet place where the armour was, to wit, in the house of the forest.

and ye gathered the waters of the lower poole.

10 And yee numbred the houses ^m of Jerusalem, and the houses have ye broken downe to fortifie the wall.

11 And have also made a ditch betweene the two walles, for the ⁿ waters of the old poole, and have not looked unto the maker thereof, neither had respect unto him that formed him of old.

12 And in that day did the Lord God of hostes call unto weeping and mourning, and to baldnesse, and girding with sackcloth.

13 And behold, joy and gladnesse, slaying oxen and killing sheepe, eating flesh, and drinking wine; ^p eating and drinking, for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not be purged from you, till ye die, faith the Lord God of hostes.

15 Thus faith the Lord God of hostes, Go, get thee to that ^q treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here? and whom hast thou ^r here? that thou shouldst here hewe thee out a Sepulchre, as he that heweth out his Sepulchre in an high place, or that graveth an habitation ^s for himselfe in a rocke?

17 Behold, the Lord will carrie thee away with a great captivity, and will surely cover thee.

18 He will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glorie shall be the ^t shame of thy Lords house.

19 And I will drive thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I ^v call my servant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him, thy power also will I commit into his hand, and he shall be a father of the inhabitants of Jerusalem, and of the house of Judah.

22 And the ^w key of the house of David will I lay upon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a ^x naile in a sure place, and he shall be for the throne of glorie to his fathers house.

24 And they shall hang upon him all the glorie of his fathers house, ^y even of the nephewes and posteritie: ^z all small vessels, from the vessels of the cups, even to all the instruments of musicke.

25 In that day, faith the Lord of hostes, shall the ^a naile that is fastened in the sure

place, depart and shall be broken, and fall: and the burthen that was upon it, shall be cut off: for the Lord hath spoken it.

CHAP. XXIII.

1 A prophesie against Tyrus. 17 A promise that it shall be restored.

THE ^a burden of Tyrus. Howle, ye ships of ^b Tarshish: for ^c it is destroyed: so that there is no house: none shall come from the land of ^d Chittim: it is ^e revealed unto them.

2 Be still, ye that dwell in the Isles: the Merchants of Zidon, and such as passe over the sea, have ^f replenished thee.

3 The ^g seed of Nilus ^h growing by the abundance of waters, and the harvest of the river was her revenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the ⁱ Sea hath spoken, even the strength of the Sea, saying, I have not ^j travailed, nor brought forth children, neither nourished young men, nor brought up virgins.

5 When the fame commeth to the Egyptians, they shall be ^k sory concerning the rumour of Tyrus.

6 Goe you over to ^l Tarshish: howle, ye that dwell in the Isles.

7 Is not this that your glorious ^m citie? her antiquitie ⁿ is of ancient daies: her own feet shall leade her a farre off to bee a sojourner.

8 Who hath decreed this against Tyrus (that ^o crowneth ^p men) whose merchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that bee glorious in the earth.

10 Passe through thy land like a flood to the ^q daughter of Tarshish: there is no more strength.

11 He stretched out his hand upon the sea: he shooke the kingdomes: the Lord hath given a commandement concerning the place of merchandise, to destroy the power thereof.

12 And he said, thou shalt no more rejoice when thou art oppressed: ^r O virgin ^s daughter of Zidon: rise up, goe over unto Chittim: yet there thou shalt have no rest.

13 Behold the land of the Caldeans! this was no people: ^t Ashur founded it by the inhabitants of the wilderness: they set up the towers thereof: they raised the palaces thereof, and he ^u brought it to ruine.

14 Howle yee ships of Tarshish, for your ^v strength is destroyed.

P 3

15 And

^m Either to pull downe such as might hurt, or else to know what men they were able to make.

ⁿ To provide, if need should be, of water.

^o To God, that made Jerusalem: that is, they trusted more in these worldly means, then in God.

^p In stead of repentance ye were joyfull, and made great cheer, concerning the admonitions of the Prophets, saying, Let us eat and drinke, for our Prophets say, that wee shall die to morrow.

^q Because the Hebrew word doth also signifie one that doth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to provide for himselfe against all dangers: in the meane season, he packed craftily, and got of the best offices into his hand under Hezekiah, ever aspiring to the high-

meaning, that he was a stranger and came up of nothing.

^r Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

^s Signifying that whatsoever dignitie the wicked attaine unto, at length it will turn to the shame of those Princes, by whom they are preferred.

^t To be steward againe, out of the which Office he had bin put, by the craft of Shebna.

^u I will commit unto him the full charge & government of the kings house.

^v I will establish him and confirm him in his office: of this phrase, read, Ezra 9. 9.

^w Meaning, that both small and great, that shall come of Eliakim, shall have praise and glory by this faithful officer.

^x Hee meaneth, Shebna, who in mans judgement should never have faile.

^a Read Chap.

^b Yee of Cilicia,

that come thither for merchandise.

^c Tyrus is destroyed by Nebuchadnezzar.

^d By Chittim they meant all the Isles and countries westward from Palestine.

^e All men know of his destruction.

^f Have banished thee, and enriched thee.

^g Meaning, the come of Egypt, which was fed by the overflowing of Nilus.

^h That is, Tyrus, which was the chiefe port of the Sea.

ⁱ I have no people left in me, and am as a barren woman that never had child.

^k Because these

two countries were joined in league together.

^l Tyrus will be other merchants to goe to Cilicia, and to come no more there.

^m Who maketh her merchants like princes.

ⁿ Who maketh her merchants like princes.

^o For Tyrus was never touched nor afflicted before.

^p Because Tyrus was built by them of Zidon.

^q The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into Chittim.

^r The people of the Caldeans, destroyed the Assyrians, whereby the Prophet meaneth, that, having the Caldeans were able to overcome the Assyrians, which were so great a nation much more than these two nations of Caldeans and Assyria, bee able to overthrow Tyrus.

^s That is, Tyrus, by whom ye are enriched.

^t Thy strength will no more serve thee, therefore flee to other countries for succour.

^u For Tyrus was never touched nor afflicted before.

^v Because Tyrus was built by them of Zidon.

^w The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into Chittim.

^x The people of the Caldeans, destroyed the Assyrians, whereby the Prophet meaneth, that, having the Caldeans were able to overcome the Assyrians, which were so great a nation much more than these two nations of Caldeans and Assyria, bee able to overthrow Tyrus.

^y That is, Tyrus, by whom ye are enriched.

^z Thy strength will no more serve thee, therefore flee to other countries for succour.

^a For Tyrus was never touched nor afflicted before.

^b Because Tyrus was built by them of Zidon.

^c The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into Chittim.

^d The people of the Caldeans, destroyed the Assyrians, whereby the Prophet meaneth, that, having the Caldeans were able to overcome the Assyrians, which were so great a nation much more than these two nations of Caldeans and Assyria, bee able to overthrow Tyrus.

^e That is, Tyrus, by whom ye are enriched.

^f Thy strength will no more serve thee, therefore flee to other countries for succour.

^g For Tyrus was never touched nor afflicted before.

^h Because Tyrus was built by them of Zidon.

ⁱ The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into Chittim.

^j The people of the Caldeans, destroyed the Assyrians, whereby the Prophet meaneth, that, having the Caldeans were able to overcome the Assyrians, which were so great a nation much more than these two nations of Caldeans and Assyria, bee able to overthrow Tyrus.

^k That is, Tyrus, by whom ye are enriched.

^t Tyrus shall lye destroyed seventy yeares, which hee calleth the reigne of one king, or a mans age.

^v Shall use all craft and subtilty to intise men againe to her.

^z Shee shall labour by all means to recover her first credit, as an harlot, when shee is long forgotten, seeketh by all means to entertaine her lovers.

^y Though shee have bin chastised of the Lord, yet shee shall returne to her old wicked practises, and for gaine shall give her selfe to all mens lusts like an harlot.

^z Hee sheweth, that God, yet by the preaching of the Gospell, will call Tyrus to repentance, and turne her heart from avarice and filthy gaine, unto the true worshipping of God, and liberalitie toward his Saints.

15 And in that day shall Tyrus bee forgotten seventy yeares, (according to the yeares of one King) at the end of ^v seventy yeares shall Tyrus ^v sing as an harlot.

16 Take an harpe, and goe about the citie: (thou harlot that hast been forgotten) ^a make sweet melody, sing moe songs that thou majest be remembered.

17 And at the end of seventy yeares shall the Lord visit Tyrus, and shee shall returne to her ^v wages, and shall commit fornication with all the kingdomes of the earth, *that are in the world.*

18 Yet her occupying and her wages shall be ^a holy unto the Lord: it shall not be laid up, nor kept in store, but her merchandise shall bee for them that dwell before the Lord, to eat sufficiently, and to have ^a drabable clothing.

^z Though shee have bin chastised of the Lord, yet shee shall returne to her old wicked practises, and for gaine shall give her selfe to all mens lusts like an harlot.

CHAP. XXIV.

A prophesie of the curse of God for the sinnes of the people.

13 *A remnant reserved shall praise the Lord.*

BEhold, the Lord maketh the ^a earth emptie, and he maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, and like servant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giver, like taker to usury.

3 The earth shall be cleane emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feeble and decayed: the proud people of the earth are weakned.

5 The earth ^a also deceiveth, because of the inhabitants thereof: for they transgressed the Lawes: they changed the ordinances, and brake the everlasting covenant.

6 Therefore hath the ^d curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^a burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merrie heart doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioice, endeth: the joy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The citie of ^f vanitie is broken downe: every house is shut up, that no man may come in.

11 There is a crying for wine in the

streets: all joy is darkened: the ^a mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the midst of the earth, among the people, ^h as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift up their voice: they shall shout for the magnificence of the Lord: they shall reioice from the ⁱ sea.

15 Wherefore praise yee the Lord in the valleies, *even* the Name of the Lord God of Israel, in the Isles of the Sea.

16 From the utmost part of the earth we have heard praises, *even* glory to the ^k just, and I said, ⁱ My leannesse, my leannesse, woe is me: the transgressors have offended: yea, the transgressors have grievously offended.

17 Feare, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shall fall into the pit, and he that commeth up out of the pit, shall be taken in the snare: for the ^m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is utterly broken down: the earth is cleane dissolved: the earth is moved exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall bee removed like a tent, and the iniquitie thereof shall be heavie upon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord ⁿ visite the hoste above that is on high, even the Kings of the world that are upon the earth.

22 And they shall bee gathered together, as the prisoners in the pit: and they shall be shut up in the prison, and after many daies shall they be ^o visited.

23 ¶ Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion, and in Jerusalem: and glory shall bee before his ancient men.

CHAP. XXV.

A thanksgiving to God, in that hee sheweth himselfe judge of the world, by punishing the wicked and maintaining the godly.

O Lord, thou ^a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things *according to* the counsels of old, with a stable truth.

2 For thou hast made of a ^b citie an heape, of a strong citie, a ruine; *even* the palace ^c of strangers of a citie, it shall never be built.

^c That is, a place whereas all vagabonds may live without danger, and as it were, at ease, as in a palace.

^g Because they did not use Gods benefits aright, their pleasures should faile, and they fall to mourning.

^h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 22.

ⁱ From the utmost coasts of the world where the Gospell shall be preached, as ver. 16.

^k Meaning, to God, who will publish his Gospell through all the world.

^l I am confounded with care, considering the affliction of the Church, both by forcine enemies, and domesticall. Some read, My secret, that is, it was revealed to the Prophet that the good should be preserved, and the wicked destroyed.

^m Meaning, that Gods wrath and vengeance should be over and under them: so that they should not escape no more the they did at Noahs flood.

ⁿ There is no power so high, or mighty, but God will visite him with his rods.

^o Not with his rods, as ver. 21, but shall be comforted.

^p When God shall restore his Church, the glory thereof shall so shine and his Ministers (which are called, his ancient men) that the Sonne and Moone shall bee duke in comparison whereof.

^a Thus the Prophet giveth thanks to God because he will bring under subjection these nations by his corrections, and make them of his Church, which before were his enemies.

^b Not onely of Hierusalem, but also of these other Cities which have bene thine

3 There-

^d The arrogant and proud which before would not know thee, shall by thy correctives here and glorifie thee.

^e The rage of the wicked is furious, till God breake the force thereof.

^f Meaning, that as the heat is abated by the raine, so shall God bring downe the rage of the wicked.

^g As a cloud sheweth from the heat of the sunne, so shall God affluently reioyce the reioicing of the wicked against the golly.

^h To wit, in Zion, whereby hee meaneth his Church, which should under Christ be assembled of the Jewes and the Gentiles, and is here described under the figure of a costly banquet, as Mat. 22. 2.

ⁱ Meaning, that ignorance and blindness whereby we are kept backe from Christ. He will take away all occasions of sorrow, and fill his with perfect joy, Revel. 7. 17. and 21. 4.

^j By Moab are meant all the enemies of his Church.

^k There were two cities of this name: one in Judah, 1 Chron. 2. 49. and another in the land of Moab, Iren. 48. 2. which seemeth to have been a plentiful place of come, Chap. 10. 34.

^l This song was made in comfort the faithfull, when their captivitie should come, assuring them also of their deliverance, for the which they should sing this song. ^m Gods protection and defence shall be sufficient for us. ⁿ He assureth the godly to returne after the captivity to Jerusalem. ^o Thou hast decreed so, and thy purpose cannot be changed.

3 Therefore shall the ^d mighty people give glory unto thee: the cite of the strong nations shall feare thee.

4 For thou hast been a strength unto the poore, even a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noise of the strangers, as the heat in a drie place: he will bring downe the song of the mighty, as the heat in the shadow of a cloud.

6 And in this ^h mountaine shall the Lord of hostes make unto all people a feast of fat things, even a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that covereth all people, and the vaile that is spread upon all nations.

8 Hee will destroy death for ever: and the Lord God will ^k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: wee have waited for him, and hee will save us. This is the Lord, wee have waited for him: wee will reioyce and bee joifull in his salvation.

10 For in this mountaine shall the hand of the Lord rest, and ^l Moab shall be threshed under him, even as straw is threshed in ^m Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hand shall he bring downe their pride.

12 The defence also of the height of thy walles shall hee bring downe and lay low, and cast them to the ground, even unto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared in what consisteth the salvation of the Church, and wherein they ought to trust.

IN that day shall ^a this song be sung in the land of Judah, We have a strong citie: ^b salvation shall God set for walles and bulwarkes.

2 Open yee the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured ^d purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for ever: for in the Lord God is strength for evermore.

5 For he will bring downe them that dwell on high: the high cite hee will abase: even unto the ground will hee cast it downe, and bring it unto dust.

6 The foot shall tread it downe, even the feet of the ^f poore, and the steppes of the needy.

7 The way of the just is righteousnesse: thou wilt make equall the righteous path of the just.

8 Also we, O Lord, have waited for thee in the way of thy ^g judgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule have I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy judgements are in the earth, the inhabitants of the world shall learne ^h righteousness.

10 Let mercie be shewed to the wicked, yet he will not learne righteousness: in the land of uprightness he doe wickedly, and will not behold the majestie of the Lord.

11 O Lord, they will not behold thine high hand: but they shall see it, and bee confounded with ^k the zeale of the people, and the fire of thine ^l enemies shall devoure them.

12 Lord, unto us thou wilt ordaine peace: for thou also hast wrought all our works for us.

13 O Lord our God, other ^m lords beside thee have ruled us, but wee will remember thee onely, and thy Name.

14 The ⁿ dead shall not live, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased ^o the nation, O Lord: thou hast increased the nation: thou art made glorious; thou hast enlarged all the coasts of the earth.

16 Lord, in trouble have they ^p visited thee: they powred out a prayer when thy chastening was upon them.

17 Like as a woman with childe, that draweth neere to the travaile, is in sorrow, and crieth in her paines, so have wee becne in thy ^q sight, O Lord.

18 We have conceived, we have borne in pain, as though we should have brought forth ^r wind: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 ¶ Thy dead men shall live: even with my body shall they rise. Awake, and sing, yee that dwell in dust: for the faithfull in their afflictions, shewing them, that even in death they shall have life, and that they should most certainly rise to glory: the contrary should come to the wicked, as worde 14.

^e There is no power so high that can let God, when he will deliver his.

^f God will set the poore afflicted over the power of the wicked.

^g We have constantly abid in the adversities wherewith thou hast afflicted us.

^h Meaning, that by afflictions men shall learne to feare God.

ⁱ The wicked though God shew the evident signes of his grace, shall never be better.

^k Through envy and indignation against thy people.

^l The fire and vengeance wherewith thou dost destroy thine enemies.

^m The Babylonians, which have not governed according to thy word.

ⁿ Meaning, that the reprobate even in this life shall have the beginning of everlasting death.

^p That is, the faithfull by thy rods were moved to pray unto thee for deliverance.

^q To wit, in extreme sorrow.

^r Our sorrow had none ende, neither did wee enjoy the comfort that we looked for.

^s The wicked, and men without religion, were not destroyed.

^t He comforteth the faithfull in their afflictions, shewing them, that even in death they shall have life, and that they should most certainly rise to glory: the contrary should come to the wicked, as worde 14.

thy

v As herbes dead in winter, flourish againe by the rain in the spring time, so they that lie in the dust, shall rise up to joy when they see the dew of Gods grace.

x Hee exhorteth the faithfull to be patient in their afflictions, and to waite upon Gods worke.

y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

thy dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come my people, enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, untill the indignation passe over.

21 For loe, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth upon them: and the earth shall disclose her bloud, and shall no more hide her slaine.

may cry for vengeance against the wicked.

CHAPTER XXVII.

A prophesie against the kingdom of Satan. 2 And of the joy of the Church for their deliuerance.

a At the time appointed.

b That is, by his mighty power, and by his word. Hee prophesieth here of the destruction of Satan and his kingdom, under the name of Leviathan, Aslur, and Egypt.

c Meaning of the best wine, which the vineyard, that is, the Church, should bring forth, as most agreeable to the Lord.

d Therefore hee will destroy the Kingdom of Satan, because he loveth his Church for his own mercies sake, and cannot be angry with it, but wiltheth that hee may powre his anger upon the wicked insidels, whom he smothereth by briars & thornes.

e He marvelleth, that Israel will not come by gentleness, except God make them to seele his rods, and so bring them into him.

f Though I afflict and diminish my people for a time, yet shall the root spring againe and bring forth in great abundance.

g Hee sheweth that God punisheth his iniquity, and his enemies in justice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the storme winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart bee purged from all idolatry, and the monuments thereof destroyed.

k Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and graffe for canell shall grow in it.

In that day, the Lord with his sore and great and mighty sword, shall visite Leviathan, that piercing serpent, even Leviathan, that crooked serpent, and hee shall slay the dragon that is in the Sea.

2 In that day sing of the vineyard of red wine.

3 I the Lord doe keepe it: I will water it every moment, lest any assaile it: I will keepe it night and day.

4 Anger is not in me: who would set the briars and the thornes against mee in battell? I would goe through them, I would burne them together.

5 Or will hee feele my strength, that he may make peace with mee, and bee at one with me?

6 Hereafter, Jaakob shall take root: Israel shall flourish and grow, & the world shall be filled with fruit.

7 Hath hee smitten him as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquity of Jaakob bee purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groves and images may not stand up.

10 Yet the defenced citie shall be desolate, and the habitation shall bee forsaken, and left like a wilderness. There shall the calfe feed, and there shall helie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the women come, and set them on fire: for it is a people of none understanding: therefore hee that made them, shall not have compassion of them, and hee that formed them, shall

God shall not have neede of mighty armies: for the very women shall doe it to their great shame,

have no mercy on them.

12 And in that day shall the Lord threth from the chanel of the river unto the river of Egypt, & yee shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpet be blowne, and they shall come, which perished in the land of Aslur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

CHAPTER XXVIII.

Against the pride and drunkennesse of Israel. 9 The unwardnesse of them that should learne the word of God. 24 God doth all things in time and place.

Woe to the crowne of pride, the drunkards of Ephraim: for his glorious beauty shall bee a fading flowre, which is upon the head of the valley of them that be fat, and are overcome with wine.

2 Behold, the Lord hath a mighty and strong hoste, like a tempest of haile, and a whirlewinde that overthroweth, like a tempest of mighty waters that overflow, which throw to the ground mightily.

3 They shall be troden under foote, even the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall bee a fading flowre, which is upon the head of the valley of them that be fat, and as the hastie fruit afore summer, which when he that looketh upon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hosts be for a crowne of glory, and for a diademe of beauty unto the residue of his people:

6 And for a Spirit of judgement, to him that sitteth in judgement, and for strength unto them that turne away the battel to the gate.

7 But they have erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet have erred by strong drinke: they are swallowed up with wine: they have gone astray through strong drinke: they faile in vision: they stumble in judgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 Whom shall he teach knowledge? and whom shall hee make to understand the things that he heareth? them that are weyned from the milke, and drawne from the breasts.

10 For precept must be upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little.

11 For with a stammering tongue, and with a strange language shall he speak unto this people.

m Hee shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to have escaped.

n In the time of Cyrus, by whom they should bee delivered, but this was chiefly accomplished under Christ.

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperity.

b Because the Israelites for the most part dwelt in most plentiful valleys, hee meaneth hereby the valley of this, that had abundance of worldly prosperity, and were, as it were, crowned therewith as with garlands.

c He cometh to meane the Assyrians, by whom the tenne tribes were caried away.

d Which is not of long continuance, but is soone ripe, and full eaten.

e Signifying, that the faithful which put not their trust in any worldly prosperity, but in God, shall be preserved.

f Hee will give counsell to the governour, and strength to the captain, to drive the enemies in their owne gear. Meaning the hypocrites, which were strong in life and doctrine, which is here meant by drunkennesse and vomiting.

h For their was none that was able to understand any good doctrine: but were foolish, and as unmeet as young babes.

i They must have one thing often told.

k Let one teach what he can, yet they shall no more understand him, when if he spoke in a strange language.

¹ That is, the Prophet whom God should send.
² This is the doctrine, whereupon yee ought to stay and rest.
³ Shew to them that are weary and have need of rest, what is the true rest.
⁴ Because they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6.9.

⁵ They thought they had shits to avoid Gods judgments, and that they could escape through all other perils.

⁶ Though the Prophets condemned their Idols, and vaine trust of falshood and vanitie, yet the wicked thought in themselves that they would trust in these things.

⁷ That is, Christ by whom all the building must be tried, and uphelden. Phil. 1.18. 22. Mat. 21.42. Act. 4.11. Rom. 9.33. 1 Pet. 2.6.

⁸ He shall be quiet and seeke none other remedies, but bee content with Christ.
⁹ In the restitution of his Church, judgement, and justice shall reign.
¹⁰ Gods corrections and affliction, affliction shall diminish their vaine confidence, which they keepe secret to themselves.

¹¹ Temer and derision shall make you to learn that which exhorations, and gentlenesse could not bring you to.

¹² Your affliction shall bee so sore, that you are not able to endure it.
¹³ When David overcame he Philistines.

¹⁴ Sam. 7.20.
¹⁵ 1 Chron. 14.11.
¹⁶ Where Joshua discomfited five kings of the Amorites, Josh. 10.12.

¹⁷ As the plowman hath his appointed time, and chosen instruments for his labour, so hath the Lord for his vengeance, for hee punisheth some at one time, and some at another, some after the sort, and some after another, so that his chosen seed is beare, and tried, but not broken, as are the wicked.

12 Unto whom¹ he said, ² This is the rest: ³ give rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord be unto them precept upon precept, line unto line, line unto line, there a little and there a little, that they may goe, and fall backward, and be broken, and bee snared, and be taken.

14 Wherefore heare the word of the Lord, ye scornfull men that rule this people, which is at Jerusalem.

15 Because yee have said, Wee have made a⁴ covenant with death, and with hell are wee at agreement: though a scourge runne over, and passe through, it shall not come at us: for we have made a⁵ falsehood our refuge, and under vanitie are we hid.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a⁶ tried stone, a precious corner stone, a sure foundation. He that beleeveth, ⁷ shall not make haste.

17 Judgement also will I lay to the rule, and ⁸ righteousnesse to the balance, and the ⁹ haile shall sweepe away the vaine confidence, and the waters shall overflow ¹⁰ the secret place.

18 And your covenant with death shall be disanulled, and your agreement with hell shall not stand: when a scourge shall runne over and passe through, then shall ye be troden downe by it.

19 When it passeth over, it shall take you away: for it shall passe through every morning in the day, and in the night, and there shall be onely ¹¹ feare to make you to understand the hearing.

20 For the bed is ¹² streight that it cannot suffice, and the covering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wroth as in the valley¹³ of Gibeon, that hee may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore be no mockers, lest your bonds increase: for I have heard of the Lord of hostes a consumption, even determined upon the whole earth.

23 Harken yee, and heare my voice: hearken yee, and heare my speech.

24 Doth the plow-man plow all the day, to sowe ¹⁴ doth he open, and breake the clods of his ground?

25 When he hath made it¹⁵ plaine, will he not then sow the fitches, and sow cummin, and cast in wheat by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to have discretion, and doth teach him.

27 For fitches shall not bee threshed with a threshing instrument, neither shall a Cart wheele be turned about upon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread¹⁶ cometh when it is threshed, he doth not alway thresh it, neither doth the wheele of his cart¹⁷ still make a noise, neither will hee breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsell, and excellent in works.

CHAP. XXIX.

¹ A prophesie against Jerusalem. ² The vengeance of God on them that follow the traditions of men.

A³ H⁴ altar, altar of the citie that David dwelt in: adde year unto yeare: ⁵ let them kill lambs.

2 But I will bring the altar into distress, and there shall be heavines and sorrow, and it shall be unto me like ⁶ an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast up ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the ⁷ ground, and thy speech shall bee as out of the dust: thy voice also shall bee out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy ⁸ strangers shall bee like small dust: and the multitude of strong men shall bee as chaffe that passeth away, and it shall be in a moment, ⁹ even suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noise, a whirlwinde, and a tempest, and a flame of a devouring fire.

7 And the ¹⁰ multitude of all the nations that fight against the altar, shall bee as a dreame, or vision by night: even all they that make the warre against it, and strong holds against it, and lay siege unto it.

8 And it shall bee like as an hungry man dreameth, and behold, ¹¹ he eateth: and when he awaketh, his soule is empty: or like as a thirsty man dreameth, and loe, he is drinking, and when he awaketh, behold he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Stay your selves, and wonder, they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spi-

¹ The Hebrew word Ariel, signifieth, the Lion of God, & signifieth the Altar, because the Altar seemeth to devoure the sacrifice that was offered to God, as Ezek. 43.16.

² Your vaine confidence in your sacrifices shall not last long.

³ Your citie shall be full of blood, as an altar whereon they sacrifice. Thy speech shall be no more so little, but abused, and low, as the very charmers which are in low places, and whisper so that their voice can scarce be heard.

⁴ Things hired soldiers in whom thou trustest, shall bee destroyed as dust, or chaffe in a while winde.

⁵ The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at unawares even as a dreame in the night. Some read as if this were a comfort to the church for the destruction of their enemies.

⁶ That is, hee thinketh that hee eateth.
⁷ Mese hereon as long as ye list, yet shall ye find nothing but occasion to be astonished: for your Prophets are blinde, and therefore cannot direct you.

a spirit of slumber, and hath shut up your eyes: the Prophets, and your chiefe Seers hath he covered.

11 And the vision of them all is become unto you, as the words of a booke that is sealed up, which they deliver to one that can read, saying, Reade this, I pray thee. Then shall he say, I cannot: for it is sealed.

12 And the booke is given unto him that cannot read, saying, Read this, I pray thee. And he shall say, I cannot read.

13 Therefore the Lord said, Because this people ^k come neere unto mee with their mouth, and honour mee with their lips, but have removed their heart far from mee, and their ^l feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe doe a marvellous worke in this people, even a marvellous worke, and a wonder: for the wisdome of their wise men shall ^m perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that ⁿ seeke deepe to hide *their* counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth us? and who knoweth us?

16 Your turning of *devises* shall it not bee esteemed ^o as the potters clay? for shall the worke say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had none understanding?

17 Is it not yet but a little while, and Lebanon shall be ^p turned into Carmel? and Carmel shall bee counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receive joy againe, and the poore men shall reioice in the holy One of Israel.

20 For the cruell man shall cease, and the scornerfull shall be consumed: and all that hastened to iniquity, shall be cut off:

21 Which made a man to sinne in the word, and tooke him in a snare: which reproveth *them* in the gate, and made the just to fall without cause.

22 Therefore thus saith the Lord unto the house of Jaakob, *even* hee that redeemed Abraham; Jaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the holy One of Jaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall have understanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

¹ He reproveth the Jewes which in their adversitie used their owne counsels. ² And sought helpe of the Egyptians. ³ Despising the Prophets. ⁴ Therefore hee sheweth what destruction shall come upon them. ⁵ But offereth mercy to the repentant.

WOe to the ^a rebellious children, saith the Lord, that take counsell, but not of me, and ^b cover with a covering, but not by my spirit, that they may lay sinne upon sinne:

2 Which walke forth to goe downe into Egypt (and have not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his ^c Princes were at Zoan, and his ambassadors came unto Hanes.

5 They shall bee all ashamed of the people that cannot profit them, nor helpe nor doe them good, but *shall bee* a shame, and also a reproch.

6 ¶ The ^d burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and olde Lion, the Viper, and fiery flying Serpent *against them*, that shall beare their riches upon the shoulders of the colts, and their treasures upon the bunches of the Camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore have I cried unto ^e her, Their strength ^f is to sit still.

8 Now goe and write ^g it before them in a table, and note it in a booke, that it may be for the ^h last day for ever and ever:

9 That it is a rebellious people, lying children, and children that would not ⁱ heare the Law of the Lord.

10 Which say unto the Seers, See not, and to the Prophets, Prophecie not unto us right things: but speake flattering things unto us: prophecie ^j errors.

11 Depart out of the way: goe aside out of the path, cause the holy One of Israel to cease from us.

12 Therefore thus saith the holy One of Israel, Because you have cast off this word, and trust in ^k violence, and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall be unto you as a breach that falleth, or a swelling in a high wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the

^r Signifying, that except God give understanding and knowledge, man cannot but erre, and murmur against him.

^a Who contrary to the promise, take not me for their protector, & contrary to my commandement, seeke helpe at strangers. ^b They seeke shifts to cloke their doings, and not godly means.

^c The chiefe of Israel went into Egypt in ambascie to seeke helpe, and abode at these cities.

^d That is, a hevie sentence, or prophecy against the beasts that carried their treasures into Egypt by the wildenes, which was South from Judah: signifying, that if the beasts should not be spared, the men should bee punished much more grievously.

^e To wit, to Jerusalem. ^f And not to come to and fro to seeke helpe. ^g That is, this prophecie. ^h That is, may be a witness against them for all posterity.

ⁱ Hee sheweth what was the cause of their destruction, & bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered & led in error.

^k Threaten us not by the word of God, neither bee so rigorous, nor talke unto us in the name of the Lord, as Jer. 11. 1.

^l Meaning, in their stubbornnes against God, and the admonitions of his Prophets.

ⁱ Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to understand.

^k Because they are hypocrites and not sincere in heart, as Math. 15. 8.

^l That is, their religion was learned by mans doctrine, and not by my word.

^m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles, and without understanding. ⁿ This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

^o For all your craft, saith the Lord, you cannot bee able to escape mine hands, no more then the clay, that is in the potters hands: hath power to deliver it selfe.

^p Shall there not be a change of all things? and Carmel, that is, a plentiful place in respect of what it shall be then, may be taken as a figure, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.

^q They that went about to finde fault with the Prophets words, and would not abide admonitions, but would intangle them, & bring them into danger.

the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found^m a heard to take fire out of the hearth, or to take water out of the pit.

15 For thus faith the^a Lord God, the holy One of Israel, In rest and quietnesse shall ye bee saved: in quietnesse and in confidence shall be your strength, but yee would not.

16 For ye have faith, No, but wee will flee away upon^o horses. Therefore shall yee flee. We will ride upon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till yee be left as a ship mast upon the top of a mountaine, and as a beaken upon an hill.

18 Yet therefore will the Lord waite, that he may have^q mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord is the God of^r judgement. Blessed are all they that wait for him.

19 Surely a people shall dwel in Zion; and in Jerusalem: thou shalt weepe no more: he wil certainly have mercy upon thee at the voice of thy cry: when he heareth thee, he will answer thee.

20 And when the Lord hath given you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eies shall see thy^r raine.

21 And thine eares shall heare a word behind thee, saying, This is the way,^s walk ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall^t pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say unto it,^v Get thee hence.

23 Then shall hee give raine unto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane provender, which is winnowed with the shovell and with the fanne.

25 And upon every high^x mountaine, and upon every high hill shall there be rivers, and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the Moone shall be as the light of the^y Sunne, and the light of the Sun shall be seven fold, & like the light of seven daies in the day that the Lord shall bind up the breach of his people, and heale the stroke of their wound.

27 Behold, ^z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heaue: his lips are full of indignation, and his tongue is as a devouring fire.

28 And his spirit is as a river that overfloweth up to the neck: it devideth a funder, to fanne the nations with the fanne of^a vanitie, and there shall bee a bridle to cause them to erre in the jawes of the people.

29 But there shall be a song unto you as in the^b night, when a solemne feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe unto the mount of the Lord, to the Mighty one of Israel.

30 And the Lord shall cause his glorious voice to bee heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a devouring fire, with scattering and tempest, and hailestones.

31 For with the voice of the Lord shall Asshur bee destroyed, which smote with the^c rod.

32 And in every place that the staffe shall passe, it shall^d cleave fast, which the Lord shall lay upon him^e with tabrets and harps, and with battels, and lifting up of hands shall he fight against it.

33 For^f Topheth is prepared of old: it is even prepared for the^g King: he hath made it^h deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of brimstone doth kindle it.

CHAP. XXXI.

ⁱ He curseth them that forsake God, and seeke for the helpe of men.

Woe unto them that^j goe downe into Egypt for helpe, and stay upon horses, and trust in charrets, because they are many, and in horsemen, because they are very strong: but they looke not unto the holy One of Israel, nor^k seeke unto the Lord.

2 But he yet is^l wisest: therefore he will bring evill, and not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the^m helper shal fal, & he that is holpen shall fal, and they shal altogether faile.

4 For thus hath the Lord spoken unto me, As the Lion, or Lions whelp roareth upon his prey, against whom if a multitude of shepherds be called, he will not be afraid at their voice, neither wil humble himselfe at their noise: so shall the Lord

^z This threatening is against the Assyrians the chiefe enemies of the people of God.

^a To drive them to nothing: and thus God consumeth the wicked by that meanes whereby he cleareth his.

^b Ye shall rejoice, at the destruction of your enemies. as they that sing for joy of the solemne feast, which began in the evening.

^c Gods plague. d It shall destroy. e With joy and assurance of the victorie.

^f Against Babel: meaning the Assyrians and Babylonians.

^g Here it is taken for hell, where the wicked are tormented; reade 2 King. 23. 10.

^h So that their estate or degree cannot exempt the wicked.

ⁱ By these figurative speeches hee declarerh the condition of the wicked after this life.

^j There were two special causes why the Israelites should not joine amitie with the Egyptians: first, because the Lord had commanded them never to returne thither. Deut. 17. 16. and 28. 68. lest they should forget the benefit of their redemption: and secondly, lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God. Jer. 2. 18.

^k Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

^l And knoweth their craftie enterprises, and will bring all to naught.

^m Meaning, both the Egyptians and the Israelites.

^m Signifying, that the destruction of the wicked shall be without recovery.

ⁿ Oft times by his Prophets hee put you in remembrance of this, that you should only depend on him.

^o We will trust to escape by our horses.

^p Whereas all the trees are cut down five two or three to make masts.

^q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

^r Not onely in punishing, but in using moderation in the same, as Jer. 10. 24. and Joel. 1.

^s i. iustitiam.

^t God shall direct all thy waies, and appoint thee how to goe either hither or thither.

^u Ye shall cast away your idoles, which you have made of gold and silver, with all that belongeth unto them, as a most filthy thing and polluted.

^v Shewing, that there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatry.

^x By these divers names of speech he sheweth, that the felicity of the Church shall be so great, that none is able sufficiently to expresse it.

^y When the Church shall be reformed, the glory thereof shall passe seven times the brightness of the Sunne: for by the Sunne & Moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.

^a He sheweth the Jews, that if they would put their trust in him, hee is so able, that none can resist his power: and so carefull over them, as a bird over her young, which ever flieth about them for their defence: which similitude the scripture useth in divers places, as Denton. 32. 11. Matth. 23. 37. ^f Hee toucheth their conscience, that they might earnestly feel their grievous sins, and so truly repent, for as much as now they are almost drowned and past recoverie. ^g By these fruits your repentance shall be known, as Chap. 2. 18. ^h When your repentance appeareth. ⁱ This was accomplished soone after, when Saneheribs armie was discomfited, and he fled to his castle in Nineveh for succour. ^k To destroy his enemies.

of hostes come down to fight for mount Zion, and for the hill thereof.

5 As birds that flee, so shall the Lord of hostes defend Jerusalem by defending and delivering, by passing thorow and preserving it.

6 O ye children of Israel, turne again, in as much as ye are sunken deepe in rebellion.

7 For in that day every man shall cast out his idoles of silver, and his idoles of gold, which your hands have made you, even a sinne.

8 Then shall Asshur fall by the sword, not of man, neither shall the sword of man devoure him, and he shall flee from the sword, and his young men shall faint.

9 And hee shall goe for feare to his towre, and his princes shall be afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

CHAP. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

^a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him. ^b By judgement and justice, is meant an upright government both in policie and religion. ^c Where men are werie with travelling, for lacke of water. ^d Hee promiseth to give the true light, which is the pure doctrine of Gods word, and understanding and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10. ^e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

BEhold, a King shall reigne in justice, and the princes shall rule in judgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as rivers of waters in a drie place, and as the shadow of a great rocke in a wearie land.

3 The eies of the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be readie to speake distinctly.

5 A niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speak of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsly against the Lord, to make emptie the hungrie soul, and to cause the drink of the thirstie to faile.

7 For the weapons of the churle are wicked: he deviseth wicked counsels to undoe the poore with lying words, and to speake against the poore in judgement.

8 But the liberall man will devise of liberall things: and he will continue his liberalitie.

9 Rise up yee women, that are at ease, heare my voice, ye carelesse daughters: hearken to my words.

10 Ye women that are carelesse, shall be in feare above a yeare in daies: for the vintage shall faile, and the gathering

shall come no more.

11 Yee women that are at ease, be astonished: feare, O ye carelesse women: put off the clothes: make bare, and gird sackcloth upon the loines.

12 Men shall lament for the teates, even for the pleasant fields, and for the fruitfull vine.

13 Upon the land of my people shall grow thornes and briers: yea, upon all the houses of joy in the citie of reioicing.

14 Because the palace shall bee forsaken, and the noise of the citie shall bee left: the towre and fortress shall be dennes for ever, and the delight of wilde asses, and a pasture for flocks,

15 Untill the spirit be powred upon us from above, and the wilderness become a fruitfull field, and the plenteous field be counted as a forest.

16 And judgement shall dwell in the desert, and justice shall remaine in the fruitfull field.

17 And the worke of justice shall bee peace, even the worke of justice and quietnesse, and assurance for ever.

18 And my people shall dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be set in the low place.

20 Blessed are yee that sow upon all waters, and drive thither the feet of the oxe and the asse.

but as a wilderness, where no fruits were. ^m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the formes from hurting of their commodities. ⁿ That is, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made drie for your uses. ^o The fields shall bee so ranke, that they shall find out their cattell to eat up their first crop, which abundance shall bee signes of Gods favour and love towards them.

CHAP. XXXIII.

1 The destruction of them by whom God hath punished his Church.

WOE to thee that spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt bee spoiled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord, have mercy upon us, we have waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult the people fled: at thine exalting the nations were scattered.

4 And your spoile shall be gathered like the gathering of caterpillers: and hee

chiefe refuge of the faithfull when troubles come, to pray and seek help of God. ^e Which helped our fathers so soone as they called upon thee. ^f That is, the Assyrians fled before the Armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. ^g When thou, O Lord, diddest lift up thine arme to punish thine enemies. ^h Yee that as Caterpillers destroyed with your number the whole world, shall have no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed. ⁱ Meaning, the Medes and Persians against the Caldeans.

shall

ⁱ By the teates he meaneth, the plentiful fields, whereby men are nourished as children with the teate, or, the mothers for sorrow and leanness shall lack milk.

^k Dr. multitudine.

^k That is, when the Church shall be restored: thus the Prophets after they have denounced Gods judgments against the wicked, use to comfort the godly, lest they should faint.

^l The field which is now fruitfull, shall bee but as a barren forest in comparison of that it shall bee then, as Chap. 29. 17. which shall be fulfilled in Christs time, for then they that were before, as the barren wilderness, being regenerate, shall be fruitful, and they that had some beginning of godliness, shall bring forth fruits in such abundance, that their former life shall seeme

^a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib, but not only.

^b When thine appointed time shall come, that God shall take away thy power: and that which thou hast wrongfully gotten, shall be given to others, as Amos 5. 11.

^c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

^d Hee declareth hereby what is the

shall goe against him like the leaping of Grasshoppers.

5 The Lord is exalted: for he dwelleth on high: hee hath filled Zion with judgement and justice.

6 And there shall be stabilitie of thy times, strength, salvation, wisdom, and knowledge: for the feare the Lord shall be his treasure.

7 Behold, ¹ their messengers shall crie without, and the ^m Ambassadors of peace shall weepe bitterly.

8 The ⁿ paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is ashamed and hewen downe: ^o Sharon is like a wilderness, and Bashan is shaken, and Carmel.

10 Now will I ^p arise, saith the Lord: now will I be exalted, now will I lift up my selfe.

11 ^q Yee shall conceive chaffe, and bring forth stubble: the fire of your breath shall devoure you.

12 And the people shall be as the burning of lime: and as the thornes cut up, shall they be burnt in the fire.

13 Heare yee that are ^r farre off, what I have done, and yee that are neere, know my power.

14 The ^r sinners in Zion are afraid: a feare is come upon the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?

15 Hee that walketh in justice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing evill:

16 Hee shall dwell on ^t high: his defence shall be the munitions of rockes: bread shall be given him, and his waters shall be sure.

17 Thine eyes shall ^u see the King in his glorie: they shall behold the land ^x farre off.

18 Thine heart ^y shall meditate feare, Where is the scribe? Where is the receiver? Where is hee that counted the towres.

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceive, and of a stammering tongue that thou canst not understand.

20 Looke upon Zion the cite of our solemn feasts: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that cannot be removed: and the stakes thereof can never be taken away, neither

shall any of the cords thereof be broken.

21 For surely there the mightie Lord will be unto us as a place of ^z fouds, and broad rivers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord ^z is our Judge, the Lord ^z is our law-giver: the Lord ^z is our King, hee will save us.

23 Thy ^a cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the ^b prey be divided for a great spoile: yea, the lame shall take away the prey.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall have their iniquitie forgiven.

CHAP. XXXIV.

² He sheweth that God punisheth the wicked for the love that he beareth toward his Church.

Come neare, ye ^a nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world, and all that proceedeth thereof.

2 For the indignation of the Lord ^z is upon all nations, and his wrath upon all their armies: he hath ^b destroyed them, and delivered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come out of their bodies, and the mountaines shall be melted with their blood.

4 And all the hoste of heaven shall be ^c dissolved, and the heavens shall be folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge-tree.

5 For my sword shall be ^d drunken in the heaven: behold, it shall come down upon Edom, even upon the people of ^e my curse to judgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the ^f lambes and the goates, with the fat of the kidnies of the rammes: for the Lord hath a sacrifice in ^g Bozrah, and a great slaughter in the land of Edom.

7 And the ^h unicorn shall come down with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For ⁱ it is the day of the Lords vengeance, and the yeare of recompence for the judgement of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into ^j brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe up ever-

² Let us be content with this small river of Shiloah, and not desire the great streames and rivers whereby the enemies may bring in ships, and destroy us.

^a Hee derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. ^b He comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

^a He prophesieth of the destruction of the Edomites, and other nations which were enemies to the Church.

^b God hath determined in his counsell, and hath given sentence for their destruction.

^c Hee speaketh thus, in respect of mans judgement, who in great feare and horrible troubles, thinketh that heaven and earth perisheth.

^d I have determined in my secret counsell, and in the heavens, to destroy them till my sword be wearie with shedding of blood.

^e They had an opinion of holinesse, because they came of the Patriarke Ishaak, but in effect were accursed of God and enemies unto his Church, as the Papists are.

^f That is, both of young and old, poore and rich, of his enemies.

^g That famous cite shall be consumed as a sacrifice burnt to ashes.

^h The mightie and rich shall be as well destroyed as the inferiours.

ⁱ Hee alludeth to the destruction of Sodom and Gomorrah, Gen. 19. 24.

^k This is, in the times of Hezekiah.

^l Sent from Saneherib. ^m Whom they of Jerusalem sent to intreat of peace. ⁿ These are the words of the Ambassadors, when they returned from Saneherib.

^o Which was a plentiful country, meaning that Saneherib would destroy all. ^p To heape and deliver my Church.

^q This is spoken against the enemies, who thought all was their own, but he sheweth, that their enterprise shall be in vain, and that the fire which they had kindled for others, should consume them. ^r His vengeance shall be so great, that all the world shall talk thereof. ^s Which doe not believe the words of the Prophet, and the assurance of their deliverance.

^t Meaning, that God will be a sure defence to all them that live according to his word.

^u They shall see Hezekiah delivered from his enemies, and restored to honour and glorie. ^x They shall be no more shut in as they were by Saneherib, but goe where it pleaseth them.

^y Before that this liberty cometh, thou shalt thinke that thou art in great danger: for the enemy shall so surely assail you, that one shall cry, Where is the clerk that writeth the names of them that are taxed? Another, Where is the receiver? Another shall cry for him that valueth the rich houses, but God will deliver you from this feare.

Q 3 more:

more: it shall be defolate from generation to generation: none shall passe through it for ever.

11 But the pelicane ^k and the hedgehog shall possesse it, and the great owle, and the raven shall dwell in it, and he shall stretch out upon it the line of ^lvanitie, and the stones of emptinesse.

12 ^m The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall ⁿ meet also Zim and Jim, and the Satyre shall cry to his fellow, and the shrich-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There ^o shall the owle make her nest, and lay, and hatch, and gather them under her shadow: there shall the vultures also bee gathered, every one with her mate.

16 Seeke in the ^p booke of the Lord, and reade: none of ^q these shall faile, none shall want her mate: for his ^r mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the ^s lot for them, and his hand hath divided it unto them by line: they shall possesse it for ever: from generation to generation shall they dwell in it.

C H A P. XXXV.

¹ The great joy of them that beleve in Christ. ³ Their office which preach the Gospell. ⁸ The fruits that follow thereof.

THE ^a desert and the wildernesse shall reioice: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioice also and joy: the glorie of Lebanon shall be given unto it: the beautie of ^b Carmel, and of Sharon, they shall ^c see the glorie of the Lord, and the excellencie of our God.

3 ^d Strengthen the weake hands, and comfort the feeble knees.

4 Say unto them, that are fearefull, Be you strong, feare not: behold, your God commeth with ^e vengeance, even God with a recompence, he will come and save you.

5 Then shall the eies of the ^f blinde be lightned, and the eares of the deafe be opened.

^k Reide Chap. 13. 21. and Zeph. 2. 14.

^l In vaine shall any man goe about to build it againe. ^m Meaning, there shall bee neither order nor policy, nor state of commonweale.

ⁿ Reide Chap. 13. 21.

^o Signifying, that Idumea should be an horrible defolation and barren wildernesse.

^p That is, in the Law where such curses are threatened against the wicked. ^q To wit, beasts and fowles. ^r That is, the mouth of the Lord. ^s He hath given the beasts and fowles, Idumea for an inheritance.

^a He prophesieth of the full restoration of the Church, both of the Jewes and Gentiles under Christ, which shall bee fully accomplished at the last day, albeit, as yet it is compared to a desert and wildernesse. ^b The Church which was before compared to a barren wildernes, shall by Christ bee made most plenteous & beautiful. ^c Hee sheweth, that the presence of God is the cause that the Church doth bring forth fruit and flourish. ^d He willeth all to encourage one another, and especially the ministers to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand. ^e To destroy your enemies. ^f When the knowledge of Christ is revealed,

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the ^g wildernesse shall waters breake out, and rivers in the desert.

7 And the drie ground shall bee as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shall bee a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall bee called ^h holy: the polluted shall not passe by it: for ⁱ he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be ^k no lion, nor noisome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the ^l redeemed of the Lord shall returne and come to Zion with praise: and everlasting joy shall be upon their heads: they shall obtaine joy and gladnesse, and sorrow and mourning shall flee away.

C H A P. XXXVI.

¹ Saneherib sendeth Rabshakeh to besiege Ierusalem. ¹⁵ His blasphemies against God.

NOW ^a in the ^b fourteenth yeare of King Hezekiah, Saneherib King of Asshur came up against all the strong cities of Judah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Jerusalem unto King Hezekiah with a great hoste, and he stood by the conduit of the upper poole, in the path of the fullers field.

3 Then came forth unto him Eliakim the sonne of Hilkiah the ^c steward of the house, and Shebna ^d the chancelour, and Joah the sonne of Asaph the recorder.

4 And ^e Rabshakeh said unto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, ^f surely I have eloquence, but counsell and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reed, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so ^g is Pharaoh King of Egypt, unto all that trust in him.

7 But if thou say to me, Wee trust in the Lord our God, is not that he whose high places and whose altars. Hezekiah

^g They that were barren and destitute of the graces of God, shall have them given by Christ.

^h It shall bee for the Saints of God, and not for the wicked. ⁱ God shall lead and guide them, alluding to the bringing forth of Egypt. ^k As he threatened to the wicked to be destroyed hereby. Chap. 30. 6.

^l Whom the Lord shall deliver from the captivity of Babylon.

^a This historie is reheared, because it is a feale and confirmation of the doctrine afore, both for the threatnings and promises, to wit, that God would suffer his Church to be afflicted, but at length would send deliverance. ^b When hee had abolished superstition and idolatry, and restored religion, yet God would exercise his Church, to trie their faith and patience. ^c For he was now restored to his office as Isaiah had prophesied Chap. 22. 20. ^d This declareth, that there were few godly to bee found in the Kinges house when he was driven to send this wicked man in such a weightie matter. ^e Saneheribs chief captain. ^f He speaketh this in the person of Hezekiah, falsely charging him that hee put his trust in wit and eloquence, whereas his onely confidence was in the Lord. ^g Satan laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weak and would deceive them, to yeeld himselfe to the Assyrians and so not to hope for any helpe of God.

tooke

rooke downe, and said to Judah and to Jerusalem, Yee shall worship before this altar?

8 Now therefore give hostages to my lord the king of Asshur, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 For how canst thou despise any captaine of the least of my lords servants? and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come up without the Lord to this land to destroy it? The Lord said unto me, ⁱ Goe up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah unto Rabshakeh, ^k Speake, I pray thee, to thy servants in the Aramites language, (for we understand it) and talk not with us in the Jewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent me to thy master and to thee, to speake these words, and not to the men that sit on the wall? that they may eate their owne dounge, and drinke their owne pissle with you?

13 So Rabshakeh stood and cried with a loud voice in the Jewes language, and said, Heare the words of the great king, of the king of Asshur.

14 Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us: this citie shall not be given over into the hand of the king of Asshur.

16 Harken not to Hezekiah: for thus saith the king of Asshur, Make ^l appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne figge-tree, and drinke every man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards,

18 Left Hezekiah deceive you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Asshur?

19 Where is the god of ^m Hamath, and of Arpad? where is the god of Sepharvaim? or how have they delivered Samaria out of my hand?

20 Who is he among all the gods of these lands, that hath delivered their countrey out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

21 Then they ⁿ kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Joah the sonne of Asaph the recorder, unto Hezekiah with rent clothes, and told him the words of Rabshakeh.

CHAP. XXXVII.

² Hezekiah asketh counsell of Isaiah, who promiset him the victorie. ¹⁰ The blasphemie of Saneherib. ¹⁶ Hezekiahs praier. ³⁶ The Armie of Saneherib is slaine of the Angel. ³⁸ And he himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, he ^a rent his clothes, and put on sack-cloth, and came into the house of the Lord.

2 And he sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priests, clothed in sack-cloth, unto ^b Isaiah the Prophet, the sonne of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the ^c birth, and there is no strength to bring forth.

4 If so bee the Lord thy God hath ^d heard the words of Rabshakeh, whom the King of Asshur his master hath sent to raile on the living God, and to reproach him with words which the Lord thy God hath heard, then ^e lift thou up *thy* praier for the remnant that are left.

5 So the servants of the King Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus say unto your Master, Thus saith the Lord, Bee not afraid of the words that thou hast heard, wherewith the servants of the king of Asshur hath blasphemed me.

7 Behold, I will send a blast upon him, and he shall heare a ^f noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against ^g Libnah: for he had heard that hee was departed from Lachish.

9 He heard also men say to Tirhakah king of Ethiopia, *Behold*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Judah, saying, Let not thy God ^h deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the King of Asshur.

11 Behold, thou hast heard what the kings of Asshur have done to all lands in destroy-

ⁿ Not that they did not shew by evident signes, that they did detest his blasphemie; for they had now rent their clothes, but they knew it was in vaine to use long reasoning with this infidel, whose rage they should have so much more provoked.

^a 2 King. 19. 1. In signe of grief and repentance.

^b To have comfort of him by the word of God, that his faith might be confirmed, and so his praier bee more earnest: teaching hereby that in all dangers these two are the onely remedies, to fecke unto God and his Ministers.

^c Wee are in as great sorrow as a woman that travaileth of child, and cannot bee delivered.

^d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sin, or heareth not the cause.

^e Declaring, that the ministers of- fice doth not only stand in comforting by the word, but also in praying for the people.

^f Of the Egyptians and Ethiopians, that shall come to fight against him.

^g Which was a citie toward Egypt, thinking thereby to have raised the force of his enemies.

^h Thus God would have him to utter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiver: some gather hereby, that Shebna had disclosed unto Saneherib this answer: thus Isaiah sent to the king.

ⁱ Or, turne backe. ^h Hezekiah this small power, which is not able to resist one of Saneheribs least captaines.

^j Thus the wicked to deceive us, will pretend the Name of the Lord: but we must trie the spirits, whether they bee of God or no. ^k They were afraid, lest by his words he should have stirred the people against the king, and also pretended to grow to some appointment with him.

^l Or, the water of your pit.

^m The Hebrew word signifieth blessing: whereby this wicked captaine would have persuaded the people that their condition should bee better under Saneherib, then under Hezekiah.

ⁿ That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how evertie towne had his peculiar idole, and how the wicked make God an idole, because they doe not understand that God maketh them his scourge, and punisheth cities for sinne.

destroying them, and shalt thou be delivered?

i Which was a citie of the Medes.
k Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.

12 Have the gods of the nations delivered them, which my fathers have destroyed? asⁱ Gozan, and^k Haran, and Rezech, and the children of Eden which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharvaim, Hena and Jvah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it, and hee went up into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

l Hee groundeth his praier on Gods promise, who promised to heare the from between the Cherubims,

16 O Lord of hostes, God of Israel, which^l dwellest betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth.

17 Encline thine eare, O Lord, and heare: open thine eies, O Lord, and see: and heare all the words of Saneherib, who hath sent to blaspheme the living God.

m Meaning, of the ten tribes.

18 Truth it is, O Lord, that the kings of Asshur have destroyed all lands, and in their countreys,

19 And have cast their gods in the fire: for they were no gods, but the worke of mens hands, even wood or stone: therefore they destroyed them.

n Hee declareth for what cause hee praied, that they might be delivered: to wit, that God might be glorified thereby, through all the world.

20 Now therefore, O Lord our God, save thou us out of his hand, thatⁿ all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast praied unto me, concerning Saneherib king of Asshur,

o Whom God had chosen to himself as a chaste virgin, and over whom hee had care to preserve her from the lusts of the tyrant, as a father would have over his daughter,

22 This is the word that the Lord hath spoken against him, The^o virgin, the daughter of Zion hath despised thee, and laughed thee to scorne; the daughter of Jerusalem hath shaken her head at thee.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eies on high? even against the^p holy One of Israel.

q He boasteth of his policy, in that that he can finde means to nourish his power, and of that his armie is so great, that it is able to drie up whole rivers, and to destroy the waters, which the Jewes had closed in.

24 By thy servants hast thou railed on the Lord, and said, By the multitude of my charets I am come up to the top of the mountaines, to the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre-trees thereof, and I will goe up to the heights of his top, and to the forest of his fruitfull places.

25 I have digged^q and drunke the waters, and with the plant of my feet

have I dried all the rivers closed in.

26 Hast thou not heard how I have of old time made it, and have formed it long agoe? and should I now bring it, that it should bee destroyed, and laid on ruinous heapes, as cities defenced?

r Signifying, that God made not his Church to destroy it, but to preserve it: and therefore hee saith, that hee formed it of old even in his eternall counsell, which cannot be changed.
s Ebr. art thou in hand.

27 Whose inhabitants^r have small power, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted^s afore it bee growne.

t Hee sheweth, that the state and power of most flourishing cities, endureth but a moment, in respect of the Church, which shall remaine for ever, because God is the maintainer thereof.

28 But I know thy dwelling, and thy going out, and thy comming in, and thy furie against me.

u Meaning, his counsels and enterprises.

29 Because thou ragest against me, and thy tumult is come up into mine eares, therefore will I put my^u hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou^v camest.

v Because Saneherib shewed himselfe as a devouring fish and furious beast, he useth these similitudes to teach how he will take him and guide him.

30 And this shall bee a^w signe unto thee, O Hezekiah, Thou shalt eate this yeare such as groweth of it selfe: and the^x second yeare, such things as grow without sowing: and in the third yeare, sow ye and reape, and plant vineyards, and eat the fruit thereof.

x Thou shalt lose thy labour.

31 And the^y remnant that is escaped of the house of Judah, shall againe take root downward, and beare fruit upward.

y God giveth signes after two sorts: some goe before the thing, as the signes that Moyses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three daies after their departure: and these latter, are to keep the remembrance of the which fort this here is.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

z Hee promiseth, that for two years the ground of it selfe should feed them.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

a They, whom God hath delivered out of the hands of the Assyrians, shall prosper, and this property belongeth to the Church.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to save it, for mine owne sake, and for my servant^b Davids sake.

b For my promise sake made to David.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur, an hundreth, fourescore, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

c Which was the chiefe citie of the Assyrians.

37 So Saneherib king of Asshur departed and went away, and returned and dwelt at Nineveh.

d Or, Armenia.

38 And as he was in the Temple worshipping of Nifroch his god, Adramelech and Sharezer his sonnes slew him with the sword, and they escaped into the land of^e Arrarat: and^f Esarhaddon his sonne reigned in his stead.

e Who was also called Sardanapalus, in whose daies, ten yeares after Saneheribs death, the Caldeans overcame the Assyrians by Mesodach their King.

C H A P. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liveth fifteen yeares after. 10 Hee giveth thanks for his benefitt.

ABout that ^a time was Hezekiah sicke unto the death, and the Prophet Isaiahs, sonne of Amoz, came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

² Then Hezekiah ^b turned his face to the wall, and praied to the Lord,

³ And said, I beseech thee, Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept fore.

⁴ ¶ Then came the word of the Lord to Isaiahs, saying,

⁵ Goe, and say unto Hezekiah, Thus saith the Lord God of David thy Father, I have heard thy prayer, and seene thy teares: behold, I will adde unto thy daies fifteen yeares.

⁶ And I will deliver thee ^c out of the hand of the King of Aschur, and this citie: for I will defend this citie.

⁷ And ^d this signe shalt thou have of the Lord, that the Lord will doe this thing that he hath spoken.

⁸ Behold, I will bring againe the shadow of the degrees, (whereby it is gone down in the diall of Ahaz by the ^e Sunne) ten degrees backward: so the Sunne returned by ten degrees, by the which degrees it was gone downe.

⁹ ^f The writing of Hezekiah King of Judah, when he had beene sicke, and was recovered of his sicknesse.

¹⁰ I said in the ^g cutting off of my daies, I shall goe to the gates of the grave: I am deprived of the residue of my yeares.

¹¹ I said, ^h I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

¹² Mine habitation is departed, and is removed from me, like a shepherds tent: I ⁱ have cut off like a weaver my life: hee will cut mee off from the height: from day ^k to night thou wilt make an end of me.

¹³ I reckoned ^l to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an end of me.

¹⁴ Like a crane, or a swallow, so did I ^m chatter: I did mourne as a dove: mine eies were lift up on high: O Lord, ⁿ it hath oppressed me, comfort me.

¹⁵ What shall I say? ^o for he hath said it to me, and he hath done it, I shall walk weakly all my yeares in the bitternesse of my soule.

¹⁶ O Lord, ^p to them that overlive them, and to all that are in them, the life of my spirit shall be knowne, that thou causest me to ^q sleep, and hast given life to me.

¹⁷ Behold, for ^r felicity I had bitter griefe, but it was thy pleasure to deliver my soule from the pit of corruption: for thou hast cast all my sins ^s behinde thy back.

¹⁸ For ^t the grave cannot confesse thee: death cannot praise thee: they that go down into the pit, cannot hope of thy truth.

¹⁹ But the living, the living, hee shall confesse thee, as I do this day: the father to the ^u children shall declare thy truth.

²⁰ The Lord was ready to save mee: therefore wee will sing my song, all the daies of ^v our life in the house of the Lord.

²¹ Then said Isaiahs, Take a lump of dry figs, and ^w lay it upon the boyle, and he shall recover.

²² Also Hezekiah ^x had said, What is the signe, and I shall go up into the House of the Lord?

C H A P. XXXIX.

Hezekiah is reproved, because he sheweth his treasures unto the Ambassadors of Babylon.

AT ^a the same time, ^a Merodachbaladan, the son of Baladan, King of Babel, sent ^b letters, and a present to Hezekiah: for he had heard that hee had been sick, and was recovered.

² And Hezekiah was ^c glad of them, and shewed them the house of the treasures, the silver, and the gold, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom that Hezekiah shewed them not.

³ Then came Isaiahs the Prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey unto me, from Babel.

⁴ Then said he, What have ^d they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

⁵ And Isaiahs said to Hezekiah, Heare the word of the Lord of hosts:

⁶ Behold, the dayes come, that all

^o God hath declared by his Prophet that I shall die, and therefore I will yeeld unto him.

^p I shall have no release, but continually sorrowes while I live.

^q They that shall overlive the men that are now alive, and all they that are in these years shall acknowledge this benefitt.

^r That after that thou hast condemned me to death, thou restorest me to life.

^s Whereas I thought to have lived in rest and ease, being delivered from mine enemy, I had griefe upon griefe.

^t Hee esteemeth more the remission of his sins, and Gods favour, than a thousand lives.

^u Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their daies were shortened, either because that they seemed unworthy for their finnes to live longer in his service: or for their zeal to Gods glory, seeing that there are so few in earth that doe regard it. Psal. 6. 5. and 115. 17.

^v Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their daies were shortened, either because that they seemed unworthy for their finnes to live longer in his service: or for their zeal to Gods glory, seeing that there are so few in earth that doe regard it. Psal. 6. 5. and 115. 17.

^w He sheweth what is the use of the Congregation and Church, to wit, to give the Lord thanks for his benefitts.

^x All posterity shall acknowledge, and the fathers according to their dutie toward their children shall instruct them in thy graces and mercies toward me.

^y He sheweth what is the use of the Congregation and Church, to wit, to give the Lord thanks for his benefitts.

^z Read 2 King. 20. 7. a As verse 7.

^a 2 King. 20. 12. a This was the first King of Babylon, which overcame the Assyrians in the tenth year of his raigne.

^b Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would joyn with them whom God favoured, and have their helpe if occasion served.

^c Read 2 King. 20. 13. and 2 Chron. 32. 35. 31.

^d He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^e He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^f He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^g He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^h He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

ⁱ He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^j He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^k He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

^l He asketh him of the particulars to make him understand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition, could not see.

e By the grievous-
ness of the pun-
ishment is de-
clared how great-
ly God detesteth
ambition and
vaine glory.

f That is, officers
and servants.

g Reade 2 King.
20. 19.

that is in thine house, and which thy fa-
thers have laid up in store untill this day,
shall be carried to Babel: nothing shall
be left, saith the Lord.

7 And of thy sonnes, that shall pro-
ceed out of thee, and which thou shalt be-
get, shall they take away, and they shall
be eunuches in the palace of the King of
Babel.

8 Then said Hezekiah to Isaiah, The
Word of the Lord is good, which thou
hast spoken: and he said, Yet let there be
peace, and truth in my dayes.

C H A P. XL.

2 Remission of sinnes by Chrst. 3 The coming of Iohn Bap-
tist. 18 The Prophet reproveth the idolaters, and them that
trust not in the Lord.

a This is a conso-
lation for the
Church, assuring
them that they
shall be never de-
stitute of Pro-
phets, whereby he
exhorteth the true
ministers of God
that then were,
and those also that
should come after
him, to comfort
the poore afflic-
ted, and to assure
them of their de-
liverance both of
body and soule.
b The time of her
affliction.
c Meaning, suffici-
ent, as Chap. 61. 7.
& full correction,
or double grace,
whereas the de-
served double pun-
ishment.
d To wit, of the
Prophets.
e That is, in Ba-
bylon, and other
places, where they
were kept in cap-
tivity and misery.
f Meaning, Cyrus
and Darius, which
should deliver
Gods people out
of captivity, and
make them a rea-
dy way to Jerusa-
lem; and this was
fully accompli-
shed, when John
the Baptist brought
tidings of Jesus
Christs coming,
who was the true
deliverer of his
Church from sin
& Satan, Mat. 3. 3.
g Whatsoever may
let or hinder this
deliverance, shall
be removed.
h This miracle
shall bee so great,
that it shall bee
knowne through
all the world.
i The voice of
God, which spake
to the Prophet
Isaiah.
k Meaning, all mans
wildom and natu-
rall powers, Jam.
1. 10. 1 Pet. 1. 24.
l The Spirit of
God shall discover
the vanity in all
that seem to have
any excellency of
themselves.
m Though consi-
dering the frailty
of mans nature, many
of the Jews should
perish, and so not be
partakers of this
deliverance, yet
Gods promise
should be fulfilled,
and they that re-
mained, should
feele the fruit
thereof.
n To publish this
benefit through
all the world.
o He sheweth
at one word the
perfection of all
mans felicity,
which is to have
Gods presence.
p His power
shall be suffici-
ent without help
of any other, and
shall have all
means in him-
selfe to bring his
will to passe.
q He shall shew
his care and fa-
vour over them
that are weak and
tender.

Comfort ye, comfort ye my people,
will your God say.

2 Speake comfortably to Jerusalem,
and cry unto her, that her warfare is ac-
complished, that her iniquity is pardoned:
for she hath received of the Lords hand
double for all her sins.

3 A voice crieth in the wilderness,
Prepare ye the way of the Lord: make
straight in the desert a path for our God.

4 Every valley shall be exalted, and e-
very mountaine and hill shall bee made
low: and the crooked shall be straight, and
the rough places plaine.

5 And the glory of the Lord shall bee
revealed, and all flesh shall see it to-
gether: for the mouth of the Lord hath spo-
ken it.

6 A voice said, Crie. And hee said,
What shall I cry? All flesh is grasse, and all
the grace thereof is as the flowre of the
field.

7 The grasse withereth, the flower fa-
deth, because the Spirit of the Lord blow-
eth upon it: surely the people is grasse.

8 The grasse withereth, the flower fa-
deth: but the Word of our God shall
stand for ever.

9 O Zion, that bringest good tidings,
get thee up into the high mountain: O
Jerusalem, that bringest good tidings, lift
up thy voyce with strength: lift it up, be
not afraid: say unto the Cities of Judah,
Behold your God.

10 Behold, the Lord God will come
with power, and his arm shall rule for
him, behold, his reward is with him, and
his work before him.

11 He shall feed his flocke like a shep-
heard: he shall gather the lambs with his
arme, and carry them in his bosome, and
shall guide them with young.

12 Who hath measured the waters in
his fist? and counted heaven with a
span, and comprehended the dust of the
earth in a measure? and weighed the
mountaines in a weight, and the hills in a
balance?

13 Who hath instructed the spirit of the
Lord? or was his counsellor, or taught
him?

14 Of whom tooke hee counsell, and
who instructed him, and taught him in the
way of judgement? or taught him know-
ledge, and shewed unto him the way of
understanding?

15 Behold, the nations are as a drop of
a bucket, and are counted as the dust of
the balance: behold, he taketh away the
Isles as a litle dust.

16 And Lebanon is not sufficient for
fire, nor the beasts thereof sufficient for a
burnt offering.

17 All nations before him are as no-
thing, and they are counted to him, lesse
then nothing, and vanitie.

18 To whom then will yee liken
God? or what similitude will yee set unto
him?

19 The workman melteth an image,
or the goldsmith beateth it out in gold, or
the goldsmith maketh silver plates.

20 Doth not the poore chuse out a
tree that will not rot, for an oblation? he
seeketh also unto him a cunning worke-
man, to prepare an image, that shall not
be moved.

21 Know yee nothing? have yee not
heard? it hath it not been told you from
the beginning? have ye not understood it
by the foundation of the earth?

22 Hee sitteth upon the circle of the
earth, and the inhabitants thereof are as
grasshoppers, hee stretcheth out the hea-
vens as a curtaine, and spreadeth them out
as a tent to dwell in.

23 Hee bringeth the princes to no-
thing, and maketh the judges of the earth,
as vanities.

24 As though they were not planted,
as though they were not sown, as though
their stocke tooke no root in the earth: for
hee did even blow upon them, and they
withered, and the whirlwind will take
them away as stubble.

25 To whom now will ye liken me, that
I should bee like him, saith the Holy one?

26 Lift up your eyes on high, and be-
hold, who hath created these things, and
bringeth out their armies by number, and
calleth them all by Names: by the greatnes
of his power and mighty strength nothing
faileth.

27 Why saiest thou, O Jaakob, and
speakest, O Israel, My way is hid from
the

r Declaring, that
as God onely hath
all power, so doth
hee use the same
for the defense
and maintenance
of his Church.

s Hee sheweth
Gods infinite wi-
sdom for the same
end and purpose.

t He speaketh all
this to the intent
that they should
neither feare man,
nor put their
trust in any, save
onely in God.
v Hereby, hee ar-
meth them against
the idolary,
wherewith they
should bee tem-
pted in Babylon.

x He sheweth the
rage of the ido-
laters, seeing that
the poore that
have not to suf-
fice their own ne-
cessities, will de-
frande themselves
to serve their I-
dols.

y Have yee not
the word of God,
which plainly
condemneth ido-
lary?
z Can you not
learne by the vi-
sible creatures,
whom God hath
made to serve
your use, that you
should not serve
them, nor worship
them?

a So that his po-
wer appeareth in
every place whe-
soever wee turne
our eyes.

b Who hath set in
order the infinite
number of the
starres.

c He rebuketh the
Jews, because they
did not rely on
the providence of
God, but thought
that he had for-
aken them in their
troubles.

the Lord, and my judgement is passed over of my God?

28 Knowest thou not, or hast thou not heard; that the everlasting God, the Lord hath created the^d ends of the earth? hee neither fainteth, nor is weary: there is no searching of his^e understanding.

29 But hee giveth strength unto him that fainteth, and unto him that hath no strength, he increaseth power.

30^f Even the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that waite upon the Lord, shall renew their strength: they shall lift up their wings as the Eagles: they shall runne, and not bee weary, and they shall walke, and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their Idolatrie.
27 Deliverance promised to Zion.

Keepe^a silence before me, O Islands, and let the people^b renew their strength: let them come neere, and let them speake: let us come together into judgement.

2 Who raised up^c justice from the East, and called him to his foot? and gave the nations before him, and subdued the Kings? he gave them as dust to the sword, and as scattered stubble unto his bow.

3 He pursued them, and passed safely by the way that he had not gone with his feet:

4 Who hath wrought and done it? he that calleth the^d generations from the beginning. I the Lord am the^e first, and with the last I am the same.

5 The Isles saw it, and did^f feare, and the ends of the earth were abashed, drew neere, and came.

6 Every man helped his neighbour, and said to his brother, Be strong.

7 So the workemen comforted the founder, and hee that smote with the hammer, him that smote by course, saying, It is ready for the sodring, and he fastned it with nailes, that it should not be moved.

8 ¶ But thou, Israel, art myⁱ servant, and thou Jaakob, whom I have chofen, the seed of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chiefe thereof, and said unto thee, Thou art my servant, I have chofen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and help thee, and will sustaine thee with the^k right hand of my justice.

11 Behold, all they that provoke thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish.

12 Thou shalt seeke them, and shalt not^l finde them: to wit, the men of strife, for they shall bee as nothing, and the men that warre against thee as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying unto thee; Feare not, I will helpe thee.

14 Feare not, thou^m worrne, Jaakob, and yee men of Israel: I will helpe thee, faith the Lord, and thy Redeemer the holy One of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh theⁿ mountaines, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fanne them, and the winde shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel.

17 When^o the poore and the needy seek water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open rivers in the tops of the hills, and fountaines in the mids of the valleys. I will make the wilderness as a poole of water, and the wast^p land as springs of water.

19 I will set in the wilderness the Cedar, the Shittah tree, and the Myrrhe tree, and the Pine tree, and I will set in the wilderness the Firre tree, the Elme, and the Boxe tree together.

20 Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, faith the Lord: bring forth your strong reasons, faith the King of Jaakob.

22 Let them bring them forth, and let them tell us what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that wee may know that yee are gods: yea, doe good or doe evill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath^r chofen an abomination by them.

25 ¶ I have raised up^s from the North,

R 2 and

^a And therefore power is in his hand, to deliver when his time cometh.
^e Shewing, that men must patiently abide, and not curiously seek out the cause of Gods delay in our afflictions.
^f They that trust in their own vertue, and doe not acknowledge that all cometh of God.

^a God, as though hee pleaded his cause with all nations, requireth silence, that hee may be heard in his right.
^b This is, gather all their power and supports.
^c Who called Abraham (who was the paterne of Gods justice in delivering his Church) from the idolatry of the Caldeans, to goe to and fro at his commandment, and placed him in the land of Canaan.

^d Who hath created man and maintained his succession.
^e Though the world set up never so many gods, yet they diminish nothing of my glory: for I am alone, unchangeable, which have ever beene, and shall bee for ever.
^f Considering mine excellent works among my people.
^g They assembled themselves, and conspired against me to maintain their idolatry.
^h He noteth the obstinacie of the idolaters to maintain their superstition.
ⁱ And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

^k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and just.

^l Because they shall be destroyed.

^m Thus hee calleth them, because they were contemned of all the world, and that they, considering their owne poore estate, should seek unto him for helpe.
ⁿ I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred to the kingdom of Christ.

^o That is, they that shall be afflicted in the captivity of Babylon.

^p God will rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries: declaring to them heereby, that they shall lack nothing by the way, when they returne from Babylon.

^q That is, hath appointed, and determined, that it shall so come to passe.
^r He biddeth the idolaters to prove their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things, which if they cannot doe, hee concludeth, that they are no gods, but vile idoles.

^s So that a man cannot make an idole, but he must doe that, which God detesteth & abhorreth: for he chuseth his owne devices, and for a keth the Lords.

^t Meaning, the Caldeans.

v That is, Cyrus who shall doe all things in my Name, and by my direction: where- by hee meaneth, that both their captivity, and de- liverance shall be ordered by Gods providence and appointment.
x Both of the Chaldeans and others.
y Meaning, that none of the Gen- tiles gods, can worke any of these things.
z That is, the Is- raelites which re- turne from the captivity.
a To wit, a con- tinuall succession of Prophets and Ministers.
b When I looked whether the i- deles could doe these things, I found that they had neither wil- dome nor power to doe any thing: therefore hee con- cludeth, that all are wicked that trust in such va- nities.

and hee shall come: from the East sunne shall v he call upon my Name, and shall come upon^a princes as upon clay, and as the potter treadeth myre under the foot.

26 Who hath declared from the be- ginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth v your words.

27 I am the first that saith to Zion, Be- hold, behold^z them: and I will give to Jerusalem^a one that shall bring good ri- dings.

28 But when^b I beheld, there was none, and when I inquired of them, there was no counsellor, and when I de- manded of them they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, who in respect of his manhood is called here, ser- vant. The Pro- phets use to make mention of Christ after they have declared any great promise, be- cause hee is the foundation wher- upon all the pro- mises are made, and ratified.
b For I have com- mitted all my po- wer to him, as to a most faithfull steward. Some read, I will esta- blish him: to wit, in his office, by giving him the fulnesse of my Spirit.
c He onely is ac- ceptable unto me, and they that come unto me by him: for there is no other meane of reconciliation, Math. 12. 18. Ephes. 1. 4.
d Hee shall de- clare himselfe go- vernour over the Gentiles, and call them by his word, and rule them by his Spirit.
e His comming shall not be with pompe and noise, as earthly princes. f Hee will not hurt the weak and feeble, but sup- port and comfort them.
g Meaning, the wicke of a lampe or candle, which is almost out, but he will cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weak, yet will he not spare the wicked, but will judge them according to truth and equity. i Till hee haue let all things in good order. k The Gentiles shall be desirous to receive his doctrine. l Meaning, unto a lawfull and just vocation. m To assist and guide thee. n As him, by whom the promise made to all nations in Abraham: shall bee fulfilled. o I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles above me.

Behold, a my servant: b I will stay upon him: mine elect, in whom my soule c delighteth: I have put my Spirit upon him: hee shall bring forth d judge- ment to the Gentiles.

2 He shall not e crie, nor lift up, nor cause his voice to be heard in the street.

3 A f bruised reed shall he not break, and the smoking s flaxe shall hee not quench: he shall bring forth judgements in h truth.

4 He shall not faile nor be discoura- ged till hee have i set judgement in the earth: and the k Isles shall waite for his law.

5 Thus saith God the Lord (he that created the heavens and spread them a- broad: he that stretched forth the earth, and the buds thereof: hee that giveth breath unto the people upon it, and spirit to them that walke therein)

6 I the Lord have called thee in l righ- teousnesse, and will m hold thine hand, and I will keepe thee, and give thee for a n co- venant of the people, and for a light of the Gentiles,

7 That thou maist open the eies of the blinde, and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my o glorie will I not give to ano-

ther, neither my praise to graven images.

9 Behold, the former things are p come to passe, and new things doe I de- clare: before they come forth, I tell you of them.

10 Sing unto the Lord a new song, and his praise from the end of the earth: yee that goe downe to the Sea, and all that is therein: the Isles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift up their voice, the townes that q Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountaines.

12 Let them give glory unto the Lord, and declare his praise in the Islands.

13 The Lord shall goe forth as a r gy- ant: hee shall stirre up his courage like a man of warre: he shall shout and crie, and shall prevaile against his enemies.

14 I have a long time holden my peace: I have beene still, and refrained my selfe: now will I cry like a s travel- ling woman: I will destroy and devoure at once.

15 I will make waste mountaines and hils, and drie up all the herbes, and I will make the floods Islands, and I will drie up the pooles.

16 ¶ And I will bring the t blind by a way that they knew not, and leade them by paths that they have not known: I will make darkenesse light before them, and crooked things streight. These things will I doe unto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed that trust in gra- ven images, and say to the molten ima- ges, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind regard, that ye may see.

19 Who is blinde but my v servant? or deafe as my x messenger, that I sent? who is blind as the y perfect, and blind as the Lords servant?

20 Seeing many things, but thou kee- pest them not? opening the eares, but he heareth not.

21 The Lord is willing for his righ- teousnesse sake that hee may magnifie the Law, and exalt it.

22 But this people is z robbed and spoiled, and shall bee all snared in dungeons, and they shall be hid in prison houses: they shall be for a prey, and none shall deliver: a spoile, and none shall say, a Restore.

23 Who among you shall hearken to this, and take heed, and heare for b after- wards?

24 Who gave Jaakob for a spoile, and Israel to the robbers? Did not the Lord, because

p As in time past I have beene true in my promises, so will I be in time to come.

q Meaning, the Arabians, under whom hee com- prehenderh all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conservation of his Church.

s I will hast to execute my ven- geance, which I have so long de- ferred, as a woman that desireth to bee delivered when there is in travell.

t That is, my poore people, which are in per- plexity and care.

v To wit, find which should have most light because of my law.
x The Priest to whom my word is committed, which should not only heare it him- selfe, but cause others to heare it.
y As the Priests and Prophets the should bee light to others.
z Because they will not acknow- ledge this benefi- of the Lord, who is ready to deliver them, he suffereth the to be spoiled of their enemies through their owne faults and incredulitie.
a There shall be none to succour them, or to will the enemy to re- store that which he hath spoiled.
b Meaning Gods wrath.

because we have sinned againſt him ? for they would not walke in his waies , neither be obedient unto his Law.

25 Therefore hee hath powred upon him his fierce wrath , and the ſtrength of battell : and it ſet him on fire round about, and he knew not, and it burned him up, yet he conſidered not.

C H A P. X L I I I.

2 The Lord comforteth his people. He promifeth deliverance to the Iewes. 1 There is no God but one alone.

BUt now thus ſaith the Lord ^a that created thee, O Jaakob : and hee that formed thee, O Iſrael, ^b feare not : for I have redeemed thee : I have called thee by thy name, thou art mine.

2 When thou paſſeſt through the waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkeſt thorow the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle upon thee.

3 For I am the Lord thy God, the holy One of Iſrael, thy Saviour : I gave ^d Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, and thou waſt honourable, and I loved thee, therefore will I give ^e man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeed from the ^f Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Give: and to the South, Keepe not backe : bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Every one ſhall bee called by my Name: for I created him for my glorie, formed him, and made him.

8 I will bring forth the blinde people, and they ſhall have eyes, and the deafe, and they ſhall have eares.

9 Let all the nations be gathered together, and let the people bee aſſembled: who among them can declare this, and ſhew us former things ? let them bring forth ⁱ witneſſes, that they may bee juſtified : but let them ^k heare, and ſay, it is truth.

10 You ^l are my witneſſes, ſaith the Lord, and my ^m ſervant, whom I have choſen: therefore ye ſhall know and believe me, and ye ſhall underſtand that I am: before mee there was no God formed, neither ſhall there be after me.

11 I, even I am the Lord, and beſide me there is no Saviour.

12 I have declared, and I have ſaved, and I have ſhewed, when there was no ſtrange god among you : therefore you are

my witneſſes, ſaith the Lord, that I am God.

13 Yea, before the day ⁿ was, I am, and there is none that can deliver out of mine hand: I will doe it, and who ſhall let it?

14 Thus ſaith the Lord your redeemer, the holy One of Iſrael, For your ſake I have ſent to Babel, and ⁿ brought it down: they are all fugitives, and the Caldeans crie in ^o the ſhips.

15 I am the Lord your holy One, the creator of Iſrael, your King.

16 Thus ſaith the Lord which maketh a way in ^p the ſea, and a path in the mightie waters.

17 When he ^q bringeth out the charer and horſe, the armie and the power lie together, and ſhall not riſe, they are extinct, and quenched as towes.

18 Remember yee not the former things, neither regard yee the things of old.

19 Behold, I doe a new thing: now ſhall it come forth: ſhall you not know it? I will even make a way in the ^r deſert, and floods in the wilderneſſe.

20 The wilde beaſts ſhall honour me, the dragons and the oſtriches, becauſe I gave water in the deſert, and floods in the wilderneſſe to give drinke to my people, even to mine elct.

21 This people have I formed for my ſelfe: they ſhall ſhew forth my praiſe.

22 And thou haſt not ^s called upon me, O Jaakob, but thou haſt ^t wearied me, O Iſrael.

23 Thou haſt ^u not brought mee the ſheepe of thy burnt offerings, neither haſt thou honoured me with thy ſacrifice. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweet favour with money, neither haſt thou made me drunke with the fat of thy ſacrifices, but thou haſt made mee to ^v ſerve with thy finnes, and wearied mee with thine iniquities.

25 ^w Even I am he that putteſh away thine iniquities for mine owne ſake, and will not remember thy finnes.

26 Put me in ^x remembrance: let us be judged together: count thou that thou maieſt be juſtified.

27 Thy ^y firſt father hath ſinned, and thy ^z teachers have tranſgreſſed againſt mee.

28 Therefore I have ^a prophaned the rulers of the Sanctuary, and have made Jaakob a curſe, and Iſrael a reprobach.

C H A P. X L I V.

5 The Lord promifeth comfort, and that he will aſſemble the Church of divers nations. 9 The vanitie of idoles. 15 The beaſtlineſſe of idolaters.

YEt now heare, O Jaakob my servant, and Israel whom I have chosen.

2 Thus saith the Lord that made thee, and formed^a thee from the wombe: he will helpe thee. Feare not, O Jaakob my servant, and thou righteous,^b whom I have chosen.

3 For I will powre water upon the thirſtie, and floods upon the dry ground: I will powre my Spirit upon thy feed, and my bleſſing upon the buds.

4 And they^d shall grow as among the graſſe, and as the willowes by the rivers of waters.

5 One shall ſay, I am the Lords: another^e shall be called by the name of Jaakob: and another shall ſubſcribe with his hand unto the Lord, and name himſelfe by the name of Israel.

6 Thus ſaith the Lord the king of Israel, and his redeemer the Lord of hoſtes, I am the firſt, and I am the laſt, and without me^h there no God.

7 And who is like me, that ſhallⁱ call and ſhall declare it, and ſet^j it in order before me, ſince I appointed the^k ancient people? and what is at hand, and what things are to come? let^k them ſhew unto them.

8 Feare ye not, neither bee afraid: have not I told thee of old, and have declared it? you are even my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and^m their delectable things ſhall nothing profit: and they are their owne witneſſes,ⁿ that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made^o a god, or molten an image, that is^p profitable for nothing?

11 Behold, all that are of the^q fellowſhip thereof ſhall be confounded: for the workemen themſelves are men: let them all be gathered together, and ſtand up, yet they ſhall feare and be confounded together.

12 The ſmith^r taketh an instrument, and worketh in the coales, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an^s hungry, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red threed, hee planeth it, and he puttrayeth it with the compaſſe, and maketh it after the faſhion of a man, and according to the beautie

of a man, that it may remaine in^t an houſe.

14 Hee will hew him downe cedars, and take the pine tree and the oake, and taketh courage among the trees of the foreſt: he planteth a firre-tree, and the raine doth nourish it.

15 And man burneth thereof: for hee will take thereof, and^v warme himſelfe: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhippeth it: he maketh it an idole and boweth unto it.

16 He burneth the halfe thereof even in the fire, and upon the halfe thereof he^x eateth fleſh, he roſteth the roſte and is ſatiſfied: alſo hee warmeth himſelfe, and ſaith, Aha, I am warme, I have bene at the fire.

17 And the reſidue thereof he maketh a god, even his idole: he boweth unto it, and worſhippeth and praieth unto it, and ſaith, Deliver me: for thou art my God.

18 They have not knowne, nor underſtood: y^y for God hath ſhut their eies that they cannot ſee, and their hearts, that they cannot underſtand.

19 And none^z conſidereth in his heart, neither^z there knowledge nor underſtanding to ſay, I have burnt halfe of it, even in the fire, and have baked bread alſo upon the coles thereof: I have roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bow to the ſtocke of a tree?

20 He feedeth^z of aſhes: a ſeduced heart hath deceived him, that he cannot deliver his ſoule, nor ſay, Is there not a lie in my right hand?

21 Remember theſe (O Jaakob and Israel) for thou art my ſervant: I have formed thee: thou art my ſervant: O Israel forget me not.

22 I have put away thy tranſgreſſions like a cloud, and thy finnes as a miſt: turne unto me, for I have redeemed thee.

23 Reioice, ye heavens: for the Lord hath done it: ſhout ye lower parts of the earth: braſt forth into prailes yee mountains, O foreſt and every tree therein: for the Lord hath redeemed Jaakob and will be glorified in Israel.

24 Thus ſaith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that ſpread out the heavens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the^z tokens of the ſoothſaiers, and make them that conjecture, fooles, and turne the wiſe men backward, and make their knowledge fooliſhneſſe.

26 He confirmeth the word of his ſervant, and performeth the counſell of his meſſengers, ſaying to Jeruſalem, thou ſhalt

a He created and choſe thee from the beginning of his owne mercie, and before thou couldſt merit any thing.

b When God accepteth as righteous: or, which haddeſt occaſion thereunto becauſe of the Law, and of thine holy vocation.

c Becauſe man of himſelfe is as the drie and barren land, he promiſeth to moiſten him with the waters of his holy Spirit. Joel 2. 18. Joh. 7. 38. Acts 2. 17.

d That is, thy children and poſteritie ſhall increaſe wonderfully after their deliverance from Babylon.

e By this diverſitie of ſpeech hee meaneth one thing: that is, that the people ſhall be holy, and receive the true religion of God, as Plal. 87. 5.

f I am alwaies like my ſelfe, that is, mercifull toward my Church and moſt able to maintaine it, as Chap. 47. 4. and 48. 12. Rev. 1. 17. and 22. 13.

g And appoint them that ſhall deliver the Church. h That is, declare unto mee how I ought to proceed herein.

i God, calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternal election.

k Meaning, their idoles.

l Reade Chap. 43. 20.

m Whatſoever they beſtow upon their idoles, to make the ſeem glorious.

n That is, the idolaters, ſeeing their idols blinde, muſt needs be witneſſes of their owne blindneſſe, and ſeeing that they are not able to helpe them, muſt confeſſe that they have no power.

o Meaning, that Whatſoever is made by the hand of man, if it bee eſteemed as God, is moſt deſectable.

p Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not onely here called unprofitable, but chap. 41. 24. abominable: and Jeremie calleth them, the worke of errors. Jerem. 10. 15. Habakkuk, a lying teacher, 2. 18.

q That is, which by any way conſent either to the making or worſhipping.

r Signifying, that the multitude ſhould not then ſave the idolaters, when God will take vengeance, although they excuſe themſelves thereby among men.

s He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet forth their devotions toward their idoles.

t To place it in ſome Temple.

v He ſeteth forth the obſtinacie and malice of the idolaters, which, though they ſee by daily experience that their idoles are no better then the reſt of the matter whereof they are made, yet they reſuſe the one part, and make a god of the other, as the Paſſiſts make their cakegod, and the reſt of their idoles.

x That is, hee, ther maketh a table or trenchers.

y The Prophet giveth here an anſwere to all them that wonder how it is poſſible that any ſould bee ſo blinde to commit ſuch abominations, ſaying, that God hath blinded their eies and hardened their hearts.

z Ebr. ſumma

z He is abuſed as one that would eaſily be ſhaking to ſatiſſie his hunger.

a Shewing, that mans heart is inclined to idolatry, and therefore hee warneth his people by theſe examples, that they ſhould not cleave to any, but to the living God, when they ſhould bee among the idolaters.

b He ſhoweth that the worke of the Lord toward his people ſhall be ſo great that the inſenſible creatures ſhall bee moved therewith.

c Hee ſaith that the ſoothſaiers of Babylon, which would have borne them in hand, that they knew by the ſigns that God would not deliver them, and that Babylon ſhould ſtand.

d Of Iſaiah, and the reſt of his Prophets, which did aſſure the Church of Gods favour and deliverance.

^e He sheweth that Gods work should be no lesse notable in this their deliverance, then when he brought them out of Egypt through the sea.
^f To assure them of their deliverance, he nameth the person by whom it should be, more then an hundred years before he was born.

shalt bee inhabited : and to the cities of Judah, Ye shall be built up, and I will re-
 paire the decayed places thereof.

27 He saith to the^e deepe, Be drie, and I will drie up thy floods.

28 He saith to^e Cyrus, *Thou art my shepheard* : and he shall performe all my desire; saying also to Jerusalem, Thou shalt be built : and to the Temple, Thy foundation shall be surely laid.

CHAP. XLV.

¹ The deliverance of the people by Cyrus. ⁹ God is just in all his workes. ²⁰ The calling of the Gentiles.

^a To assure the Jewes of their deliverance against the great tentations that they should abide, hee nameth the person and the means.
^b Because Cyrus should execute the office of a deliverer. God called him his anointed for a time, but after another sort, then hee called David.
^c To guide him in the deliverance of my people.
^d I will take away all impediments and letters.
^e Not that Cyrus did know God to worship him aright, but he had a certain particular knowledge, as profane men may have of his power, and so was compelled to deliver Gods people.
^f Not for any thing that is in thee, or for thy worthinesse.
^g I have given thee strength, power, and authority.

THUS saith the Lord unto^a Cyrus his^b anointed, whose right hand I have holden to^c subdue nations before him : therefore will I weaken the loines of kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee, and make the^d crooked straight : I will breake the brazen doores, and burst the iron barres.

3 And I will give thee the treasures of darknesse, and the things hid in secret places, that thou maist^e know that I am the Lord, which call thee by thy name, even the God of Israel.

4 For Jaakob my servants^f sake, and Israel mine elect, I will even call thee by thy name and name thee, though thou hast not knowne me.

5 I am the Lord, and there is none other : there is no God beside mee : I^g girded thee, though thou hast not knowne me,

6 That they may know from the rising of the Sunne, and from the West, that there is none besides me : I am the Lord, and there is none other.

7 I forme the^h light, and create darknesse : I make peace, and create evill : I the Lord doe all these things.

8 Yee heavens, send the dew from above, and let the clouds drop downe : righteousness : let the earth open, and let salvation and justice grow forth : let it bring them forth together : I the Lord have^k created him.

9^l Woe bee unto him that striveth with his maker, the potsherd with the potshards of the earth : shall the clay say to him that fashioneth it, What makest thou? or thy work,^m It hath none hands?

10 Woe unto him that saith to his father, What hast thou begotten? or to his mother, what hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel, and his maker, Aske meⁿ of things

to come concerning my sonnes, and concerning the workes of mine hands : command you me.

12 I have made the earth, and created man upon it : I, whose hands have spread out the heavens, I have even commanded all their^o armie.

13 I have raised^p him up in righteousness, and I will direct all his waies : hee shall build my citie, and hee shall let goe my captives, not for^q price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of^r Egypt, and the merchandise of Ethiopia, and of the Sabceans, men of stature shall come unto thee, and they shall bee^s thine : they shall follow thee, and shall goe in chaines : they shall fall downe before thee, and make supplication unto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely, thou, O God, ^thidest thy selfe, O God, the Saviour of Israel.

16 All they shall bee ashamed, and also confounded : they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an everlasting salvation : ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heaven, God himselfe, that formed the earth, and made it : he that prepared it, he created it not in vaine : he formed it to be^v inhabited) I am the Lord, and there is none other.

19 I have not spoken in secret, neither^x in a place of darknesse in the earth : I said not in vaine unto the seed of Jaakob, Seeke you mee : I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selves, and come : draw neare together, ^y ye abject of the Gentiles : they have no knowledge, that set up the wood of their idole, and pray unto a god that cannot save them.

21 Tel yee and bring them, and let them take counsell together, who hath declared this from the beginning? or hath told it of old? Have not I the Lord? and there is none other God beside me, a just God, and a Saviour : there is none beside mee.

22 Looke unto me, and ye shall be saved : all the^z ends of the earth shall bee saved : for I am God, and there is none other.

23 I have sworne by my selfe : the word is gone out of my mouth in^a righteousness, and shall not returne, That every knee^b shall bow unto me, and every

^o That is, the starres.

^p To wit, Cyrus, that I may shew by him the faithfulness of my promise in delivering my people.

^q Meaning, freely and without ranfome, or any grievous condition.

^r These people were tributaries to the Persians, and so King Artahastate gave this money toward the building of the Temple, Ezra 7.21.

^s Whereas before they were thine enemies, they shall now honor thee, and thou shalt rule them ; which was accomplished in the time of Christ.

^t Hereby hee exhorteth the Jewes to patience, though their deliverance bee deferred for a time : shewing, that they should not repent their long patience, but the wicked and idolaters shall bee destroyed.

^v To wit, of a man, but chiefly of his Church.

^x As doe the false gods, which give uncertain answers.

^y All ye idolaters, which, though you seem to have never so much worldly dignities, yet in Gods sight you are vile and abject.

^z Hee collecteth the idolaters to repentance, willing them to looke unto him with the eye of faith.

^a That is, that the thing, which I have promised, shall be faithfully performed.

^b The knowledge of God and the true worshipping shall be through all the world, Rom. 14.11.

^c Phil. 2.10. whereby he signifieth, that we must not onely serve God in heart, but declare the same also by outward profession.

^h I send peace and warre, prosperitie and adversity, as Altos 3.6.

ⁱ He comforteth the Jewes, as if hee would say, Though when yee looke to the heavens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I come them to bring forth most certaine tokens of your deliverance, and of the performance of my promise; which is made by righteousness.

^k I have appointed Cyrus to this use and purpose. Hereby he imbroileth their impietie, which in adversity and trouble murmure against God, and will not take his pleasure : willing that man should march with his like, and not contend against God.

^m That is, it is not perfectly made. ⁿ In stead of murmuring, humble your selves, and aske what you will for the consolation of my children, and you shall be free of it, as yee are of these things which are at your commandment. Some read it with an interrogation, and make it the application of the similitude.

rie tongue shall sweare *by mee.*

c Meaning, the faithfull shall feeble and confesse this. *d* All the contemners of God.

24 Surely *c* he shall say, In the Lord have I righteousnesse and strength: hee shall come unto him, and all that *d* provoke him, shall be ashamed.

25 The whole seed of Israel shall bee justified and glorie in the Lord.

CHAP. XLVI.

1 The destruction of Babylon, and of their idoles. *3* Hee calleth the lawes to the consideration of his workes.

a These were the chiefe idoles of Babylon.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that carried the idoles fell downe under their burthen.

d Hee derideth the idoles, which had neither soule nor sense.

BEl is bowed down: *a* Nebo is false: their idoles were upon the *b* beasts, and upon the cattel: they which did beare you, were laden with a wearie burthen.

2 *c* They are bowed downe, and false together: for they could not rid them of the burthen, and their *d* soule is gone into captivitee.

3 Heare ye me, O house of Jaakob, and all that remaine of the house of Israel, which are *e* borne of mee from the wombe, and brought up of me from the birth.

e He sheweth the difference betweene the idoles and the true God: for they must bee carried of others, but God himselfe carrieth his, as Deut. 32. 11.

4 Therefore unto old age, I the same, even I will beare you until the hoare haire: I have made you: I will also beare you, and I will carie you, *f* and I will deliver you.

f Seeing I have begotten you, I will nourish and preserve you for ever.

5 ¶ To whom will ye make me like, or make me equall, or *g* compare me, that I should be like him?

g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, should be tempted to think that their God was not so mightie as the idoles of their enemies: therefore he describeth the original of all the idoles, to make them to bee abhorred of all men: shewing, that the most that can bee spoken in their commendation, is but to prove them vile, Baruc. 6. 25.

6 They draw gold out of the bagge, and weigh silver in the ballance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it upon the shoulders: they carie him and set him in his place: so doth he stand, and cannot remove from his place. Though one crie unto him, yet can he not answer nor deliver him out of his tribulation.

h Become wife, meaning, that all idolaters are without wit or sense, like mad men.

8 Remember this, and be ashamed: bring it againe *h* to minde, O you transgressors.

9 Remember the former things of old: for I am God and there *i* none other God, and there *j* nothing like me,

i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsell shall stand, and I will doe whatsoever I will.

k Him, by whom I have appointed to execute that, which I have determined.

11 I call a *k* bird from the East, and the man of my *k* counsell from farre: as I have spoken, so will I bring it to passe: I have purposed it, and I will doe it.

l Which by your incredulitie would let the performance of my promise.

12 Heare me, ye stubborne hearted, that are farre from *l* justice.

m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

13 I bring *m* neere my justice: it shall not be farre off, and my salvation shall not tarie: for I will give salvation in Zion, and my glorie unto Israel.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

Come downe and sit in the dust: O virgin, daughter of Babel, sit on the ground: there is no *b* throne, O daughter of the Caldeans: for thou shalt no more be called tender and delicate.

a Which hath lived in wealth and wantonnesse, and hath not yet bene overcome by any enemy.

2 Take the mill stones, and *c* grinde meale: loofe thy lockes: *d* make bare thy feet: uncover the leg, and passe through the floods.

b Thy government shall be taken from thee.

c Thou shalt bee brought to most vile servitude: for to turne the mill was the office of slaves.

3 Thy filthinesse shall be discovered, and thy shame shall be seene: I will take vengeance, and I will not meet thee as a *e* man.

d The things wherein thee teth her greatest pride, shall be made vile, even from the head to the foot.

4 *f* Our Redeemer, the Lord of hosts is his Name, the holy One of Israel.

e I will use no humane nor pitie toward thee.

5 *g* Sit still, and get thee into darknesse, O daughter of the Caldeans: for thou shalt no more be called, The ladie of kingdoms.

f The Israelites shall confesse, that the Lord doth this for his Churches sake.

6 I was wroth with my people: I have poluted mine inheritance, and given them into thine hand: thou didst shew them no *h* mercie, but thou diddest lay thy very heavie yoke upon the ancient.

g For very shame, and hide thy selfe.

7 And thou saidest, I shall bee a ladie for ever, so that thou diddest not set thy minde to these things, neither diddest thou remember the latter end thereof.

h They abused Gods judgments, thinking that hee punished the Israelites, because he would utterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

8 Therefore now heare, thou that art given to pleasures, and dwellest carelesse, She saith in her heart, I am, and none else: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood: they shall come upon thee in their *i* perfection, for the multitude of thy divinations, and for the great abundance of thine inchanters.

i So that thy punishment shall bee so great, as is possible to bee imagined.

10 For thou hast trusted in thy wickednes, thou hast said, None seeth me. Thy *k* wisdom and thy knowledge, they have caused thee to rebell, and thou hast said in thine heart, I am, and none else.

k Thou diddest thinke that thine own wisdom and policie would have saved thee.

11 Therefore shall evill come upon thee, and thou shalt not know the morning thereof: destruction shall fall upon thee, which thou shalt not bee able to put away: destruction shall come upon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsaiers (with whom thou hast *l* wearied thy selfe from thy youth) if so be thou maiest have profit, or if so be thou maiest have strength.

l Hee derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serve to no use, but to delude the people, and to bring them from depending onely on God.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre-gazers, and prognosticators stand up, and save thee from these things, that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliver

deliver their owne lives from the power of the flame : there *shall be* no coles ^m to warme at, nor light to sit by.

15 Thus shall they serve thee, with whom thou hast wearied thee, *even* thy merchants from thy youth : every one shall wanderto his owne ⁿ quarter: none shall save thee.

CHAP XLVIII.

¹ The hypocrite of the Jewes is reproved. ¹¹ The Lord alone will bee worshipped. ²⁰ Of their deliverance out of Babylon.

HEare yee this, O house of Jaakob, which are ^a called by the name of Israel, and are come out of ^b the waters of Judah : which sweare by the Name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they are called of the holy citie, and stay themselves ^c upon the God of Israel, whose Name ^d is the Lord of hostes.

3 I have declared the former things of old, and they went out of my mouth, and I shewed ^d them : I did them suddenly, and they came to passe.

4 Because I knew that ^e thou art obstinate, and thy necke ^f is an iron sinew, and thy brow braffe,

5 Therefore I have declared it to thee of old : before it came to passe, I shewed ^f it thee, lest thou shouldest say, Mine idole hath done them, and my carved image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye ^g declare it? I have shewed thee new things, even now, and hid things which thou knewest not.

7 They are created now, and not of old, and even before this thou heardest them not, lest thou shouldest say, Behold, I ^h knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of old : for I knew that thou wouldest grievously transgresse : therefore have I called thee a transgressor from the ⁱ wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I refraine it from thee, ^k that I cut thee not off.

10 Behold, I have fined thee, but ^l not as silver : I have ^m chosen thee in the furnace of affliction.

11 For mine owne sake, for mine own sake will I doe it : for how should my Name ⁿ be polluted? ^o Surely, I will not give my glorie unto another.

12 Heare me, O Jaakob and Israel, my called, ^p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens : when I call them, ^q they stand up together.

14 All you assemble your selves, and heare : which among them hath declared these things? the Lord hath ^r loved him : he will doe his will in Babel, and his arme *shall be* against the Caldeans.

15 I, *even* I have spoken it, and I have called him : I have brought him, and his way shall prosper.

16 Come neere unto me : heare yee this : I have not spoken it in secret from the ^s beginning : from the time that the thing was, I was there, and now the Lord God and his spirit hath ^t sent me.

17 Thus *saith* the Lord thy redeemer, the holy One of Israel, I am the Lord thy God, which teach thee ^u to profit, and leade thee by the way that thou shouldest goe.

18 Oh that thou haddest hearkened to my commandements ! then had thy prosperitie beene as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also had been as the sand, and the fruit of thy bodie like the gravell thereof : his ^x name should not have been cut off nor destroyed before me.

20 ^y Goe yee out of Babel : flee yee from the Caldeans, with a voice of joy : tell and declare this : shew it forth to the end of the earth : say yee, The Lord hath redeemed his servant Jaakob.

21 And they ^z were not thirstie : hee led them through the wilderness : he caused the waters to flow out of the rocke for them : for he clave the rocke, and the waters gushed out.

22 There is no ^a peace, saith the Lord, unto the wicked.

CHAP. XLIX.

¹ The Lord exhorteth all nations to beleeve his promises. ⁶ Christ is the salvation of all that beleeve, and will deliver them from the tyrannie of their enemies.

HEare ye me, O Isles, and hearken, ye people from farre. The Lord hath called ^a me from ^b the wombe, and made mention of my name from my mothers bellie.

2 And he hath made my mouth like a sharpe ^c sword : under the shadow of his hand hath he ^d hid me, and made me a chosen shaft, and hid me in his quiver.

3 And said unto me, thou art my servant ^e Israel, for I will bee glorious in thee.

4 And I said, I have ^f laboured in

tion and defence : this chiefly is meant of Christ, and may ^g be applied to the ministers of his word. ^h By Israel is meant Christ, and all the bodie of the faithfull, as the members and their head. ⁱ Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.

S

vaine :

^m They shall utterly perish, and no part of them remaine.

ⁿ They shall see every one to that place which hee thought by his speculation to be most sure : but that shall deceive the.

^a Hee detesteth their hypocrite, which vaunted themselves to be Israelites, & were not so in deed. ^b Meaning, the fountain and rocke.

^c They make a shew as though they would have none other God.

^d He sheweth, that they could not accuse him in any thing, for as much as he had performed whatsoever he had promised. ^e I have done for thee, more then I promised, that thy stubbornnesse and impudency might have beene overcome.

^f How thou shouldest be delivered out of Babylon.

^g Will ye not acknowledge this my hand, and declare it unto others?

^h Shewing, that mine arrogancie is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisdom.

ⁱ From the time that I brought thee out of Egypt : for that deliverance was at the birth of the Church.

^k As it was my free mercie that I did chuse thee, so it is my free mercie that must save thee.

^l For I had respect to thy weaknesse and infirmities : for in silver there is some purities, but in us there is nothing but dross. ^m I tooke thee out of the furnace where thou shouldest have beene consumed.

ⁿ God joineh the salvation of his, with his own honour, so that they cannot perish, but his glorie should be diminished, as Deut. 32. 27. ^o Reade Chap. 42. 3. ^p Reade Chap. 41. 4.

^q To obey mee, and to doe whatsoever I command them.

^r Meaning, Cyrus, whom he had chosen to destroy Babylon.

^s Since the time that I declared my selfe to your fathers.

^t Thus the Prophet speaketh for himselfe, and to assure them of these things.

^u What things shall doe thee good.

^x That is, the prosperous estate of Israel.

^y After that hee had forewarned them of their captivity, and of the cause thereof, hee sheweth them the great joy that shall come of their deliverance.

^z He sheweth, that it shall be as easie to deliver them as hee did their fathers out of Egypt.

^a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

^a This is spoken in the person of Christ, to assure the faithfull, that these promises should come to passe, for they were all made in him, and in him should be performed.

^b This is meant of the time that Christ should be manifested to the world, as Psal. 7. ^c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine. ^d God hath taken me to his protection.

vaine : I have spent my strength in vaine and for nothing : but my judgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring Jaakob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord : and my God shall be my strength.)

6 And he said, it is a small thing that thou shouldest be my servant to raise up the tribes of Jaakob, and to restore the desolations of Israel : I will also give ^h thee for a light of the Gentiles, that thou maist bee my salvation unto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy One, to him that is despised in foule, to a nation that is abhorred, to a ⁱ servant of rulers, Kings shall see, and ^k arise, and princes shall worship, because of the Lord, that is faithfull : and the holy One of Israel which hath chosen thee.

8 Thus saith the Lord, ^l in an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and will ^m give thee for a covenant of the people, that thou maist raise up the ⁿ earth, and obtaine the inheritance of the desolate heritages :

9 That thou maist say to the ^o prisoners, Goeforth : and to them that are in darknesse, Shew your selves : they shall feed in the waies, and their ^p pastures shall bee in all the tops of the hilles.

10 They shall not be hungrie, neither shall they be thirstie, neither shall the heat smite them, nor the sunne : for hee that hath compassion ^q on them, shall lead them : even to the springs of waters shall he drive them.

11 And I will make all my mountains, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre : and loe, these from the North and from the West, and these from the land of ^r Sinim.

13 Rejoice, O ^s heavens, and be joyfull, O earth : braff forth into praise, O mountaines : for God hath comforted his people, and will have mercie on his afflicted.

14 But Zion said, The Lord ^t hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compassion on the sonne of her wombe ? though they should forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palme of ^v mine hands : thy ^x walles are ever in my sight.

17 Thy builders make ^y haste : thy destroyers and they that made thee waste, are departed from thee.

18 Lift up thine eies round about and behold : all these gather themselves together and come to thee : as I live, saith the Lord, thou shalt surely ^z put them all upon thee as a garment, and girde thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did devoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is strait for me : give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren, and desolate, a captive and a wanderer to and fro ? and who hath nourished them ? behold, I was left alone : whence are these ?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the ^a Gentiles, and set up my standart to the people : and they shall bring thy sonnes in their armes : and thy daughters shall bee carried upon their shoulders.

23 And Kings ^b shall be thy nursing fathers, and Queenes shall be thy nurses : they shall worship thee with their faces toward the earth, and lick up the ^c dust of thy feet : and thou shalt know that I am the Lord : for they shall not be ashamed that wait for mee.

24 Shall the prey be ^d taken from the mightie ? or the just captivitie delivered ?

25 But thus saith the Lord, ^e Even the captivitie of the mightie shall bee taken away, and the prey of the tyrant shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children.

26 And will feed them that spoile thee, with ^f their own flesh, and they shall bee drunken with their owne blood, as with sweet wine : and all flesh shall know that I the Lord am thy Saviour and thy redeemer, the mightie one of Jaakob.

C H A P. L.

¹ The Jewes forsaken for a time. ² Yes the power of God is not diminished. ³ Christs obedience and victorie.

Thus saith the Lord, Where is that ⁴ bill of your mothers divorcement, ⁵ whom

^g Though the Jewes refuse my doctrine, yet God will approve my ministerie.

^h To declare my Gospell to the Gentiles, Chap. 42. 6. Acts 13. 47. Luk 2. 32.

ⁱ Meaning, the Jewes, whom tyrants keepe in bondage.

^k The benefit of their deliverance shall be so great, that great & small shall acknowledge it, and reverence God for it.

^l Thus he speaketh of his Church, when hee would shew his mercie toward it, 2 Cor. 6. 2.

^m Meaning, Christ alone.

ⁿ Signifying, that before Christ renewe the earth by his word, there is nothing but confusion and disorder.

^o To them that are in the prison of sin and death.

^p Being in Christs protection, they shall be safe against all dangers, and free from the fear of their enemies.

^q Meaning, that there should bee nothing in their way from Babylon, that should hinder or hurt them : but this is accomplished spiritually.

^r Meaning, the South countrey, so that Christ shall deliver his from all the parts of the world. ^s Reade Chap. 44. 23.

^t Hee objecteth what the faithfull might say in their long affliction, and answereth therunto to comfort them, with a most proper similitude, and full of consolation.

^v Because I would not forget thee. ^x Meaning, the good order of policie and discipline.

^y I have a continuall care to build thee up againe, and to destroy thine enemies.

^z Hee sheweth, what are the ornaments of the Church : to have many children, which are assembled by the word of God, and governed by his spirit.

^a He sheweth, that Christ will not onely gather this great number of the Jewes, but also of the Gentiles.

^b Meaning, the Kings shall bee converted to the Gospel, and bestow their power and authority for the preservation of the Church.

^c Being joined with the Church, they shall humble themselves to Christ their head, and give him all honour.

^d He maketh this as an objection, as though the Caldeans were strong, and had them in just possession.

^e This is the answer to their objection, that none is stronger then the Lord, neither hath a more just title unto them.

^f I will cause them to destroy one another. ^g Judg. 7. 25. ^h 2 Chron. 20. 31. ⁱ Chap. 19. 2.

faken her, but through her owne occasion, as Holo. 2. 2.

⁵ whom

^b Which should declare that I have care of off: meaning that they could shew none. ^c Signifying, that he sold them not for any debt or poverie, but that they sold themselves to sinnes, to buy their owne lusts and pleasures. ^d He came by his Prophets and ministers, but they would not believe their doctrine, and convert.

^e Am I not as able to helpe you as I have holpen your fathers of old, when I dried up the red sea, and killed the fish in the rivers, and also afterward in Jordan? ^f As I did in Egypt in token of my displeasure, Exod. 10. 21. ^g The Prophet doth represent here the person & charge of them that are justly called to the ministration of Gods word. ^h To him that is oppressed by affliction and misery. ⁱ As they that are taught and made meet by him. ^k I did not shrink from God for any persecution or calamitie: Whereby he sheweth, that the true ministers of God can looke for none other recompense of the wicked, but after this sort, and also what is their comfort.

^l I clothed the heavens with darknes, and make a ^f sacke their covering.

⁴ The Lord God hath ^g given me a tongue of the learned, that I should know to minister a word in time to him that is ^h wearie: he will raise me up in the morning: in the morning he will waken mine eare to heare, ⁱ as the learned.

⁵ The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

⁶ I gave my back unto the ^k smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

⁷ For the Lord God will helpe me, therefore shall I not bee confounded: therefore have I set my face like a flint, and I know that I shall not bee ashamed.

⁸ He is neere that justifieth me: who will contend with me? Let us stand together: who is mine adversarie? let him come neere to me.

⁹ Behold, the Lord God will helpe me: who is he that can condemne mee? loe, they shall waxe old as a garment: the mothe shall eate them up.

¹⁰ ¹ Who is among you that feareth the Lord? let him heare the voice of his servant: he that walketh in darknesse, and hath no light, let him trust in the Name of the Lord, and stay upon his God.

¹¹ Behold, all you kindle ^m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye have kindled. This shall ye have of mine hand: yee shall lie downe in sorrow.

CHAP. LI.

¹ To trust in God alone by Abrahams example. ⁷ Not to feare men. ¹⁷ The great affliction of Ierusalem, ²² And her deliverance.

^a He comforteth the Church, that they should not bee discouraged for their small number. ^b That is, to Abraham: of whom yee were begotten, and to Sarah, of whom ye were borne.

² Consider Abraham your father, and Sarah that bare you: for I called

him alone, and blessed him, and increased him.

³ Surely the Lord shall comfort Zion: hee shall comfort all her desolations, and hee shall make her desert ^c like Eden, and her wildernesse like the garden of the Lord: joy and gladnesse shall bee found therein: praise, and the voice of singing.

⁴ Hearken yee unto me my people, and give eare unto me, O my people: for a ^d law shall proceed from me, and I will bring forth my judgement for the light of the people.

⁵ My ^e righteousnesse is neere: my salvation goeth forth, and mine ^f armes shall judge the people: the Isles shall wait for me, and shall trust unto mine arme.

⁶ Lift up your eyes to the heavens, and look upon the earth beneath: for the ^g heavens shall vanish away like smoke, and the earth shall waxe old like a garment, and they that dwell therein shall perish in like manner: but my salvation shall be for ever, and my righteousnesse shall not be abolished.

⁷ Hearken unto me, yee that know righteousnesse, the people in whose heart ^h is my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

⁸ For the mothe shall eate them up like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for ever, and my salvation from generation to generation.

⁹ Rise up, rise up, and put on strength, O arme of the Lord: rise up as ⁱ in the old time in the generations of the world. Art not thou the same, that hath ^j cut Rahab, and wounded the ^k dragon?

¹⁰ Art not thou the same which hath dried the Sea, even the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe over?

¹¹ Therefore the redeemed of the Lord, shall ^l returne, and come with joy unto Zion, and everlasting joy shall bee upon their head: they shall obtaine joy and gladnesse: and sorrow and mourning shall flee away.

¹² I, even I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

¹³ And forgettest the Lord thy maker, that hath spread out the heavens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is readie to destroy? Where is now the rage of the oppressour?

¹⁴ The captive ^m hasteneth to be loosed, and that he should not die in the pit,

S 2 nor

^c As plentifull as Paradise, Gen. 2. 3.

^d I will rule and govern my Church by my word, and doctrine.

^e The time that I will accomplish my promise. ^f My power and strength.

^g He forewarneth them of the horrible changes and mutations of all things, and how hee will preserve his Church in the mids of all these dangers.

^h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learne to trust in him constantly. ⁱ Meaning Egypt Psal. 87. 4. ^k To wit, Pharaoh, Ezek. 29. 3.

^l From Babylon.

^m He comforteth them by the short time of their banishment, for in seventie years they were restored, and the greatest empire of the world destroyed.

nor that his bread should faile.

15 And I am the Lord thy God that divided the sea, when his waves roared: the Lord of hostes his Name.

n Meaning, of I-
faith, and of all
true ministers,
who are defended
by his protection.
o That all things
may be restored in
heaven and earth,
Eph. 1. 10.

16 And I have put my words in thy mouth, and have defended thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people.

17 Awake, awake, and stand up, O Jerusalem, which hast drunken at the hand of the Lord the cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

p Thou hast been
justly punished,
and sufficiently,
as Chapt. 40. 2.
and this punish-
ment in the elect
is by measure, and
according as God
giveth grace to
bear it: but in
the reprobate it
is the just venge-
ance of God, to
drive them to an
insensibleness and
madnesse, as Jer.
25. 15. 16.

q Whereof the one
is outward, as of
the things that
come to the bodie:
as warre and
famine: and the
other is inward,
and appertaineth
to the mind: that
is, to be without
comfort, therefore
he saith, how shalt
thou be comforted?
r But with trouble
and feare.

18 There is none to guide her among all the sons, whom she hath brought forth: there is none that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come unto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy fomes have fainted, and lie at the head of all the streets as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith the Lord thy God, even God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my wrath: thou shalt drink it no more.

23 But I will put it into their hand that spoile thee: which have said to thy soule, Bow downe, that we may goe over, and thou hast laid thy bodie as the ground, and as the street to them that went over.

CHAP. LII.

A consolation to the people of God. 7 Of the messengers thereof.

Arise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Jerusalem the holy citie: for henceforth there shall no more come into thee the uncircumcised & the unclean.

a No wicked tyrant
which shall
subvert Gods true
religion, and op-
presse the consci-
ences.

b Put off the gar-
ments of sorrow
and heaviness, and
put on the appa-
rell of joy and
gladnesse.

c The Babylonians
paid nothing to
mee for you:
therefore I will
take you againe
without ran'ome.

d When Iacob
went thither in
time of famine.

e The Egyptians
might pretend
some cause to op-
presse my people,
because they went
thither, and remained
among them, but the
Assyrians have no
title to excuse their
tyrannie by: and
therefore will I
punish them more
then I did the
Egyptians.

2 Shake thy selfe from the dust: arise, and sit downe, O Jerusalem: loose the bands of thy necke, O thou captive daughter, Zion.

3 For thus saith the Lord, Ye were sold for nought: therefore shall yee be redeemed without money.

4 For thus saith the Lord God, my people went downe afore time into Egypt to sojourn there, and Asshur oppressed them without cause.

5 Now therefore what have I heere

faith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, saith the Lord? and my Name all the day continually is blasphemed.

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am hee that doth speake: behold, it is I.

7 How beautiful upon the mountaines are the feet of him, that declareth and publisheth peace! that declareth good tidings, and publisheth salvation, saying unto Zion, Thy God reigneth!

8 The voice of thy watchmen shall be heard: they shall lift up their voice, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O yee desolate places of Jerusalem, be glad and rejoice together: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God.

11 Depart, depart ye: goe ye out from thence and touch no unclean thing: goe out of the mids of her; be ye cleane, that beare the vessels of the Lord.

12 For ye shall not goe out with haste, nor depart by fleeing away: but the Lord will goe before you, and the God of Israel will gather you together.

13 Behold, my servant shall prosper, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee (his visage was so deformed of men, and his forme of the sons of men) so shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them, shall they see, and that which they had not heard, shall they understand.

verence, and as being astonished at his excellencie. r By the preaching of the Gospell.

CHAP. LIII.

Of Christ and his kingdom, whose Word few will believe. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our sinnes.

Who will beleieve our report? and to whom is the arme of the Lord revealed?

2 But he shall grow up before him as a branch, and as a roote out of a drie ground: hee hath neither forme nor beautie: when wee shall see him, there shall bee no forme that wee should desire him.

3 He is despised and rejected of men: hee is a man full of sorrowes, and hath

men, but it shall grow wonderfully and flourish before God. d Reade Chap. 11. 1.

f To wit, by the
wicked, which
think that I have
no power to de-
liver them.

g Signifying that
the joy and good
tidings of their
deliverance should
make their afflic-
tion in the mean
time more easie:
but this is chiefly
meant of the spiri-
tual joy, as Na-
hum. 1. 15. Rom.
10. 15.

h The Prophets
which are thy
watchmen, shall
publish this thy
deliverance: this
was begun under
Zerubbabel, Eze-
ra, and Nehemiah,
but was accom-
plished under
Christ.

i As ready to
smite his enemies,
and to deliver his
people.

k He warneth the
faithfull not to
pollute themselves
with the supersti-
tions of the Baby-
lonians, as Chapt.
48. 20. 2 Cor.
6. 17.

l For the time is
at hand that the
Priests and Levites
chiefly (and so by
them all the peo-
ple, which shall be
as Levites in this
office) shall carie
home the vessels
of the Temple
which Nebu-
chad-nezzar had
taken away.

m As your fathers
did out of Egypt.
n Meaning, Christ,
by whom our
spiritual deliv-
erance should be
wrought, whereof
this was a figure.

o In the corrupt
judgment of man,
Christ in his per-
son was not este-
emed.

p He shall spread
his word through
many nations.

q In signe of re-

a The Prophet
sheweth that very
few shall receive
this their preach-
ing of Christ, and
of their deliver-
ance by him,
John 12. 38.

b Meaning, that
none can beleieve
but whose hearts
God toucheth
with the vertue of
his holy Spirit.

c The beginning
of Christs king-
dome shall be small
and contemptible
in the sight of

^e Which was by Gods singular providence for the comfort of sinners, Heb. 4. 15.

^f That is, the punishment due to our sins: for the which hee hath both suffered and made satisfaction, Math. 8. 17.

^g We judged evil, thinking that hee was punished for his owne sins, and not for ours. ^h He was chastised for our reconciliation, 1 Cor. 15. 3.

ⁱ Meaning, the punishment of our iniquities, and not the fault it selfe.

^k But willingly obeyed his fathers appointment, Math. 16. 63.

^l From the crosse and grave, after that hee was condemned.

^m Though hee died for sinne, yet after his resurrection he shall live for ever: and this his death is to restore life to his members. Rom. 6. 9.

ⁿ God the Father delivered him into the hands of the wicked, and to the power of the world, to doe with him what they would.

^o Christ by offering up himselfe shall give life to his Church, & so cause them to live with him for ever.

^p That is, the fruit and effect of his labour, which is the salvation of his Church. ^q Christ shall justify by faith, through his word, whereas Moses could not justify by the Law.

^r Because he humbled himselfe, therefore hee shall be exalted to glory, Phil. 2. 7, 8.

^s That is, of all that beleeve in him.

experience of ^e infirmities: we hid ^t as it were our faces from him: he was despised, and we esteemed him not.

4 Surely hee hath borne our infirmities, and caried ^f our sorrowes: yet we did judge him as ^g plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the ^h chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe have gone astray: wee have turned every one to his owne way, and the Lord hath laid upon him the ⁱ iniquities of us all.

7 He was oppressed, and he was afflicted, yet did not ^k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth.

8 Hee was taken out from ^l prison, and from judgement: ^m and who shall declare his age? for hee was cut out of the land of the living: for the transgression of my people was he plagued.

9 ⁿ And hee made his grave with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, and make him subject to infirmities: when ^o hee shall make his soule an offering for sinne, hee shall see ^p his seed and shall prolong ^q his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the ^r travell of his soule, and shall bee satisfied: by his knowledge shall my ^s righteous servant justifie many: for hee shall beare their iniquities.

12 Therefore will I give him a portion with the great, and he shall divide the spoile with the strong, because hee ^t hath powred out his soule unto death: and hee was counted with the transgressors, and he bare the sinne ^u of many, and praised for the trespassers.

C H A P. LIV.

¹ *Moe of the Gentiles shall beleeve the Gospell then of the Jewes.*
² *God leaveth his for a time, to whom afterward he sheweth mercy.*

Reioice, O barren, that didst not beare: breake forth into joy and rejoyce, thou that diddest not travaile with child: for the ^b desolate hath more children then the married wife, saith the Lord.

2 ^c Enlarge the place of thy tents, and

^a After that hee had declared the death of Christ, hee speaketh to the Church, because it should enjoy the fruit of the same, and calleth her barren, because that in the captivity she was a Widow without hope to have any children. ^b The Church in this her affliction and captivity shall bring forth moe children, then when she was at liberty: or this may bee spoken by admiration, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was under the Gospell. ^c Signifying, that for the great number of children that God should give her, she should seeme to want roome to lodge them.

let them spread out the curtains of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not, for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy ^d youth, and shalt not remember the reproach of thy ^e widowhood any more.

5 For hee that ^f made thee, ^g is thine husband, (whose name ^h is the Lord of hosts) and thy redeemer the holy one of Israel, shall bee called the God of the whole ⁱ world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a ^j young wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in ^k mine anger, I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, saith the Lord thy Redeemer.

9 For this is unto me as the ^l waters of Noah: for as I have ^m sworne that the waters of Noah should no more goe over the earth, so have I sworne that I would not bee angry with thee, nor rebuke thee.

10 For the mountaines shall remove, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with ⁿ the carbuncle, and lay thy foundation with saphires,

12 And I will make thy windowes of ^o emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be ^p taught of the Lord, and much peace shall be to thy children.

14 In ^q mine righteousness shalt thou bee established, and be farre from oppression: for thou shalt not feare it; and from feare, for it shall not come neere thee.

15 Behold, the ^r enemy shall gather himselfe, but without ^s me: whosoever shall gather himselfe in thee, ^t against thee, shall fall.

16 Behold, I have created the ^u smith

^d The afflictions which thou sufferedst at the beginning.

^e When as thou wast refused for thy finnes. Chap. 30. 1.

^f That did regenerate thee by his holy Spirit.

^g His glory shall shine through the whole world, which seemed before to be shut up in Judea.

^h As a wife which was forsaken in thy youth.

ⁱ As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

^k Hereby hee declareth the excellent estate of the Church under Christ. ^l Or, jasper or pearls.

^m By the hearing of his word and inward moving of his Spirit.

ⁿ In stability and surenesse, so that it shall stand for ever.

^o And therefore shall not prevaile.

^p Meaning, the domestical enemies of the Church, as are the hypocrites.

^q Signifying, hereby, that man can doe nothing but so farre as God giveth power: for seeing that all are his creatures, he must needs governe and guide them.

that bloweth the coales in the fire, and him that bringeth forth an instrument for his work, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in judgement, thou shalt condemne. This is the heritage of the Lords servants, and their righteousness is of me, saith the Lord.

C H A P. LV.

1 An exhortation to come to Christ. 8 Gods counsells are not as mans. 12 The joy of the faithfull.

a Christ by proposing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the Epicures which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, that Gods benefits cannot be bought for money.
c By waters, wine, milke and bread, hee meaneth all things necessary to the spiritual life, as these are necessary to this corporall life.
d Hee reproveth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.
e You shall be fed abundantly.
f The same covenant, which through my mercy, I ratified and confirmed to David, that it should be eternal, 2 Sam. 7. 13. Act. 13. 34.
g Meaning, Christ, of whom David was a figure.
h To wit, the Gentiles, which before thou didst not receive to be thy people.
i When he offereth himselfe by the preaching of his word.
k Hereby he sheweth that repentance must be joynt with faith, and how we cannot call upon God aright, except the fruits of our faith appeare.
l Although you are not soone reconciled one to another and judge me by your selves, yet I am most easie to be reconciled, yea, I offer my mercies to you.
m If these small things have their effect, as daily experience sheweth, much more shall I have made and confirmed, bring to passe the things which I have spoken for your deliverance.

HO, every one that thirsteth, come ye to the waters, and yee that have no silver, come, buy and eate: come, I say, buy wine and milke without silver and without money.

2 Wherefore doe ye lay out silver and not for bread? and your labour without being satisfied? hearken diligently unto me, and eate that which is good, and let your soule delight in fatnesse.

3 Encline your eares and come unto me: heare, and your soule shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.

4 Behold, I gave him for a witnesse to the people, for a prince and a master unto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne unto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke yee the Lord while hee may be found: call ye upon him while he is neare.

7 Let the wicked forsake his waies, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your waies my waies, saith the Lord.

9 For as the heavens are higher then the earth, so are my waies higher then your waies, and my thoughts above your thoughts.

10 Surely as the raine commeth down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread unto him that eareth:

11 So shall my word be, that goeth out of my mouth: it shall not returne unto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with

joy, and bee led forth with peace: the mountaines and the hills shall breake forth before you into joy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow firre trees: for nettles shall grow the mirrhe tree, and it shall be to the Lord for a name, and for an everlasting signe that shall not be taken away.

C H A P. LVI.

1 An exhortation to judgement and justice. 10 Against shepheards that devoure their flock.

THUS saith the Lord, Keep judgement and do justice: for my salvation is at hand to come, and my righteousness to be revealed:

2 Blessed is the man that doth this, and the son of man which layeth hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any evill.

3 And let not the son of the stranger, which is joyned to the Lord, speak and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord unto the Eunuchs, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant;

5 Even unto them will I give in mine House, and within my walls, a place and a name better then of the sons, and of the daughters: I will give them an everlasting name, that shall not be put out.

6 Also the strangers that cleave unto the Lord, to serve him, and to love the Name of the Lord, and to be his servants: every one that keepeth the Sabbath, and polluteth it not, and imbraceth my covenant,

7 Them will I bring also to mine holy Mountaine, and make them joyfull in mine House of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to devoure, even all ye beasts of the Forrest.

10 Their watchmen are all blind: they have no knowledge, they are all dumbe dogs, they cannot back: they lie and sleep, and delight in sleeping.

11 And these greedy dogs can never

this affliction shall come through the fault of the gouvners, Prophets, and Pastours, whose ignorance, negligence, avarice, and obduracy, provoked Gods wrath against them.

have

n Read Chap. 44. 23. and 49. 13.

o To set forth his glory.
p Of Gods deliverance, and that he will never forsake his Church,

a God sheweth what he requireth of them after that he hath delivered them: to wit, the workes of charity whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my Spirit.
c Under the Sabbath hee comprehendeth the whole service of God and true religion.
d Let none think himselfe unworthy to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keep his true religion, and believe in him.

e Meanings, in his Church.
f They shall be called after my people, and be of the same religion: yea, under Christ the dignity of the faithful shall be greater then the Jews were at that time.

g Hereby he meaneth the spiritual service of God, to whom the faithful offer continually thanksgiving, yea themselves, and all that they have as a lively and acceptable sacrifice.

h Not onely for the Jews, but for all others, Mat. 24. 13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to scare the hypocrites, and to assure the faithful, that when this cometh, they may know it was told them before.

k He sheweth that

have enough: and these shepherds cannot understand: for they all look to their own way, every one for his advantage, and for his own purpose.

12 Come, I will bring wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.

¹ We are well yet, and to morrow shall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

¹ God taketh away the good, that he should not see the horrible plagues to come. ³ Of the wicked idolaters, ⁹ And their vain confidence.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evill to come.

^a From the plague that is at hand, and also because God will punish the wicked.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you^c witches children, come hither, the seed of the adulterer and of the whore.

^b The souls of the righteous shall be in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

4 On whom have yee jested? upon whom have you gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

^c Hee threatmeth the wicked hypocrites, who under the pretence of the name of Gods people, derided Gods Word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient, as Abraham was, hee calleth them bastards, and the children of fornicators which forsook God and did to wicked men for succor.

5 Inflamed with idols under every greene tree? and sacrificing the^d children in the valleys under the tops of the rocks?

6 Thy portion is in the smooth stones of the river: they, they are thy lot: even to them hast thou powred a drink-offering: thou hast offered a sacrifice. Should I delight in these?

^d As Abraham was, hee calleth them bastards, and the children of fornicators which forsook God and did to wicked men for succor.

7 Thou hast made thy^e bed upon a very high mountaine: thou wentest up thither, even thither wentest thou to offer sacrifice.

^e Meaning, every place was polluted with their idolatry: or every faire stone that they found, they made an idol of it.

8 Behind the^h doores also and posts hast thou set up thy remembrance: for thou hast discovered thy selfe to another then me, and wentest up, and didst enlarge thy bed, and make a covenant between thee and them, and lovedst their bed in every place where thou sawest it.

^f In the sacrifices which you offering before these idols, thought you did serve God.

9 Thou wentest^k to the Kings with oyle, and didst increase thine oyntments, and send thy messengers far off, and didst humble thy selfe unto hell.

^g To wit, the altars in an open place like an impudent harlot, that careth not for the sight of her husband.

10 Thou weariedst thy self in thy manifold journeys, yet saidst thou not, There is no hope: thou^m hast found life by thine hand, therefore thou wast not grieved.

^h Instead of setting up the word of God in the open places on the posts and doores to have it in remembrance, Deu. 6. 9. & 27. 1. thou hast set up signes and markes of thine idolatry in every place.

11 And whom didst thou reverence or feare, seeing thou hastⁿ lied unto me, and

ⁱ That is, didst increase thine idolatry more & more. ^k Thou didst seek the favour of the Assyrians by gifts and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians and more and more didst torment thy selfe. ^l Although thou sawest all thy labours to be in vaine, yet wouldst thou never acknowledge thy fault, and leave off. ^m He derideth their unprofitable diligence which thought to have made all sure; and yet were deceived. ⁿ Broken promise with me.

hast not remembred me, neither set thy minde thereon? is it not because I hold my peace: and that of long^o time? therefore thou fearest not me.

^o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

12 I will declare thy^p righteousness and thy workes, and they shall not profit thee.

^p That is, thy naughtinesse, idolatries, and impieties, which the wicked call Gods service: thus hee derideth their obstinacie.

13 When thou criest, let them that thou hast gathered together, deliver thee: but the winde shall^q take them all away: vanitie shall pull them away: but he that trusteth in mee, shall inherit the land, and shall possesse mine holy mountaine.

^q Meaning, as the Assyrians and others, whose helpe they looked for.

14 And hee shall say, Cast up, cast up: prepare the way: take up the stumbling blockes out of the way of my people.

^r God shall say to Darius and Cyrus.

15 For thus saith hee that is high and excellent, he that inhabiteth the eternity, whose Name is the holy One, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I be alwaies wroth, for the spirit should faile before me: and I have made the breach.

^f I will not use my power against fraile man whose life is but a blast.

17 For his wicked^t covetousnesse I am angry with him, and have smitten him: I hidde me, and was angry, yet hee went away, and turned after the way of his owne heart.

^t That is, for the vices and faults of the people, which is meant here by covetousnesse.

18 I have seene his waies, and will^v heale him: I will leade him also, and restore comfort unto him, and to those that lament him.

^u Though they were obdurate, yet I did not withdraw my mercy from them.

19 I create the^x fruit of the lips, to be peace: peace unto them that are^y farre off, and to them that are neere, saith the Lord: for I will heale him.

^x That is, I frame the speech and words of my messengers which shall bring peace.

20 But the wicked^z are like the raging sea, that can^z not rest, whose waters cast up mire and dirt.

^y As well to him that is in captivity, as to him that remaineth at home.

21 There is no peace, saith my God, to the wicked.

^z Their evill conscience doth ever torment them, and therefore they can never have rest, read Cha. 48. 23.

CHAP. LVIII.

¹ The office of Gods Ministers. ³ The workes of the hypocrites. ⁶ The feast of the faithfull. ¹³ Of the true Sabbath.

Crie^a aloud, spare not: lift up thy voice like a trumpet, and shew my people their transgression; and to the house of Jaakob their sinnes.

^a The Lord thus speaketh to the Prophet, willing him to use all diligence and severity to rebuke the hypocrites.

2 Yet they^b seeke me daily, and will know my waies, even as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of justice: they will draw neere unto God, saying,

^b They will seeme to worship mee, and have outward holinesse.

3 Wherefore have wee fasted, and thou seest it not? we have punished our selves

^c He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their workes bee not accepted.

C H A P. L I X.

2 The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alone will preserve his Church, though all men faile.

BEhold, * the Lords hand is not shortened, that it cannot save: neither is his eare heauie, that it cannot heare.

2 But * your iniquities hath separated betweene you and your God, and your sins have hid *his* face from you, that hee will not heare.

3 For your hands are defiled with * blood, and your fingers with iniquity: your lips have spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man ^b contendeth for truth, they trust in vanitie, and speake vaine things: they conceive mischief, and * bring forth iniquitie.

5 They hatch cockatrice ^d egges, and weave the spiders * web: hee that careth of their egges, dieth, and that which is trod upon, breaketh out into a serpent.

6 Their webs shall bee no garment, neither shall they cover themselves with their labours: *for* their works *are* workes of iniquitie, and the worke of crueltie *is* in their hands.

7 Their feet runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their pathes.

8 The way of peace they know not, and there *is* none equitie in their goings: they have made them crooked paths: whoeuer goeth therein, shall not know peace.

9 Therefore is ^f judgement far from us, neither doth ^g iustice come neere unto us, wee waite for light, but loe it *is* darkenesse: for brightnesse, *but* we walke in darkenesse.

10 Wee grope for the wall like the ^h blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitary places, as dead men.

11 Wee roare all like ⁱ beares, and mourne like doves: we looke for equitie, but there *is* none: for health, *but* it is farre from us.

12 For our trespasses are many before thee, and our ^k finnes testifie against us: for our trespasses *are* with us, and wee know our iniquities.

13 In trespassing and lying against the Lord, and we have departed away from our God, *and* have spoken of cruelty and rebellion, conceiving and uttering out of the heart false ^l matters.

14 Therefore ^m judgement is turned backward, and iustice standeth farre off: for truth is fallen in the street, and equitie cannot enter.

* *Nu. 11. 23. Chap. 50. 2.*

* *Ier. 3. 25.*

* *Read Chap. 15.*

^b *All men winke at the injuries and oppressions, and none go about to remedy them.*

^c *According to their wicked devices, they hurt their neighbours.*

^d *Whatsoever cometh from them is poyson, and bane to death.*

^e *They are profitable to no purpose.*

^f *This is Gods vengeance to punish our enemies.*

^g *Gods protection to defend us.*

^h *We are altogether destitute of counsell, and can finde no end of our miseries.*

ⁱ *We expresse our sorrowes by outward signes, some more, some lesse.*

^k *This confession is general to the Church, to obtaine remission of finnes, and the Prophets did not exempt themselves from the same.*

^l *To wit, against our neighbours.*

^m *There is neither justice nor uprightnesse among men.*

selves, and thou regardest it not. Behold, in the day of your fast you will seeke ^d *your* will, and require all your debts.

4 Behold, yee fast to strife and debate, and to smite with the fist of wickednesse: yee shall not fast as *ye doe* to day, to make your voice to be * heard above.

5 Is it such a fast that I have chosen, that a man should afflict his soule for a day, and to bow downe his head, as a bulrush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I have chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye break every ^e yoke?

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, unto thine house? when thou seeest the naked, that thou cover him, and hide not thy selfe from ^f thine one flesh?

8 Then shall thy ^g light breake forth as the morning, and thine health shall grow speedily: thy ^h righteousness shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the ⁱ finger, and wicked speaking:

10 If thou ^j powre out thy soule to the hungrie, and refresh the troubled soule: then shall thy light spring out in the ^k darkenesse, and thy darkenesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall build the old ^l waste places: thou shalt raise up the foundations for many generations, and thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.

13 If thou ^m turne away thy foot from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight, to consecrate it, *as* glorious to the Lord, and shalt honour him, nor doing thine owne waies, nor seeking thine own will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jaakob thy father: for the mouth of the Lord hath spoken it.

^d Thus hee convinceth the hypocrites by the second table, and by their due tie toward their neighbour, that they have neither faith nor religion.

^e So long as you use contention and oppression, your fasting and prayer shall not be heard.

^f That you leave off all your extortions.

^g For in him thou seeest thy selfe as in a glasse.

^h That is, the prosperous estate wherewith God will blesse thee.

ⁱ The testimony of thy goodnesse shall appear before God and man.

^k Whereby is meant all manner of injury.

^l That is, have compassion on their miseries.

^m Thine aduersitie shall be turned into prosperitie.

ⁿ Signifying, that of the Jewes should come such as should build againe the ruines of Jerusalem and Judea: but chiefly this is meant of the spirituall Jerusalem, whose builders were the Apostles.

^o If thou refrain thy selfe from thy wicked workes.

ⁿThe wicked will destroy him.

15 Yea, truth faileth, and he that refraineth from evill, maketh himselfe ^a a prey: and when the Lord saw it, it displeased him, that there *was* no judgement.

16 And when he saw that there *was* no man, he wondred that none would offer himselfe. ^o Therefore his arme did ^p save it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnesse, as an habergion, and an ^q helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was elad with zeale as a cloake.

18 As to make recompence, as to requite the furie of the adversaires *with* a recompence to his enemies: hee will fully repay the ^r Islands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sun: for the enemy shall ^s come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come unto Zion, and unto ^t them that turne from iniquity in Jaakob, saith the Lord.

21 And I will *make* this my covenant with them, saith the Lord, My spirit that is upon thee, and my words, which I have put in thy mouth, ^v shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even for ever.

CHAP. LX.

³ The Gentiles shall come to the knowledge of the Gospell.
⁸ They shall come to the Church in abundance. ¹⁶ They shall have abundance, though they suffer for a time.

Arise, O Jerusalem: be bright, for thy ^a light is come, and the glory of the Lord is risen upon thee.

2 For behold, darknesse shall cover the ^b earth, and grosse darknesse the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walke in ^c thy light, and Kings at the brightnesse of thy rising up.

4 Lift up thine eyes round about, and behold: all ^d these are gathered, and come to thee, thy sons shall come from far, and thy daughters shall be nourished at ^e thy side.

5 Then thou shalt see and shine: thine heart shall be astonished ^f and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The ^g multitude of camels shall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall

come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheep of ^h Kedar shall be gathered unto thee: the rams of Nebaioth shall serve thee: they shall come to be accepted upon mine ⁱ altar: and I will beautifie the house of my glory.

8 Who are these ^j that flee like a cloud, and as the doves to their windows?

9 Surely the Isles shall waite for mee, and the ships ^k of Tarshish, as at the beginning, that they may bring thy sonnes from far, and their silver, and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up the walls, and their ^l Kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they bee shut, that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the ^m kingdom, that will not serve thee, shall perish: and those nations shall be utterly destroyed.

13 The ⁿ glory of Lebanon shall come unto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my ^o feet.

14 The sons also of them that afflicted thee, shall come and bow unto thee: and all they that despised thee, shall ^p fall down at the soles of thy feet: and they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Whereas thou hast beene forsaken and hated, so that no man went ^q by thee, I will make thee an eternall glory, and a joy from generation to generation.

16 Thou shalt also suck the milke of the Gentiles, and shalt suck the ^r breasts of kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jaakob.

17 For brasse will I bring gold, and for iron will I bring silver, and for wood brasse, and for stones iron. I will also make thy Government ^s peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt ^t call Salvation, thy wals, and Praise, thy gates.

19 Thou shalt have no more sun to shine by day, neither shall the brightnes of the ^u moon shine unto thee: for the Lord shall be thine everlasting light, and thy God, thy glory.

20 Thy

^g That is the Arabians, that have great abundance of cattell.

^h Because the altar was a figure of Christ, Heb. 13. 10. He sheweth that nothing can bee acceptable to him, which is not offered to him by this altar, who was both the offering and the altar is selfe.

ⁱ Shewing what great number shall come to the Church, and with what great diligence and zeale.

^k The Gentiles that are now enemies, shall become friends and sisters forth of the Church.

^l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his Gospel.

^m He sheweth that God hath given al power and authority here in earth for the use of his Church, and that they which will not serve and profit the same, shall be destroyed.

ⁿ There is nothing so excellent which shall not serve the necessity of the Church.

^o Signifying, that Gods Majestie is not included in the Temple, which is but the place for his feet, that we may learne to rise up to the heavens.

^p To worship their head Christ, by obeying his doctrine.

^q Both high and low shall be ready to help & succour thee.

^r Thy governours shall love thee and seeke thy wealth and prosperie.

^s Meaning, not a temporall felicity, but a spirituall, which is fulfilled in Christs kingdom.

^t Signifying, that all worldly means shall cease, & that Christ shall be all in all, as Reve. 21. 22. and 22. 3.

^o Meaning, to doe justice, and to remedy the things that were so farre out of order.

^p That is, his Church, or his arme did helpe it selfe, and did not seeke ayde of any other.

^q Signifying, that God hath al means at hand to deliver his Church, and to punish their enemies.

^r To wit, your enemies which dwell in divers places, and beyond the sea.

^s He sheweth that there shall be great affliction in the Church, but God will ever deliver his.

^t Whereby he declarerh that that true deliverance from sin and Satan belongeth to none but to the children of God; whom he sustainerh.

^u Because the doctrines made profitable by the verue of the Spirit, he joyntly yone with the others, and promitteth to give them both to his Church for ever.

^a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to goe down, chap. 47. 1.

^b Signifying, that all men are in darkness, till God give them the light of his spirit, and that this light shineth to none but to those that are in his Church.

^c Meaning, that Iudaea should be as the morning star, and that the Gentiles should receive light of her.

^d An infinite number from all countries, as Chap. 49. 18.

^e For joy: as the heart is drawn in for sorrow.

^f Meaning, that every one shall honour the Lord with that where-with hee is able. Signifying, that it is no true serving of God, except we offer our selves to serve his glory, and all that we have.

20 Thy sunne shall never goe downe, neither shall thy moone bee hid: for the Lord shall be thine everlasting light, and the daies of thy sorrow shall be ended.

21 Thy people also shall be all righteous: they shall possesse the land for ever, the ^vgraffe of my planting shall bee the work of mine hands, that I may bee glorified.

22 A litle one shall become as a ^athousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

¹ He propheseth that Christ shall be annointed, and sent to preach. ¹⁰ The joy of the faithfull.

THe ^aspirit of the Lord God ^{is} upon me, therefore hath the Lord annointed me: hee hath sent me to preach good tidings unto the poore, to binde up the ^bbroken hearted, to preach liberty to the ^ccaptives, and to them that are bound, the opening of the prison,

2 To preach the ^dacceptable yeare of the Lord, and the day of ^evengeance of our God, to comfort all that mourne,

3 To appoint unto them that mourne in Zion, and to give unto them beauty for ^fashes, the oyle of joy for mourning, the garment of gladnesse for the spirit of heavinesse, that they might be called ^gtrees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, and raise up the former desolations, and they shall repaire the cities that were desolate and waste through many ^hgenerations.

5 And the stranger shall ⁱstand and feede your sheepe, and the sonnes of the strangers shall bee your plow-men, and dressers of your vines.

6 But ye shall be named ^kthe Priests of the Lord, and men shall say unto you, The ministers of our God: Ye shall eat the ^lriches of the Gentiles, and shall bee exalted with their glory.

7 For your thame ^myou shall receive double, and for confusion ⁿthey shall rejoyce in ^otheir portion: for in their land they shall possesse the ^pdouble: everlasting joy shall be unto them.

8 For I the Lord love judgement, and hate robbery for burnt offering, and I will direct their worke in truth, and will make an everlasting covenant with them.

9 And ^qtheir seed shall bee knowne among the Gentiles, and their buds among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 ^rI will greatly rejoyce in the Lord, and my soule shall be joyfull in my God: for he hath clothed me with the garments

of salvation, and covered mee with the robe of righteousness: hee hath decked me like a bridegrome, and as a bride tieth her selfe with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

CHAP. LXII.

¹ The great desire that the Prophets have had for Christs coming. ⁶ The diligence of the pastors to preach.

For Zions sake I will not ^ahold my tongue, and for Jerusalems sake I will not rest, untill the righteousness thereof breake forth as the ^blight, and salvation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt bee called by ^ca new name, which the mouth of the Lord shall name.

3 Thou shalt also be a ^dcrowne of glory in the hand of the Lord, and a royal diademne in the hand of thy God.

4 It shall no more bee said unto thee, ^eForfaken; neither shall it be said any more to thy land, Desolate, but thou shalt bee called ^fHephzi-bah, and thy land ^gBeulah: for the Lord delighteth in thee, and thy land shall have an ^hhusband.

5 For as a yong man marieth a virgin, so shall thy sonnes ⁱmarrie thee: and as a bridegrome is glad of the bride, so shall thy God rejoyce over thee.

6 I have set ^jwatchmen upon thy walles, O Jerusalem, which all the day and all the night continually shall not cease: ^kye that are mindfull of the Lord, keepe not silence.

7 And give him no rest, till he repaire, and untill he set up Jerusalem the ^lpraise of the world.

8 The Lord hath sworne by his right hand, and by his strong arme, Surely I will no more give thy corne to bee meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that have gathered it, shall cate it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my sanctuary.

10 ^mGoe through, goe through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones, and set up a standard for the people.

11 Behold, the Lord hath proclaimed unto the ends of the world: ⁿtell the daughter Zion, Behold thy Saviour cometh: behold, his wages ^ois with him, and ^phis worke ^qis before him.

ⁿ Hee shall have all power to bring his purpose to passe, as Chap. 40. 10.

12 And

^u The children of the Church.

^x Meaning, that the church should bee miraculously multiplied.

^{* Luke 4. 18.}

^a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to distribute.

^b To them that are lively touched with the feeling of their sins.

^c Which are in the bondage of sinne.

^d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulness of time. Gal. 4. 4.

^e For when God delivereth his Church, hee punisheth his enemies.

^f Which was the signe of mourning.

^g Trees that bring forth good fruits, as Matth. 3. 8.

^h That is, for a long time.

ⁱ They shall bee ready to serve you in all your necessities.

^k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1 Petr. 2. 9. Revel. 1. 6. and 5. 10.

^l Reade Chap. 60. 11. 16.

^m Abundant recompence, as this word is used. Chap. 40. 2.

ⁿ That is the Jewes.

^o To wit, of the Gentiles.

^p Whereas the Gentiles had dominion over the Jewes in times past, now they shall have double authoritie over them, and possesse twice so much.

^q I will not receive their offering, which are extortioners, deceivers, or that deprive me of my glory.

^r That is, of thy Church.

^s Hee sheweth what shall be the affection, when they seele this their deliverance.

^a The Prophet saith, that he will never cease to declare unto the people, the good tidings of their deliverance.

^b Till they have full deliverance: and this the Prophet speaketh to encourage all other Ministers to the setting forth of Gods mercies towards his Church.

^c Thou shalt have a more excellent fame then thou hast had hitherto.

^d He shall esteem thee as deare and precious, as a king doth his crowne.

^e Thou shalt no more be contented as a woman forsaken of her husband.

^f Or, my delight is in her.

^g Or, married. That it may be replenished with children.

^h Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, inasmuch as Christ maketh her plentiful to bring forth children unto him.

ⁱ Prophets, Pastors, and Ministers.

^j Hee exhorteth the Ministers never to cease to call upon God by prayer for the deliverance of his Church, and to teach others to doe the same.

^k For the restoration whereof all the world shall praise him.

^l Signifying the great number that should come to the Church, and what means he would prepare for the restitution of the same, as Chap. 57. 14.

^m Yee Prophets & ministers shew the people of this their deliverance, which was chiefly meant of our salvation by Christ. Zech. 9. 9.

ⁿ March. 21. 5.

^o Hee shall have all power to bring his purpose to passe, as Chap. 40. 10.

^o That is, one, over whom God hath had a singular cure to recover her, when she was lost.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A ° citie sought out and not forsaken.

C H A P. LXIII.

1 God shall destroy his enemies for his Churches sake.
7 Gods benefits towards his Church.

WHo is this that cometh a from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. b I speake in righteousnesse, and am mighty to save.

2 c Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I have troden the winepresse alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the d yeare of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondred that there was none to uphold: therefore mine owne e arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them f drunken in mine indignation, and will bring down their strength to the earth.

7 I will g remember the mercies of the Lord, and the praises of the Lord according unto all that the Lord hath given us, and for the great goodnesse toward the house of Israel, which he hath given them according to his tender love, and according to his great mercies.

8 For hee said, Surely they are my h people, children that will not lie: so he was their Saviour.

9 In all their troubles hee was i troubled, and the Angel k of his presence saved them: in his love and in his mercy he redeemed them, and he bare them, and caried them alwaies continually.

10 But they rebelled and vexed his holy spirit: therefore was hee turned to be their enemy, and hee fought against them.

11 Then he l remembered the old time of Moses and his people, saying, Where is he that brought them up out of the Sea, with the m shepheard of his sheepe? Where is he that put his holy spirit within n him?

12 Hee led them by the right hand of Moses: with his owne glorious arme, deviding the water before them, to make himselfe an everlasting Name.

13 He led them through the deepe, as an o horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gave them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heaven, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me.

16 Doubtlesse thou art our Father: though r Abraham be ignorant of us, and Israel know us not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for ever.

17 O Lord, why hast t thou made us to erre from thy waies, and hardened our heart from thy feare? Returne for thy v servants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse have possessed it, but a litle * while: for our adversaries have troden downe thy Sanctuary.

19 We have beene as they over whom thou never barest rule, and upon whom thy Name was not called.

^x That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and foure hundred yeares: and thus they lament, to move God rather to remember his Covenant, then to punish their sinnes.

C H A P. LXIV.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.

OH, that thou wouldest a breake the heavens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused b the waters to boile, (that thou mightest declare thy Name to thy adversaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world, they have not c heard, nor understood with the eare, neither hath the eye seene another God beside thee, which doth so to him that waiteth for him.

5 Thou didst meet him, d that rejoiced in thee, and did justly: they remembered thee in thy e waies: behold, thou art angry, for we have sinned: yet in f them is continuance, and we g shall be saved.

^o Peaceably, and gently, as an horse is led to his pasture.

^p Having declared Gods benefits shewed to their forefathers, hee turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

^q Thy great affection which thou barest towards us.

^r Meaning, from the whole body of the Church.

^s Though Abraham would refuse us to be his children, yet thou wilt not refuse to be our Father.

^t By taking away thy holy Spirit from us, by whom we were governed, and so for our ingratitude didst deliver us up to our owne concupiscence, & didst punish sin by sinne according to thy just judgement.

^u Meaning, for thy Covenant sake made to Abraham, Isaac and Jacob his servants.

^x That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and foure hundred yeares: and thus they lament, to move God rather to remember his Covenant, then to punish their sinnes.

^y That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and foure hundred yeares: and thus they lament, to move God rather to remember his Covenant, then to punish their sinnes.

^z That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and foure hundred yeares: and thus they lament, to move God rather to remember his Covenant, then to punish their sinnes.

^a The Prophet continueth his prayer, desiring God to declare his love towards his Church, by miracles & mighty power, as hee did in mount Sinai.

^b Meaning, the raine, hail, fire, thunder, and lightnings.

^c S. Paul useth the same kind of admiration.

^d Thou shewedst favour toward our fathers when they trusted in thee, & walked after thy commandments.

^e They considered thy great mercies.

^f That is, in thy mercies, which he calleth, the waies of the Lord.

^g Thou wilt have pitie upon us.

^h We are justly punished and brought into captivity, because we have provoked thee to anger, and though we would excuse our selves, yet our righteoufnesse and best vertues are before thee as vile clouts, or, (as some read) like y^e memstruous clothes of a woman.

ⁱ Albeit, O Lord by thy just judgement thou maifest utterly destroy us, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt us to be thy children.

^k For so the flesh judgeth, when God doth not immediately lend succour.

^l Which were dedicated to thy service, and to call upon thy name.

^m Wherein wee rejoiced and worshipped thee.

ⁿ That is, at the contempt of thine own glory, though our sins have deserved this, yet thou wilt not suffer thy glory thus to be diminished.

6 But we have all been as an unclean thing, and all our ^h righteoufnesse is as filthy clouts, and we all do fade like a leafe, and our iniquities like the winde have taken us away.

7 And there is none that calleth upon thy Name, neither that stirreth up himselfe to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities.

8 But now, O Lord, thou art our Father: we are the ⁱ clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, ^k above measure, neither remember iniquity for ever: loe, we beseech thee, behold, we are all thy people.

10 ^l Thine holy Cities lye waste: Zion is a wilderness, and Jerusalem a desert.

11 The house of our Sanctuary and of our glory, ^m where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still ⁿ at these things, O Lord? wilt thou hold thy peace and afflict us above measure?

C H A P. LXV.

¹ The vocation of the Gentiles, and the rejection of the Iewes. ¹³ The joy of the elect, and the punishment of the wicked.

I Have been sought of them that ^a asked not: I was found of them that sought me not: I said, Behold me, behold me, unto a nation that called not upon my Name.

2 I have spread ^b out mine hands all the day unto a rebellious people, which walked in a way that was not good, ^c even after their own ^c imaginations.

3 A people that provoked me ever unto my face: that sacrificeth in ^d gardens, and burneth incense upon ^e bricks.

4 Which remaine among the ^f graves, and lodge in the deserts, which eate ^g Swines flesh, and the broth of things polluted ^h are in their vessels.

5 Which say, ⁱ Stand apart, come not neare to me: for I am holier then thou: these are a smoke in my wrath, and a fire that ^j burneth all the day.

6 Behold, it is ^k written before me: I will not keep silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, ^l shall be ^l together (saith the Lord) which have burnt incense upon the mountaines, and blasphemed me upon the hills: therefore will I measure their old

worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a ^m blessing is in it, so will I doe for my servants sakes, that I may not destroy them whole.

9 But I will bring a seed out of Jaakob, and out of Judah, that shall inherit my mountaine: and mine Elect shall inherit it, and my servants shall dwell there.

10 And ⁿ Sharon shall be a sheepfold, and the valley of Achor shall be a resting place for the cattell of my people, that have sought me.

11 But ye are they that have forsaken the Lord, and forgotten mine holy mountaine, and have prepared a table for the ^o multitude, and furnish the drinke offerings unto the number.

12 Therefore will I ^p number you to the sword, and all you shall bow down to the slaughter, because I called, and yee did not answer: I ^q spake, and yee heard not, but did evill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, behold, my servants shall ^r eate, and ye shall bee hungrie: behold, my servants shall drinke, and ye shall be thirstie: behold, my servants shall rejoyce, and yee shall be ahamed.

14 Behold, my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall howle for vexation of minde.

15 And ye shall leave your name as a curse unto my ^s chosen: for the Lord God shall slay you, and call his servants by ^t another name.

16 He that shall blesse in the ^v earth, shall blesse himselfe in the true God, and he that sweareth in the earth, shall swear by the true God: for the former ^u troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create ^v new heavens and a new earth: and the former shall not be remembered nor come into minde.

18 But bee you glad and rejoyce for ever in the things that I shall create: for behold, I will create Jerusalem, as a rejoycing, and her people, as a joy.

19 And I will rejoyce in Jerusalem, and joy in my people, and the voice of weeping shall bee no more heard in her, nor the voice of crying.

20 There shall bee no more there a childe of years, nor an old man that hath ^z not filled his daies: for he that shall be an hundred years old shall die as a yong man: but the sinner being ^a an hundred years old shall be accursed.

^m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.

ⁿ Which was a plentiful place in Judea to feede sheepe, as Achor was for cattell.

^o By the multitude and number, he meaneth their innumerable Idols, of whom they thought they could never have enough.

^p Seeing you cannot number your gods, I will number you with the sword.

^q By my Prophets, whom yee would not obey.

^r By these words, eate and drinke, hee meaneth the blessed life of the faithfull, which have alwaies consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.

^s Meaning, that he would call the Gentiles, who should abhorre even the very name of the Jewes, for their infidelities sake.

^t Then by the name of the Jewes.

^u By blessing, and by swearing, is meant the praising of God for his benefits, and the true worshiping of him, which shall not be only in Judea, but thorow all the world.

^v I will no more suffer my Church to be desolate as in times past.

^w I will so alter & change the state of my Church, that it shall seeme to dwell in a new world.

^z Meaning, in this wonderful restoration of the Church, there should bee no weaknes of youth, nor infirmities of age, but all should be fresh, and flourishing, and this is accomplished in the heavenly Jerusalem, when all sins shall cease, and the reares shall be wiped away.

^a Whereby hee sheweth that the infidels and unpertinent sinners have no part of this benediction.

^a Meaning, the Gentiles, which knew not God, should seeke after him when he had moved their heart, with his holy spirit, Rom. 10. 20.

^b He sheweth the cause of the rejection of the Jewes, because they would not obey him for any admonition of his Prophets, by who hee called them continually, and stretched out his hands to draw them.

^c He sheweth that to delight in our own fantasies, is y^e declining from God, and the beginning of all superstition and idolatry.

^d Which were dedicate to Idols.

^e Meaning, their altars, which hee thus nameth by contempt.

^f To consult with spirits, and to conjure devils, which was forbidden, Deut. 18. 11.

^g Which was contrary to Gods commandment, Lev. 11. 7. Deut. 14. 8.

^h He sheweth that hypocrisie is ever joynd with pride and contempt of others.

ⁱ Their punishment shall never have end. ^k So that the remembrance thereof cannot be forgotten. ^l Shall be both punished together: and this declareth how the children are punished for their fathers faults, to wit, when the same faults or like are found in them.

^b He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo under temporal things comprehendeth the ſpiritual promiſes.

^c Reade Chap. 11.6.

21 And they ſhall ^b build houſes and inhabite them, and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eat: for as the daies of the tree are the daies of my people, and mine ele^c ſhall enjoy in old age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeed of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will answer, and whiles they ſpeake, I will heare.

25 The ^c wolfe and the lambe ſhall feed together, and the lion ſhall eat ſtraw like the bullocke: and to the ſerpent duſt ſhall be his meate. They ſhall no more hurt nor deſtroy in all mine holy mountaine, ſaith the Lord.

CHAP LXXVI.

¹ God dwelleth not in Temples made with hands. ³ Hee deſpiſeth ſacrifices done without mercie and faith. ⁵ God comforteth them that are troubled for his ſake. ¹⁹ The vocation of the Gentiles. ²³ The perpetuall Sabbath.

²⁴ The puniſhment of the wicked is everlaſting.

THUS ſaith the Lord. * The ^a heaven is my throne, and the earth is my foot-ſtoole: where is that houſe that ye will build unto mee? and where is that place of my reſt?

2 For all theſe things hath mine hand made, ^b and all theſe things have bene, ſaith the Lord: and to him will I looke, even to him that is poore, and of a ^c contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, ^d is as if he ſlew a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke: hee that offereth an oblation, as if hee offered ſwines blood: hee that remembreth in-cenſe, as if hee bleſſed an idole: yea, they have choſen their owne waies; and their ſoule delighteth in their abominations.

4 Therefore will I ^e chuſe out their deluſions, and I will bring their feare upon them: becauſe I called, and none would answer: I ſpake, and they would not heare: but they did evill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his ^f word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but he ſhall appeare to your joy, and they ſhall be aſhamed.

6 ^g A voice ſoundeth from the citie, even a voice from the Temple, the voice of the Lord, that recompeneſeth his enemies fully.

^h He encourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God. ⁱ The enemies ſhall ſhortly heare a more terrible voice, even fire and ſlaughter, ſeeing they would not heare the gentle voice of the Prophets, which called them to repentance.

7 Before ^h ſhe travelled, ſhe brought forth, and before her paine came, ſhe was delivered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one ⁱ day? or ſhall a nation bee borne at once? for aſſoone as Zion travelled, ſhee brought forth her children.

9 Shall I ^k cauſe to travel, and not bring forth? ſhall I cauſe to bring forth, and ſhall be barren, ſaith thy God?

10 Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourne for her.

11 That ye may ſucke, ^l and be ſatiſfied with the breſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glorie.

12 For thus ſaith the Lord, Behold, I will extend ^m peace over her like a flood, and the glorie of the ⁿ Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be ^o borne upon her ſides, and bee joyfull upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee this, your hearts ſhall rejoyce, and your ^p bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowne among his ſervants, and his indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his charrets like a whirlewinde, that he may ^q recompeneſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will judge with fire, and with his ſword all fleſh, and the ſlaine of the Lord ſhall be many.

17 They that ſanctifie ^r themſelves, and purifie themſelves in the gardens behinde one ^s tree in the mids, eating ^t ſwines fleſh, and ſuch abomination, even the mouſe, ſhall be conſumed together, ſaith the Lord.

18 For I will ^u viſit their workes, and their imaginations: for it ſhall come that I will gather all nations, and tongues, and they ſhall come and ſee my glorie.

19 And I will ſet a ^v ſigne among them, and will ſend thoſe that ^w eſcape of them, unto the nations of ^x Tarſhiſh, ^y Pul, and ^z Lud, and to them that draw the ^a bow, to ^b Tubal, and ^c Javan, Iſles aſarre off, that have not heard my fame, neither have ſeene my glorie, and ^d they ſhall declare my glorie among the Gentiles.

^h Meaning, that the reſtauration of the Church, ſhould be ſo ſudden, and contrary to all mens opinions: as when a woman is delivered before ſhee looke for it, and that without pain in travel.

ⁱ This ſhall paſſe the capacite of man, to ſee ſuch a multitude, that ſhall come up at once: meaning, under the preaching of the Goſpel, whereof they that came up out of Babylon were a figure.

^k Declaring hereby, that as by his power and providence, woman travelleth and is delivered: ſo hath he power to bring forth his Church at his appointed time.

^l That yee may rejoyce for all the benefits that God beſtoweth upon his Church.

^m I will give her felicitie and proſperitie in great abundance.

ⁿ Reade Chap. 60.16.

^o Ye ſhall be cheeriſhed as her dearly beloved children.

^p Yee ſhall have new ſtrength and new beautie.

^q This vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his Church and will doe till the laſt day, which ſhall be the accompliſhment thereof.

^r Meaning, the hypocrites.

^s Whereby are meant them that did maliciously tranſgreſſe the Law, by eating beaſts forbidden, even to the mouſe, which nature abhorreth.

^t The Gentiles ſhall be partakers of that glorie, which before I ſhewed to the Jewes.

^u I will marke theſe that I chuſe, that they periſh not with the reſt of the infidels; whereby he alludeth to the marking of the poſts of his people, who hee preferred, Exod. 12.7.

^x I will ſcatter the reſt of the Jewes, which eſcape deſtruction, into divers nations. ^y That is, Cilicia. ^z Meaning, Africa. ^a To wit, Lydia, or Aſia minor. ^b Signifying, the Parthians. ^c Italy. ^d Grecia. ^e Meaning, the Apoſtles, diſciples; and others, which hee did firſt chuſe of the Jewes to preach unto the Gentiles.

f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

g Whereby hee meaneth that no necessary means shall want, when God shall call the Gentiles to the knowledge of the Gospel.

h To wit, of the Gentiles, as he did Luke, Timothy and Titus first, & others after to preach his word.

i Hereby he signifies the kingdom of Christ, wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meet.

20 And they shall bring all your ^f brethren for an offering unto the Lord out of all nations, upon ^g horses, and in charets, and in horse litters, and upon mules, and swift beasts, to Jerusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a clean vessell in the house of the Lord.

21 And I will take of them for ^h Priests, and for Levites, saith the Lord.

22 For as the new ⁱ heavens, and the new earth which I will make, shall remain

before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord.

24 And they shall goe forth, and looke upon the ^k carkeises of the men that have transgressed against me: for their ^l worme shall not die, neither shall their fire be quenched, and they shall be an abhorring ^m unto all flesh.

ence, which shall ever gnaw them, and I never suffer them to be at rest, Marke 9. 44. This is the just recompence for the wicked, which, contemning God and his word, shall be by Gods just judgement abhorred of all his creatures.

k As, e hath declared the felicity that shall be within the Church for the comfort of the godly, so doth he shew what horrible calamities shall come to the wicked, that are out of the Church.

l Meaning, a continuall torment of conscience.



IEREMIAH.

THE ARGUMENT.

He Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most evident revelations of prophesie, so that by the commandment of the Lord he began very young to prophesie, that is, in the thirteenth yeare of Iosiah, and continued 18. yeares under the said King, and three moneths under Iehoahaz, and under Iehojakim eleven yeares, and three moneths under Iehojachin, and under Zedekiah eleven yeares, unto the time that they were caried away into Babylon. So that this time amounteth to above fourtie yeares, besides the time that he prophesied after the captivitie. In this booke he declareth with teares and lamentation, the destruction of Jerusalem, and the captivitie of the people for their idolatrie, covetousnesse, subtiltie, crueltie, excessse, rebellion, and contempt of Gods word; and for the consolation of the Church, revealeth the just time of their deliverance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophet doe admonish them most plainly of their destruction. Next, how the Prophets & ministers of God, ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his just judgement against the wicked, yet will he ever shew himself a preserver of his Church, and when all meanes seeme to mans judgement to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Jeremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Jerusalem. 17 He commandeth him to preach his word without feare.



He ^a words of Jeremiah the sonne of ^b Hilkiah one of the Priests that were at ^c Anathoth in the land of Benjamin.

2 To whom ^d the word of the Lord came in the daies of Iosiah the sonne of Amon King of Judah, in the thirteenth yeare of his reigne:

3 And also in the daies of Iehojakim

the ^e sonne of Iosiah King of Judah unto the end of the eleventh yeare of Zedekiah the sonne of Iosiah King of Judah, even unto the carying away of Jerusalem captiue, in the fifth ^f moneth.

4 Then the word of the Lord came unto me, saying,

5 Before I ^g formed thee in the womb, I knew thee, and before thou camest out of the wombe I sanctified thee, and ordained thee to be a Prophet unto the ^h nations.

6 Then said I, ⁱ Oh, Lord God, be-

e Meaning, the nephew of Iosiah: for Jehoiachin was his father, who reigned but three moneths; & therefore is not mentioned, so more is Iosiah that reigned no longer.

f Of the eleventh yeare of Zedekiah, who was also called Mattaniah, and at this time the Jewes were caried away into Babylon by Nebuchadnezzar.

g The Scripture useth this manner of speech, to declare that God

hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. Gal. 1. 15. h For Jeremiah did not onely prophesie against the Jewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering, the great judgements of God, which according to his threatnings should come upon the world, he was moved with a certaine compassion on the one side to pitty them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

hold,

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the law under King Iosiah, 2 King. 22. 8.

c This was a citie about three miles distant from Jerusalem, and belonged to the Priests, the sonnes of Aaron, Iosiah. 21. 18.

d This is spoken to confirme his vocation and office, for as much as he did not presume of himselfe to preach and prophesie, but was called therunto by God.

hold, I cannot speake, for I am a childe.

7 But the Lord said unto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9 Then the Lord stretched out his hand, and ^k touched my mouth, and the Lord said unto me, Behold, I have put my word in thy mouth.

10 Behold, this day have I set thee over the nations, and over the kingdomes, to plucke up, and to root out, and to destroy and throw downe, to build and to plant.

11 After this, the word of the Lord came unto mee, saying, Jeremiah what seest thou? And I said, I see a rod of an ^m almond tree.

12 Then the Lord said unto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Again, the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething ⁿ pot looke out of the North.

14 Then said the Lord unto me, out of the ^o North shall a plague bee spread upon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and everie one shall set his throne in the entring in of the gates of Jerusalem, and on the walles thereof round about, and in all the cities of Judah.

16 And I will declare unto them my ^p judgements touching all the wickednes of them that have forsaken me, and have burnt incense unto other gods, and worshipped the workes of their own hands.

17 Thou therefore trusse up thy loines, and arise and speake unto them all that I command thee: be not afraid of their faces, lest I ^q destroy thee before them.

18 For I, behold, I this day have made thee a defended citie, and an ^r iron pillar and wals of brasse against the whole land, against the Kings of Judah, and against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not prevaile against thee: for I am with thee to deliver thee, saith the Lord.

20 And the Lord said unto me, that they are utterly unmeet to serve God, and his Church, which are afraid, and doe not resist wickednesse, whatsoever danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

8 Against the Priests and false Prophets. 12 The Temples are destroyed because they forsake God.

Moreover, the word of the Lord came unto me, saying,

2 Goe, and crie in the eares of Jerusalem, saying, Thus saith the Lord, I remember thee with the ^a kindnesse of thy youth, and the love of thy marriage, when thou wentest after me to the wilderness, ^b in a land that was not sowne.

3 Israel was as a thing ^b hallowed unto the Lord, and his first fruits: all they ^d that ate it, shall offend: evill shall come upon them, saith the Lord.

4 Heare yee the word of the Lord, O house of Jaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie have your fathers found in me, that they are gone ^e farre from me, and have walked after vanitie, and are become ^f vain?

6 For they said not, Where is the Lord that brought us up out of the land of Egypt? that led us thorow the wilderness, thorow a desert, and wasteland, thorow a drie land, and ^g by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the same: but when ye entred, ye defiled ^h my land, and made mine heritage an abomination.

8 The Priests said not, ⁱ Where is the Lord? and they that should minister the ^k Law, knew me not: the ⁱ Pastors also offended against me, and the Prophets prophesied in ^m Baal, and went after ^{things} that did not profit.

9 Wherefore I will yet ⁿ plead with you, saith the Lord, and I will pleade with your childrens children.

10 For go ye to the Isles of ^o Chittim, and behold, and send unto ^p Kedar, and take diligent heed, and see whether there be such things.

11 Hath ^{any} nation changed their gods, which yet are no gods? but my people have changed their ^q glorie, for that which doth not ^r profit.

12 O ye ^r heavens, be astonied at this: bee afraid and utterly confounded, saith the Lord.

13 For my people have committed two evils: they have forsaken mee, the fountaine ^s of living waters, to dig them pits, even broken pits that can hold no water.

14 Improving the Jewss, that they were lesse diligent to serve the true God, then were idolaters to honour their vanities. ^r Meaning, the idols, which were their destruction, Psal. 106. 36. ^s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great judgements against the same. ^t Signifying, that when men forsake Gods word, which is the fountaine of life, they reject God himselfe, and so fall to their owne inventions, and vaine confidence, and procure themselves destruction, Jonah 2. 8. Zech. 10. 2.

a According to that grace and favour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16. 3.

b When I had delivered thee out of Egypt.

c Chosen above all other to serve the Lord only, and the first that offered to the Lord of all other nations.

d Whosoever did challenge this people, or else did annoy them, was punished.

e That is, false to most vile idolatrie.

f Altogether given to vanitie. ^g &c are become blind and insensible as the idols that they serve.

g Where for lack of all things necessary for life, ye could look for nothing, everie houre but present death.

h By your idolatrie and wicked manners, Psal. 78. 58. & 106. 38.

i They taught not the people to seeke after God.

k As the Scribes, which should have expounded the Law to the people.

l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serve idols: for by Baal, which was the chiefe idol of the Moabites, are meant all idols.

n Signifying, that he would not as he might, straight way condemn them, but sheweth them by evident examples, their great ingratitude, that they might bee ashamed, and repent.

o Meaning, the Grecians and Italians.

p Unto Arabia.

q That is, God which is their glorie, and who maketh them glorious above all other people, reproving the Jewss, that they were lesse diligent to serve the true God, then were idolaters to honour their vanities.

r Meaning, the idols, which were their destruction, Psal. 106. 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great judgements against the same.

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reject God himselfe, and so fall to their owne inventions, and vaine confidence, and procure themselves destruction, Jonah 2. 8. Zech. 10. 2.

CHAP. II.

a God rehearseth his benefits done unto the Jewes.

14 Is

14 Is Israel a^v servant, or is he borne in the house? why *then* is he spoiled?

15 The^x lions roared upon him, and yelled, and they have made his land wast: his cities are burnt^y without an inhabitant.

16 Also the children of^z Noph and Tahapanes have^a broken thine head.

17 Hast thou not procured this unto thy selfe, because thou hast forsaken the Lord thy God, when he^b led thee by the way?

18 And what hast thou now to doe in the way of^c Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of the^d River?

19 Thine own wickednesse shall^e correct thee, and thy turnings backe shall reprove thee: know therefore and behold, that it is an evill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare^f is not in thee, faith the Lord God of hostes.

20 For of old time I have broken thy yoke, and burst thy bonds, and thou saidst, I will no more transgresse, but *like* an harlot thou runnest about upon all high hilles, and under all greene trees.

21 Yet I had planted thee a noble vine, whose^g plants were all naturall: how then art thou turned unto mee into the plants of a strange vine?

22 Though thou wash thee with^h nitre, and take thee much sope, yet thine iniquitie is marked before me, faith the Lord God:

23 How canst thou say, I am not polluted, neither have Iⁱ followed Baalim? behold thy waies in the valley, and know what thou hast done: *thou art like* a swift^j dromedarie, that runneth by his waies:

24 And^k as a wilde^l asse, used to the wildernesse, that snuffeth up the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselves, but will finde her in her^m moneth.

25 Keepe thou thy feet fromⁿ barrennesse, and thy throat from thirst: but thou saidest desperately, No, for I have loved strangers, and them will I follow.

26 As the^o thiefe is ashamed, when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to a tree, Thou art my

father, and to a stone, Thou hast begotten me: for they have turned their backe unto me, and not their face: but in the time of their trouble they will say, Arise, and helpe us.

28 But where are thy gods that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according^p to the number of thy cities, are thy gods, O Judah.

29 Wherefore will yee^q plead with me: ye all have rebelled against me, faith the Lord.

30 I have smitten your children in vaine, they received no correction: your^r owne sword hath devoured your Prophets like a destroying lion.

31 O generation, take heed to the word of the Lord: have I beene^s as^t a wildernesse unto Israel? or a land of darknesse? Wherefore faith my people *then*, We are lords, we will come no more unto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people have forgotten me, daies without number.

33 Why doest thou prepare the way, to^u seeke amitie? even therefore will I teach^v thee, that thy waies are wickednesse.

34 Also in thy^w wings is found the blood of the foules of the poore innocents: I have not found it in holes, but upon all these^x places.

35 Yet thou saiest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into judgement, because thou saiest, I have not sinned.

36 Why runnest thou about so much to change thy waies? for thou shalt bee confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands upon^y a thine head, because the Lord hath rejected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people unto repentance. 14 He promisseth the restitution of his Church. 20 He reproveth Iudah and Israel, comparing them to a woman disobedient to her husband.

They^a say, If a man put away his wife, and she goe from him, and become another mans, shall hee returne againe unto her? shall not this land^b bee polluted? but thou hast plaid the harlot with many^c lovers: yet^d turne againe to me, faith the Lord.

2 Lift up thine eyes unto the high places, and behold, where thou hast not plaid the harlot: thou hast sit^e waiting for them

v Have I ordered them like servants, and not like dearly beloved children? Exod. 4. 22. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall bee left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Have grievously vexed thee at sundrie times.

b Shewing, that God would have still led them aright if they would have followed him.

c To seeke the helpe of man, as though God were not able enough to defend thee, which is to drink of the puddles, &c. to leave the fountain, read Isa. 31. 1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible, till the punishment of their sins waken them, as vers. 26. Isa. 3. 9.

f When I delivered thee out of Egypt. Exo. 19. 8. Deut. 5. 27.

g Iohn. 24. 16. Ezra 10. 12. Nehem. 8. 6.

h Ebr. seed was all true.

i Though thou use all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne to me by faith and repentance.

j Meaning, that hypocrites denie that they worship the idoles: but that they honour God in them, and therefore they call their doings Gods service.

k He compareth the idolaters to these beasts, because they never cease running to and fro: for both valleys and hilles are full of their idolatrie.

l He compareth the idolaters to a wilde asse: for she can never be tamed, nor yet wearied: for as shee turneth, shee can take her winde at every occasion.

m That is, when she is with foale: and therefore the hunters wait their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meet with thee.

n Hereby he warneth them, that they should not goe into strange countries to seeke helpe: for they should but spend their labour and hurt themselves, which is heere meant by the bare foot and thirst. Isa. 57. 10.

o As a thiefe will not acknowledge his fault, till hee bee taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light upon them.

o Meaning, that idolaters spoile God of his honour: and where as he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could have holpen thee, because they were many in number, and present in every place: but now let mee see, whether either the multitude, or their presence can deliver thee from my plague, Chap. 11. 13.

q As though I did you injurie in punishing you, seeing that your faults are so evident.

r That is, you have killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Have I not given them abundance of all things?

t But will trust in our own power and policie.

u With strangers.

x The Prophets and the faithful are slain in every corner of your country.

y For the Assyrians had taken away the temple, tribes out of Israel and destroyed Judah, even unto Jerusalem: and the Egyptians slew Iohnah, and vexed the Jews in sundry sorts.

z In signe of lamentation, as 1 Sam. 13. 19.

a According as it is written, Deut. 24. 4.

b If he take such one to wife again.

c That is, with idoles, and with them, whom thou hast put thy confidence in.

d And I will not cast thee off, but receive thee according to my mercie.

which dwelleth
in me, and wait
for them that
pass by, to spoile
them.

As God threaten
ed by his Law
Deut. 28. 24.
If thou wouldst
not be ashamed
of these acts and
repent: and this
impunity is
punishment to ido
lators: which will
not give off
though they be
never so manifest
ly convicted.
It is likewise that
the wicked in
their miseries will
cry unto God, and
yet pray for
the godly doe:
but because they
come not from
their evil, they are
not heard. Isa. 65.
I will hear the ten
sives.

And gave her
unto the hands of
the Assyrians.
The Hebrew
word may either
signifie lightnesse
and wantonnesse,
or noise and bruit.

As Judah sinned for
a time that shee
did returne, as un
der Josiah, and o
ther good Kings,
but she was never
truly touched, or
wholly reformed,
as appeared when
occasion was offer
ed by any wicked
Prince.

As I said hath not
declared her selfe
so wicked as Ju
dah, which yet
hath had more ad
monitions and ex
amples to call her
to repentance.

Whereas now
the Israelites were
kept in captivity
by the Assyrians,
to whom hee pro
mised mercy, if
they will repent.
There was no
way, which thou
didst not haue to
seeke after the I
dols and to trot a
pilgrimage.

them in the wayes; as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres have beene restrained, and the latter raine came not, and thou hadst a whoredome forehead: thou wouldest not be ashamed.

4 Didst thou not still cry unto mee, Thou art my father, and the guide of my youth?

5 Will hee keepe his anger for ever? will hee reserve it to the end? thus hast thou spoken, but thou dost evill, even more and more.

6 The Lord said also unto mee, in the dayes of Josiah the King, Hast thou seene what this rebell Israel hath done? for she hath gone up upon every high mountain, and under every greene tree, and there played the harlot.

7 And I said, when shee had done all this, Turn thou unto me: but she returned not, as her rebellious sister Judah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gave her a bill of divorcement: yet her rebellious sister Judah was not afraid, but shee went also, and played the harlot.

9 So that for the lightnesse of her whoredome, shee hath even defiled the land: for shee hath committed fornication with stones and stocks.

10 Nevertheless for all this, her rebellious sister Judah hath not returned unto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said unto mee, The rebellious Israel hath justified her selfe more then the rebellious Judah.

12 Goe and cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall upon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquity: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods under every greene tree, but yee would not obey my voice, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion.

15 And I will give you pastours according to mine heart, which shall feed you with knowledge and understanding.

16 Moreover, when yee be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more,

The Arke of the covenant of the Lord: for it shall come no more to mind, neither shall they remember it, neither shall they visit it, for that shall bee no more done.

17 At that time they shall call Jerusalem, The throne of the Lord, and all the nations shall be gathered unto it, even to the Name of the Lord in Jerusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Judah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I have given for an inheritance unto your fathers.

19 But I said, How did I take thee for children, and give thee a pleasant land, even the glorious heritage of the armies of the heathen, and said, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her husband: so have yee rebelled against mee, O house of Israel, saith the Lord.

21 A voyce was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and forgotten the Lord their God.

22 O yee disobedient children, returne, and I will heale your rebellions. Behold, wee come unto thee, for thou art the Lord our God,

23 Truly, the hope of the hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath devoured our fathers labour from our youth, their sheepe and their bullocks, their sons and their daughters.

25 Wee lie downe in our confusion, and our shame covereth us: for wee have sinned against the Lord our God, wee and our fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 6 The destruction of Judah is prophesied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, returne unto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt sweare, The Lord liveth, in truth, in judgement, and in righteousness; and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men

glory, and profit others; and here by swearing, hee meaneth the true religion of God.

g This is to bee understood of the coming of Christ: for then they shall not seek the Lord by ceremonies, and all figures shall cease.

r Meaning the Church, where the Lord will bee present to the worlds end. Mat. 28. 20.

r where they are now in captivity.

The Hebrew word signifieth, a friend or companion, and heere may be taken for a husband, as it is used also, Hosea 3. 1. v Signifying that God whom they had forsaken, would bring their enemies upon them, who should lead them captive, and make them to cry and lament. x This is spoken in the person of Israel to the shame of Judah, which stayed so long to turne unto God.

y For their idollatry, Gods vengeance hath light upon them and theirs.

z They justify not themselves, or by that they would follow their fathers, but condemn their wicked doings, as desiring forgiveness of the same. Psal. 106. 6. 10. 34. 5.

a This is wholly and without hypocrisy, as 12. not stumbling to turne and serve God, as they doe which serve him by halves, as Hof. 7. 16.

b Thou shalt declare the name of idols. Psal. 106. 4. and shalt with reverence sweare by the living God, when thine oath may advance Gods

che willeth the to
pluck up the impi-
ety and wicked
affection; and
worldly respects
out of their heart,
that the true seed
of Gods word
may bee sowne
therein, Hof. 10.
12: and this is the
true circumcision
of the heart, Deut.
10. 16. Rom. 2.
29. Col. 2. 11.
die warneth them
of the great dan-
gers that shall
come upon them
by the Caldeans,
except they re-
pent and turne to
the Lord.
e He speaketh this
to admonish them
of the great dan-
ger, when every
man shall prepare
to save himselfe,
but it shall be too
late, 2 King. 25. 4.
f Meaning, Nebu-
chad-nazzar, King
of Babylon, 2 Kin.
24. 1.

That is, the false
Prophets, which
still prophesied
peace and security.

h By the false Pro-
phets, which pro-
mised peace and
tranquillity: and
thus thou hast pu-
nished their rebel-
lious stubbornesse
by causing them
to hearken unto
lies, which would
not beleve thy
truth, 1 King. 22.
23. Ezek. 14. 9.
i The North wind,
whereby hee meaneth
Nebuchad-
nazzar.

k But to carry away
both corne and
chaffe.

l Meaning, that
Nebuchadnazzar
should come as
suddenly, as a
cloud that is car-
ried with the
wind.

m This is spoken
in the person of
all the people, who
in their affliction
should cry thus,
n Which was ac-
ty in the utmost
border of Israel
Northward to-
ward Babylon.
o Which was in
the midway be-
tweene Dan and
Jerusalem.

p Which keepe
the fruits so fruit-
ly, that nothing
can come in nor
out: so should the
Babylonians com-
passe Judah.

of Judah, and to Jerusalem:

4 Breake up your fallow ground,
and sow not among the thornes: be cir-
cumcised to the Lord, and take away the
fore-skinnes of your hearts, yee men of
Judah, and inhabitants of Jerusalem, lest
my wrath come forth like fire, and burne,
that none can quench it, because of the
wickednesse of your owne inventions.

5 Declare in Judah, and shew forth
in Jerusalem, and say, Blow the trumpet in
the land, cry and gather together, and say,
Assemble your selves, and let us goe into
strong cities.

6 Set up the standard in Zion: prepare
to flee, and stay not: for I will bring a
plague from the North, and a great de-
struction.

7 The lyon is come up from his den,
and the destroyer of the Gentiles is depar-
ted, and gone forth of his place to lay thy
land waste, and thy cities shall bee destroy-
ed without an inhabitant.

8 Wherefore gird you with sackcloth:
lament and howle, for the fierce wrath of
the Lord is not turned back from us.

9 And in that day, saith the Lord, the
heart of the King shall perish, and the
heart of the Princes and the Priests shall
bee astonished, and the Prophets shall
wonder.

10 Then said I, Ah, Lord God, surely
thou hast deceived this people, and Jeru-
salem, saying, Yee shall have peace, and the
sword pearceth unto the heart.

11 At that time shall it be said to this
people, and to Jerusalem, A dry wind in
the high places of the wilderness commeth
toward the daughter of my people, but
neither to fanne nor to cleanse.

12 A mighty wind shall come unto
mee from those places, and now will I also
give sentence upon them.

13 Behold, hee shall come up as the
clouds, and his charrets shall be as a tem-
pest: his horses are lighter then eagles:
Woe unto us, for wee are destroyed.

14 O Jerusalem, wash thine heart from
wickednesse, that thou mayest be saved:
how long shall thy wicked thoughts re-
maine within thee?

15 For a voice declareth from Dan,
and publisheth affliction from mount Eph-
raim.

16 Make yee mention of the heathen,
and publish in Jerusalem, Behold, the
scouts come from a farre countrey, and
crie out against the cities of Judah.

17 They have compassed her about as
the watchmen of the field, because it
hath provoked mee unto wrath, saith the
Lord.

18 Thy wayes and thine inventions

have procured thee these things, such is
thy wickednesse: therefore it shall bee bit-
ter, therefore it shall pierce unto thine
heart.

19 My belly, my belly, I am pained
even at the very heart: mine heart is trou-
bled within mee: I cannot bee still: for my
soul hath heard the sound of the trumpet,
and the alarme of the battell.

20 Destruction upon destruction is
cried, for the whole land is wasted: sud-
denly are my tents destroyed, and my
curtaines in a moment.

21 How long shall I see the standard,
and heare the sound of the trumpet?

22 For my people is foolish, they have
not knowne mee; they are foolish chil-
dren, and have none understanding: they
are wise to doe evill, but to doe well they
have no knowledge.

23 I have looked upon the earth, and
loe, it was without forme and void: and
to the heavens, and they had no light.

24 I beheld the mountaines: and loe,
they trembled, and all the hills shooke.

25 I beheld, and loe, there was no
man, and all the birds of the heaven were
departed.

26 I beheld, and loe, the fruitfull place
was a wilderness, and all the cities there-
of were broken downe at the presence of
the Lord, and by his fierce wrath.

27 For thus hath the Lord said, The
whole land shall be desolate: yet will I
not make a full end.

28 Therefore shall the earth mourne,
and the heavens above shall be darkened,
because I have pronounced it: I have
thought it, and will not repent, neither
will I turne back from it.

29 The whole city shall flee, for the
noise of the horsemen and bowmen: they
shall goe into thickets, and climb up upon
the rocks: every city shall be forsaken, and
not a man dwell therein.

30 And when thou shalt be destroyed,
what wilt thou do? Though thou clovest
thy self with scarlet, though thou deckest
thee with ornaments of gold, though
thou paintest thy face with colours, yet
shalt thou trimme thy selfe in vaine: for
thy lovers will abhorre thee, and seeke thy
life.

31 For I have heard a noise as of a wo-
man travelling, or as one labouring of her
first child, even the voice of the daughter
Zion that sigheth and stretcheth out her
hands: woe is mee now: for my soule
fainteth because of the murthurers.

CHAP. V. ROM 81

1 In Judah no righteous man is found, neither hearing the pro-
phets nor the rulers. 15 Wherefore Judah is destroyed of the
Caldeans.

q He sheweth that
the true ministers
are lively touched
with the calamities
of the Church,
so that all the parts
of their body feel
the griefe of their
heart, albeit with
zeale to Gods glo-
ry, they pronounce
his judgements a-
gainst the people.
r Meaning, the ci-
ties, which were so
easily cast downe
as a tent.

s Their wisdoms
and policy tend
to their owne de-
struction, and pul-
led them from
God.

t By these manner
of speeches, hee
sheweth the hor-
rible destruction
that should come
upon the land, and
also condemneth
the obduracy of
the people, who
repent not at the
fear of these ter-
rible tidings, fee-
ling that the in-
ferrible creatures
are moved therewith,
as if the order of
nature should bee
changed, Isa. 13.
10. and 24. 23.
Ezek. 32. 7. Joel
2. 31. and 3. 15.
v But for his mer-
cies sake, hee
will reserve him-
selfe a residue to
bee his Church,
and to praise him
in earth, Isa. 2. 2.

w Neither thy co-
ronation nor rich
gifts shall deliver
thee.

y As the Prophets
were moved to
pity the destructi-
on of their peo-
ple, so they declar-
ed it to the peo-
ple to move them
to repentance, Jer.
22. 4. chap. 9. 1.

Runne

RUn to and fro by the streets of Jeru-
salem, and behold now, and know,
and inquire in the open places thereof, if
yee can find a man, or if there bee any that
executeth judgement, and seeketh the
truth, and I will spare^a it.

2 For though they say, The^b Lord li-
veth, yet doe they sweare falsly.

3 O Lord, are not thine eyes upon the^c
truth? thou hast^d stricken them, but they
have not sorrowed; thou hast consumed
them, but they have refused to receive
correction: they have made their faces
harder then a stone, and have refused to
returne.

4 Therefore I said, Surely they are
poore, they are foolish, for they know not
the way of the Lord, nor the judgement of
their God.

5 I will get mee unto the^e great men,
and will speake unto them: for they have
knowne the way of the Lord, and the
judgement of their God: but these have
altogether broken the yoke, and burst the
bonds.

6 Wherefore^f a lyon out of the fo-
rest shall slay them, and a wolfe of the wil-
derneffe shall destroy them: a leopard
shall watch over their cities: every one
that goeth out thence, shall be torne in
pieces, because their trespasses are many,
and their rebellions are inceased.

7 How should I spare thee for this?
thy children have forsaken mee, and
sworn by them that are no gods: though
I fed them to the full, yet they committed
adultery, and assembled themselves by
companies in the harlots houses.

8 They rose up in the morning like
fed horses: for every man^g neyed after his
neighbours wife.

9 Shall I not visit for these things,
saith the Lord? Shall not my soule bee a-
vengeed on such a nation as this?

10^h Climbe up upon their wals, and
destroy them, but make not a full end:
take away their battlements, for they are
not the Lords.

11 For the house of Israel, and the
house of Judah have grievously trespassed
against mee, saith the Lord.

12 They have^k denied the Lord, and
said, It is not he, neither shall the plague
come upon us, neither shall wee see sword
nor famine.

13 And the Prophets shall be as^l wind,
and the word is not^m in them: thus shall it
come unto them.

14 Wherefore thus saith the Lord
God of hostes, Because yee speake such
words, behold, I will put my words into
thy mouth, like a fire, & this people shall
be as wood, and it shall devour them.

15 Lo, I will bring a nation upon you
from farre, O house of Israel, saith the
Lord, which is a mighty nation, and an
ancient nation, a nation whose language
thou knowest not, neither understandest
what they say.

16 Whose quiver is anⁿ open sepul-
chre: they are all very strong.

17 And they shall eat thine harvest and
thy bread: they shall devoure thy sons and
thy daughters: they shall eat up thy sheepe
and thy bullocks; they shall eat thy vines
and thy fig-trees: they shall destroy with
the sword thy fenced cities, wherein thou
didst trust.

18 Neverthelesse, at those dayes, saith
the Lord, I will not make a full end of^o
you.

19 And when^p yee shall say, Where-
fore doth the Lord our God doe these
things unto us? then shalt^q thou answer
them, Like as yee have forsaken mee and
served strange gods in your land, so shall
yee serve strangers in a land, that is not
yours.

20 Declare this in the house of Jaakob,
and publish it in Judah, saying,

21 Heare now this, O foolish people,
and^r without understanding, which have^s
eyes and see not, which have eares and
heare not.

22 Feare yee not mee, saith the Lord?
or will yee not be afraid at my presence,
which have placed the sand for the^t
bounds of the sea by the perpetuall de-
cree that it cannot passe it, and though the
waves thereof rage, yet can they not pre-
vaile, though they roare, yet can they not
passe over it.

23 But this people hath an unfaithfull
and rebellious heart: they are departed
and gone.

24 For they say not in their heart, Let
us now feare the Lord our God, that gi-
veth raine both early and late in due sea-
son: hee reserveth unto us the appointed
weekes of the harvest.

25 Yet your^u iniquities have turned a-
way these things, and your sins have hin-
dred good things from you.

26 For among my people are found
wicked persons, that lay waite as hee that
setteth snares: they have made a pit to
catch men.

27 As a cage is full of birds, so are their
houses full of deceit: thereby they are be-
come great, and waxen rich.

28 They are waxen fat and shirring:
they doe overpasse the deeds of the wic-
ked: they execute no judgement, no not
the judgement of the fatherlesse: yet they
prosper, though they execute no judge-
ment for the poore,

^o To wit, the Ba-
bylonians and
Caldeans.

^p Who shall kill
many with shelt
arrows.

^q Here the Lord
declareth his un-
speakeable favour
toward his
Church, as Chap.
4. 27.
^r Chap. 16. 10.
^s Meaning, the
Prophet Jeremiah,

^t Ebr. without
heart.
^u Isa. 6. 9.
Matth. 13. 14.
Acts 28. 27.
Rom. 11. 8.

^v Job. 26. 10.

^w If these bee any
stay, that wee re-
ceive not Gods
blefings in abun-
dance, wee must
consider that it is
for our owne ini-
quities. Isa. 59. 1, 2.

^x They feele not
the plagues of God
for it.

^a That is, the city.

^b Though they
pretend religion
and holinesse, yet
all is but hypocri-
sie: for under this
kind of swearing
is contained the
true religion.

^c Doeth not thou
love uprightness
and faithfull deal-
ing?

^d Thou hast oft
times punished
them, but all is in
vaine, Isa. 9. 13.

^e He speaketh this
to the reproch of
them, which
should governe
and teach others,
and yet are farther
out of the way
then the simple
people.

^f Meaning, Nebu-
chadnezzar and
his army.

^g He sheweth, that
to sweare by any
thing, then by
God, is to forsake
him.

^h Job. 22. 11.

ⁱ He commandeth
the Babylonians
and enemies to
destroy them.
^j Read Chap. 4.
27.

^k Because they
gave no credit to
the words of his
Prophets, as Isa.
23. 15.

^l Their words shall
be of none effect,
but vaine.
^m They are not
serv of the Lord,
and therefore that
which they threa-
ten to us, shall
come upon them.
ⁿ Meaning, Jere-
miah.

29 Shall I not visite for these things, saith the Lord? or shall not my soule bee avenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The^v Prophets prophesie lies, and the Priests [‡] receive gifts in their hands, and my people delight therein. What will yee then doe in the end thereof?

C H A P. VI.

^z The coming of the Assyrians and Caldeans. 16. He exhorteth the Jewes to repentance.

O Yee children of^a Benjamin, prepare to flee out of the mids of Jerusalem, and blow the trumpet in^b Tekoa: set up a standard upon^c Beth-haccerem: for a plague appeareth out of the North, and great destruction.

2 I have compared the daughter of Zion to^d a beautifull and dainty woman.

3 The Pastours with their^e flocks shall come unto her: they shall pitch their tents round about by her, and every one shall feed in his place.

4^f Prepare war against her: arise, and let us goe toward the South: woe unto us: for the day declineth, and the shadowes of the evening are stretched out.

5 Arise, and let us goe up by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hew downe wood, and cast a mount against Jerusalem: this city must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: ^g cruelty and spoile is continually heard in her, before mee with sorrow and strokes.

8 Bee thou instructed, O^h Jerusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turneⁱ back thine hand as the grape gatherer into the basket.

10 Unto whom shall I speake, and admonish that they may heare? behold, their eares are^k uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out upon the^l children in the street, and likewise upon the assembly of the young men: for the husband shall even bee taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their lands, and wives also shall be turned unto strangers: for I will stretch out mine hand

upon the inhabitants of the land, saith the Lord.

13 For from the least of them, even unto the greatest of them, every one is given unto covetousnesse, and from the Prophet even unto the Priest, they all deale falsly.

14 They have healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they have any shame: therefore they shall fall among theⁿ flaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the^o old way, which is the good way, and walke therein, and yee shall find rest for your soules: but they said, Wee will not walke therein.

17 Also I set^p watchmen over you, which said, Take heed to the sound of the trumpet: but they said, Wee will not take heed.

18 Heare therefore yee^q Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come upon this people, even the fruit of their owne imaginations: because they have not taken heed unto my words, nor to my Law, but cast it off.

20 To what purpose bringest thou mee^r incense from Sheba, and sweet calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweet unto mee.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the^s North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will have no compassion: their voice roareth like the sea, and they ride upon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We have heard their fame, and our hands wax^t feeble: sorrow is come upon us, as the sorrow of a woman in travail.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy, and feare is on every side.

26 O daughter of my people, gird thee

^v Meaning, that there could be nothing but disorder, where the ministers were wicked persons, and corrupt.

[‡] Or, beare rule.

^a Hee speaketh to them chiefly, because they should take heed by the example of their brethren, the other halfe of their tribe which were now caried away prisoners.

^b Which was a city in Judah, six miles from Beth-lehem, 2. Chron. 11. 6.

^c Read Nehem. 3. 14.

^d I have intreated her gently, and given her abundance of all things.

^e She shall bee destroyed, that the sheep may be fed in her.

^f He speaketh this in the person of the Babylonians, which complained that the time faileth them before they have brought their enterprises to passe.

^g He sheweth the cause why it should be destroyed, and how it commeth of themselves.

^h Wee warneth them to amend by his corrections, and to turne to him by repentance.

ⁱ He exhorteth the Babylonians to be diligent to search out all and to leave none.

^k They delight to heare vain things, and to shut up their eares to true doctrine.

^l As the Lord had given him his word to bee as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now, when hee seeth that all remedies are past. None shall bee spared.

ⁿ When the people began to feare Gods judgements, the false Prophets comforted them by flattering, shewing that God would send peace and not warre.

^o Ebr. them that fall.

^p Wherein the Patriarches and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth.

^q Prophets which should warne you of the dangers that were at hand.

^r God taketh all the world to witness, and the insensible creatures, of the ingratitude of the Jewes.

^s Read Isa. 1. 11 and Amos 5. 21.

^t From Babylon by Dim, which was North from Jerusalem.

^u For feare of the enemy: hee speaketh this in the person of the Jewes.

thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely son: for the destroyer shall suddenly come upon us.

27 I have set ^v thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traytours, walking craftily: *they are* brasse, and yron, they all are destroyers.

29 The ^x bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate silver, because the Lord hath rejected them.

CHAP. VII.

² *Jeremiah is commanded to shew unto the people the word of God, which trusteth in the outward service of the Temple. 13. The evils that shall come to the Jewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Jewes, but that they should obey his word.*

The words that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Judah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, ^{*} Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in ^a lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend *and* redresse your wayes and your workes: if you execute judgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then ^b will I let you dwell in this place, in the land that I gave your fathers, for ever and ever.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murther, and commit adultery, and sweare falsely, and burne incense unto Baal, and walke after other gods whom yee know not?

10 And come and stand before mee in this House, whereupon my Name is called, and say, Wee are delivered, though wee have done all these abominations?

11 Is this House become ^c a denne of theeves, whereupon my Name is called before your eyes? Behold, even I see it, saith the Lord.

12 But goe yee now into my place which was in Shilo, ^d where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee have done all these workes, saith the Lord, (and I ^e rose up early, and spake unto you: but when I spake, yee would not heare mee, neither when I called, would ^f yee answere.)

14 Therefore will I doe unto this House, whereupon my Name is called, wherein also yee trust, even unto the place that I gave to you, and to your fathers, as I have done unto Shilo.

15 And I will cast ^g you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore thou shalt not ^h pray for this people, neither lift up cry or prayer for them, neither intreat mee, for I will not heare thee.

17 Seest thou not what they doe in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to ⁱ the Queene of heaven, and to powre out drinke-offerings unto other gods, that they may provoke mee unto anger.

19 Doe they provoke mee to anger, saith the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall bee powred upon this place, upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, and it shall burne and not bee quenched.

21 Thus saith the Lord of hostes, the God of Israel, put your burnt offerings unto your sacrifices, and eat the flesh.

22 For ^k I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and yee shall bee my people: and walke yee in all the wayes which I have commanded you, that it may be well unto you,

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto

^d Because they depended to much on the Temple, which was for his promise, that hee would be present, and defend them where the Arke was, hee sendeth them to Gods judgements against Shilo, where the Arke had remained about 300. yeares, and after was taken: the Priests slaine, and the people miserably discomfited, 1 Sam. 4. 11. Chap. 26. 6.

^e That is, I never ceased to warne you, as Isa. 65. 2. Prov. 1. 28. f He sheweth what is the onely remedy to redresse our faults: to suffer God to lead us into the way, and to obey his calling. Isa. 66. 4. g I will send you into captivity as I have done Ephraim, that is, the ten tribes. h To assure them that God had determined with himselfe to punish their wickednes, hee sheweth that the prayer of the godly can nothing avail them, whilst they remaine in their obduracy against God, and will not use the means that hee useth to call them to repentance, chap. 11. 14. and 14. 11.

ⁱ That is, they sacrifice to the sun, moon and starres, which they called the Queene of heaven, Chap. 44. 17. 2 King. 17. 5.

^k Shewing, that it was not his chief purpose and intent, that they should offer sacrifices: but they should regard wherefore they were ordained: to wit, to be joynted to the Word, as scales and confirmations of remission of finnes in Christ: for without the Word they were vaine and unprofitable.

^v Meaning, Jeremiah, whom God had appointed to try out the godly from the wicked, as a foundry doth the pure mettall from the dross.

^x All the pain and labour that hath beene taken with them, is lost.

^{*} Chap. 26. 13.

^a Believe not the false Prophets, which say, that for the Temples sake, and the sacrifices there, the Lord will preserve you, and to nourish you in your sin, and vaine confidence.

^b God sheweth on what condition he made his promise to this temple: that they should bee an holy people unto him, as hee would bee a faithfull God to them.

^c As theeves hid in holes and dens thinke themselves safe, so when you are in my Temple, you thinke to bee covered with the holines thereof, and that I cannot see your wickednesse, Mat. 21. 13.

l Which was about
fourteene hun-
dred years.
m Read verl. 13.

1 this day, I have even sent unto you all my servants the Prophets, ^m rising up early every day, and sending them.

26 Yet would they not heare mee, nor encline their care, but hardned their neck and did worse then their fathers.

n Whereby hee sheweth, that the Faltours ought not to leave their flocks in their obstinacy: for the Lord will use the meanes of his servants to make the wicked more faulty, and to prove his.

27 Therefore shalt thou speak all these words unto them, but they ⁿ will not hear thee: thou shalt also cry unto them, but they will not answer thee.

28 But thou shalt say unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline: truth is perished, and is cleane gone out of their mouth.

o In sign of mourning, as Job 1.20. Micah. 1. 16.

29 Cut off thine ^o haire, O Jerusalem, and cast it away, and take up a complaint on the high places: for the Lord hath rejected and forsaken the generation of his ^p wrath.

p Against whom hee had just occasion to powre out his wrath.

30 For the children of Judah have done evill in my sight, saith the Lord: they have set their abominations in the House, whereupon my Name is called, to polute it.

q Of Topheth, read 2 King. 23. 10.
r But commanded the contrary, as Levit. 18. 21. and 20. 3. Deut. 18. 10.

31 And they have built the high place of ^q Topheth, which is in the valley of Ben-hinnom to burne their sons and their daughters in the fire, which I ^r commanded them not, neither came it in my heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more bee called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter, for they shall bury in Topheth till there bee no place.

33 And the carkeises of this people shall be meat for the fowles of the heaven, and for the beasts of the earth, and none shall fray them away.

* Ezek. 26. 13.

34 * Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem the voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride: for the land shall bee desolate.

CHAP. VIII.

¹ The destruction of the Iewes. ⁴ The Lord moveth the people to amendment. ¹⁰ He reprehendeth the hying doctrine, and the covetousnesse of the Prophets and Priests.

AT that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their

a The enemy for greedines of gain shall rise your graves, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

a graves.

2 And they shall spread them before the sun and the moone, and all the host of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have

fought, and whom they have worshipped: they shall not bee gathered nor be buried, but shall be as dounge upon the earth.

3 And death shall bee desired ^b rather then life of all the residue that remaineth of this wicked family, which remaine in all the places where I have scattered them, saith the Lord of hostes.

b Because of the afflictions that they shall feele through Gods judgements.

4 Thou shalt say unto them also, Thus saith the Lord, Shall they ^c fall, and not arise? shall hee turne away and not turne againe?

c Is there no hope that they will returne.

5 Wherefore is this people of Jerusalem turned back by a perpetuall rebellion? they gave themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What have I done? every ^d one turned to their race, as the horse rusheth into the battell.

d They are full of hypocrisie and every one followeth his owne fantasie without any consideration.

7 Even the Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their comming, but my people knoweth not the ^e judgement of the Lord.

e Hee accuseth them, in that that they are more ignorant of Gods judgements, then these birds are of their appointed seasons to discern the cold and heat, as Isa. 1. 3.

8 How doe yee say, We are wise, and the Law ^f of the Lord is with us? Lo, certainly in vaine made heit, the pen of the scribes is in vaine.

9 The ^g wise men are ashamed: they are afraid and taken: loe, they have rejected the word of the Lord, and what wisdom is in them?

f The Law doth not profit you, neither needed is to have beene written, for ought that you have learned by it.

10 Therefore will I give their wives unto others, and their fields to them that shall possesse them: * for every one from the least even unto the greatest is given to covetousnesse, and from the Prophet even unto the Priest, every one dealeth falsely.

g They that seem wise may be ashamed of their ignorance: for all wisdom consisteth in Gods word. * Isa. 56. 11. Chap. 5. 31. and 6. 13.

11 For they have healed the hurt of the daughter of my people with sweet words, saying, ^h Peace, peace, when there is no peace.

h Read Chap. 6. 14.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they have any shame: therefore shall they fall among the flaine: when I shall visit them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I have given them, shall depart from them.

i Hee speaketh in the person of the people, who when the enemy cometh will runne about to hide themselves, and acknowledge that it is Gods hand.

14 Why doe we stay? ^j assemble yourselves, and let us enter into the strong cities, and let us be quiet there: for the Lord our God hath put us to silence, and given us water with ^k gall to drinke, because we have sinned against the Lord.

k That is, hath brought us into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods just judgements. Chap. 15. and 23. 1.

15 * We

Chap. 14. 19.

15 * Wee looked for peace, but no good came, and for a time of health, and behold troubles.

Read Chap. 4. 15.

16 The neying of his horses was heard from ¹ Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and have devoured the land with all that is in it, the city, and those that dwell therein.

^o God threateth us that the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape. Read Chap. 5. 19.

17 For behold, I will ^m send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would have ^a comforted my selfe against sorrow, but mine heart is heavy in mee.

^o Thus the Lord speaketh.

^o The people wonder that they have to long time looked for succour in vain.

^o The Prophet speaketh this.

^r Meaning that no mans helpe, or meanes could save them: for in Gilead was precious balme. Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should have been the Physicians of such sores, and dwell at Gilead. Job. 6. 1.

19 Behold, the voice of the cry of the daughter of my people for feare of them of a far country, Is not the Lord in Zion? is not her King in her? Why ^o have they provoked mee to anger with their graven images, and with the vanities of a strange god?

20 The ^p harvest is past, the summer is ended, and wee are not holpen.

21 I am ^q sore vexed for the hurt of the daughter of my people: I am heavy, and astonishment hath taken mee.

22 Is there no balme ^r at Gilead: Is there no Physician there? Why then is not the health of the daughter of my people recovered?

C H A P. IX.

^s The complaint of the Prophet for the malice of the people.

24 In the knowledge of God ought wee onely to rejoyce.

26 The uncircumcision of the heart.

OH, that mine head were full of ^a water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

^s The Prophet sheweth the great compunction that he had toward this people, seeing that hee could never sufficiently lament the destruction that hee saw to have come upon them. Which is a speciall note to discern the true paines from the hirelings. Read Chap. 4. 19.

^b Hee sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts, then among this wicked people, save that God hath enjoined him this charge.

^c Utterly turned from God.

^d To bely and slander their neighbours.

^e Meaning, that all were corrupt, and none could find an honest man.

2 Oh, that I had in the wilderness a cottage of way faring men, that I might leave my people, and goe from them: for they be all ^c adulterers, and an assembly of rebels.

3 And they bend their tongues like their bows for ^d lies: but they have no courage for the truth upon the earth: for they proceed from evill to worse, and they have not knowne mee, saith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any ^e brother: for every brother will use deceit, and every friend will deale deceitfully.

^f They have so practised deceit, that they cannot forbear it.

5 And every one will deceive his friend, and will not speake the truth: for they ^f have taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the midst of

deceivers: ^g because of their deceit they refuse to know mee, saith the Lord.

^g They had rather forsake God, then leave their wicked trade.

7 Therefore thus saith the Lord of hostes, Behold, I will ^h melt them, and try them: for what should I ^{else} doe for the daughter of my people?

^h With the fire of affliction.

8 Their tongue ⁱ is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

ⁱ Psal. 23. 3. and 120. 4.

9 Shall I not visite them for these things, saith the Lord? or shall not my soule be avenged on such a nation as this?

10 Upon the ⁱ mountaines will I take up a weeping and a lamentation, and upon the faire places of the wilderness a mourning, because they are burnt up, so that none can passe thorow them, neither can men heare the voice of the flock: both the fowle of the aire, and the beast are fled away and gone.

ⁱ Signifying, that all the places about Jerusalem should be destroyed.

11 And I will make Jerusalem an heape, and a den of dragons: and I will make the cities of Judah wast without an inhabitant.

12 Who is ^k wife to understand this? and to whom the mouth of the Lord hath spoken, even hee shall declare it. Why doth the land perish, and is burnt up like a wilderness, that none passeth thorow?

^k Meaning that they are all without sense and understanding, and that God hath taken his spirit from them.

13 And the Lord saith, Because they have forsaken my Law, which I set before them, and have not obeyed my voice, neither walked thereafter,

14 But have walked after the stubbornnesse of their owne heart, and after Baalims, which ^l their fathers taught them,

^l Hee sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and give them waters of gall ^m to drinke:

^m Read Chap. 3. 14.

16 I will scatter them also among the heathen, whom neither they nor their fathers have knowne, and I will send a sword after them, till I have consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for the ⁿ mourning women, that they may come, and send for skilfull women, that they may come.

ⁿ Seeing you cannot lament your owne sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained tears may provoke you to some sorrow.

18 And let them make haile, and let them take up a lamentation for us, that our eyes may cast out teares, and our eyelids gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and utterly confounded, for wee have forsaken the land, and our dwellings ^o have cast us out.

^o As though they were worthy of punishment, Leviticus 11. 28. and 20. 21.

20 There-

^p He denieth the superstition of the women which made an art of mourning, and taught to weep with fained teares. ^q Signifying, that there is no means to deliver the wicked from Gods judgement, but when they thinke to bee most sure and most farr off, then are they soonest taken.

^r For as much as none can save himselfe by his owne labour, or any worldly means he sheweth that it is in vaine to put our trust therein, but that wee trust in the Lord, and rejoyce in him, who onely can deliver us, 1 Cor. 1. 31. 2 Cor. 10. 17. ^s These three points are necessary to know a right: his mercy, wherein consisteth our salvation: his judgement, which he executeth continually against the wicked: and his justice, whereby hee defendeth and maintaineth the faithfull. ^t Meaning, both Jewes and Gentiles, as in the next verse hee sheweth the cause, Read Chap. 4. 4.

^a God forbiddeeth his people to give credite, or feare the constellations and conjunctions of stars & planets, which have no power of themselves, but are governed by him, and their secret motions, and influences are not knowne to man, and therefore there can be no certaine judgement thereof. Deut. 18. 9. ^b Meaning, not onely in the observation of the stars, but their Lawes and ceremonies whereby they constitute their idolatry, which is forbidden. Deut. 12. 30. ^c The Prophets use thus plainly and simply to set forth the vileness of the idolaters, that men might learne to bee ashamed of that whereunto their corrupt nature is most subject. Read Isa. 44. 16. ^d He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to bee feared, and herein hee sheweth them not onely the evill that they ought to eschew, but the good which they ought to follow. Rayel 15. 4.

20 Therefore heare the word of the Lord, O yee women, and let your eares regard the words of his mouth, and teach your daughters to mourne, and every one her neighbour to lament.

21 For death is come up into our windows, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, even as the doung upon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wife man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this that he understandeth, and knoweth mee: for I am the Lord, which shew mercy, judgement, and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visite all them, which are circumcised with the uncircumcised:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

CHAP. X.

¹ The constellation of the stars are not to be feared. ² The weakness of idols. ³ Of the power of God. ⁴ Their Pastours are become brutish beasts.

Heare yee the word of the Lord that hee speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and bee not afraid for the signes of heaven, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forrest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with silver, and with gold: they fasten it with nailes, and hammers, that it fall not.

5 The idols stand up as the palme tree, but speake not, they are borne because they cannot goe: feare them not, for they cannot doe evill, neither can they doe good.

6 There is none like unto thee, O Lord: thou art great, and thy Name is great in power.

^e Because the people thought that to have images, was a means to serve God, and in bringing them to the knowledge of him, hee sheweth that nothing more displeaseth God, nor bringeth man into greater error and ignorance of God: and therefore hee calleth them, the doctrine of vanity, the worke of error, and Hab. 2. 18. calleth them the teachers of lies, contrary to that wicked opinion, that they are the bookes of the living people. ^f Whereas they found the best gold: shewing that they thought nothing too deere for their idols: some read Ophir as 1 King. 9. 26. ^g This declareth, that all that hath bene in this chapter spoken of idols, was to arme the Jewes when they should be in Caldea among the idolaters, and how with one sentence hee instructeth them both how to protect their owne religion against the idolaters, and how to answer them to their shame, which should excite them to idolatry, and therefore hee writeth this sentence in the Caldeans tongue for a memoriall, where all the rest of his writing is Hebrew. ^h The more that man thinketh to do any thing well by his owne wisdom, and not a God, instructeth him, the more doth hee prove himselfe to be a vile beast. ⁱ By these words Portion and Rod, hee significeth their inheritance: meaning, that God should be insufficient for them, and that their felicity consisteth in him alone, and therefore they ought to renounce all other helps and succours of idols, &c. Deut. 32. 9. psal. 10. 15. ^k The Prophet willett the Jewes to prepare themselves to this captivity, shewing that it was now at hand, that they should feele the things whereof hee had told them. ^l It is my just plague, and therefore I will take it patiently, whereby hee teacheth the people how to behave themselves toward God. In Hee sheweth how Jerusalem shall lament.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their Kingdomes there is none like thee.

8 But altogether they dore, and are foolish: for the stock is a doctrine of vanity.

9 Silver plates are brought from Tarshish, and gold from Uphaz, for the worke of the workman, and the hands of the founder: the blue filke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: hee is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say unto them, The gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens.)

12 Hee hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heaven by his discretion.

13 Hee giveth by his voyce the multitude of waters in the heaven, and hee causeth the clouds to ascend from the ends of the earth, hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his owne knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the worke of error: in the time of their visitation they shall perish.

16 The portion of Jaakob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 Gather up thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is mee for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my toards are broken: my children are gone from mee, and are not: there is none to spread out my tent any more, and to set up my curtaines:

things whereof hee had told them. ^l It is my just plague, and therefore I will take it patiently, whereby hee teacheth the people how to behave themselves toward God. In Hee sheweth how Jerusalem shall lament.

⁶ The governours and ministers.

⁷ Read chap. 4. 15.

⁸ He speaketh this because that Nebuchadnezzar purposed to have made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Jerusalem. Ezek. 21. 31, therefore the Prophet saith, that this was the Lords direction.

⁹ Considering that God had revealed unto him the certaintie of their captivity, chap. 7. 16. he only prayeth, that he would punish them with mercy, which Istaiah called in measure, chap. 37. 8. measuring his rods by their iniquity, 1 Cor. 10. 13. for here by judgments is meant not only the punishment, but also the mercifull moderation of the same, as cha. 30. 11. Forasmuch as God cannot only be known and glorified by his mercy that he useth toward his Church, but also by his justice in punishing his enemies, he prayeth that his glory may fully appear both in the one & the other. Ps. 79. 6.

¹⁰ The people of Judah, following the steps of their fathers, worship strange gods. ¹¹ The Lord forbiddeth Ieremiah to pray for them.

¹² He calleth the Jews to the confession of Gods mercies, who freely chose them.

¹³ He calleth the Jews to the confession of Gods mercies, who freely chose them. He calleth the Jews to the confession of Gods mercies, who freely chose them. He calleth the Jews to the confession of Gods mercies, who freely chose them.

¹⁴ This he speaketh in the person of the people, which agreed to the Covenant.

¹⁵ This he speaketh in the person of the people, which agreed to the Covenant.

21 For the Pastours are become beasts, and have not fought the Lord: therefore have they none understanding: and all the flocks of their pastours are scattered.

22 Behold the noise of the brute is come, and a great commotion out of the North Countrey to make the Cities of Judah desolate, and a den of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walk and to direct his steps.

24 O Lord, correct mee, but with judgement, not in thine anger, lest thou bring me to nothing.

25 Powre out thy wrath upon the heathen that know thee not, and upon the families that call not on thy Name: for they have eaten up Jaakob, and devoured him, and consumed him, and have made his habitation desolate.

Forasmuch as God cannot only be known and glorified by his mercy that he useth toward his Church, but also by his justice in punishing his enemies, he prayeth that his glory may fully appear both in the one & the other. Ps. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods Covenant. 10 The people of Judah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The word that came to Ieremiah from the Lord, saying,

2 Hear ye the words of this Covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

3 And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this Covenant,

4 Which I commanded unto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do according to all these things which I commanded you: so shall ye be my people, and I will be your God.

5 That I may confirme the Oath that I have sworne unto your fathers, to give them a Land which floweth with milke and honey, as appeareth this day. Then answered I, and said, So bee it, O Lord.

6 Then the Lord said unto me, Cry all these words in the Cities of Judah, and in the streets of Jerusalem, saying, Heare ye the words of this Covenant, and do them.

7 For I have protested unto your fathers, when I brought them up out of the land of Egypt unto this day, rising early, and protesting, saying, Obey my voice.

8 Nevertheless they would not obey, nor incline their eares: but every one walked in the stubbornesse of his wicked heart: therefore I will bring upon them

all the words of this Covenant, which I commanded them to doe, but they did it not.

9 And the Lord said unto mee, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serve them: thus the house of Israel, and the house of Judah have broken my Covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they cry unto me, I will not hear them.

12 Then shall the Cities of Judah, and the inhabitants of Jerusalem, go, and cry unto the gods unto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy Cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up Altars of confusion, even altars to burn incense unto Baal.

14 Therefore thou shalt not pray for this people, neither lift up a cry, or prayer for them: for when they cry unto me in their trouble, I will not hear them.

15 What should my beloved tarry in mine house, seeing they have committed abomination with many? and the holy flesh goeth away from thee: yet when thou dost evil, thou rejoicest.

16 The Lord called thy name, A green Olive tree, faire, and of goodly fruit: but with noise and great tumult he hath set fire upon it, and the branches of it are broken.

17 For the Lord of hosts that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught me, and I know it, even then thou shewedst mee their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had devised thus against me, saying, Let us destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

20 But O Lord of hosts, that judgest righteously, and triest the reines and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

¹ Meaning the menaces and curses contained in the Law. Levit. 26. 14. Dent. 28. 16.

² That is, a general consent to rebell against me.

³ Because they will not pray with true faith and repentance, but for the smart and grief which they feele. Prov. 1. 28.

⁴ Read Chap. 28.

⁵ Read Chap. 28.

⁶ Read Chap. 28.

⁷ Read Chap. 28.

⁸ Read Chap. 28.

⁹ My people of Israel whom I have hitherto so greatly loved.

¹⁰ Meaning, that they offer not in the Temple to God, but upon the altars of Baal, and the idols, and so rejoiced in their wickedness.

¹¹ Of the Babylonians and Caldeans, and also of the Jews, who were turned to idolatry.

¹² Which were about privily to, conspire my death.

¹³ This hee saith, because hee saw that they had devised thus against me, saying, Let us destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

q To wit, both the Priests, and the rest of the people: for this towne was the Priests, and they dwelt in it, read Chap. 1. 1. r Nor that they could not abide to heare God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply reproved, and therefore desired to bee flattered, Ila. 30. 10. and to be maintained in their pleasures, Mich. 2. 11. and not to heare vice condemned, Amos 7. 12.

21 The Lord therefore speaketh thus of the men of ^a Anathoth (that seek thy life, and say, ^r Prophecie not in the Name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hosts, Behold, I will visite them: the yong men shall die by the sword: their sons and their daughters shall die by famine.

23 And none of them shall remain, for I will bring a plague upon the men of Anathoth, even the year of their visitation.

to be maintained in their pleasures, Mich. 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

1 The Prophet marvelleth at the prosperity of the wicked, although he confesseth God to be righteous. 7 The Laves are forsaken of the Lord. 10 He speaketh against Pastours and Preachers that seduce the people. 14 The Lord threatneth destruction unto the nations that troubled Iudab.

O Lord, if I dispute with thee, thou art ^a righteous: yet let me talke with thee of thy judgements: wherefore doth the way of the wicked ^b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they have taken root: they grow, and bring forth fruit: thou art neare in their mouth, and far from their ^c reins.

3 But thou **LORD**, knowest mee: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and ^d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbs of every field wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, ^e He will not see our last end.

5 If thou hast runne with ^f footmen, and they have wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee: but believe them not, though they speak fair to thee.

7 I have forsaken ^g mine house: I have left mine heritage: I have given the dearly beloved of my soule into the hands of her enemies.

8 Mine heritage is unto me, as a lion in the Forrest: it cryeth out against mee, therefore have I hated it.

9 Shall mine heritage be unto me, as a bird of divers colours? are not the

feet of the messengers, them of Jerusalem, which should trouble the Prophet worse then his own countrymen did.

10 God willett the Prophet to denounce his judgements against Jerusalem, notwithstanding that they shall both by threataiges and flatteries labour to put him to silence.

11 Ever ramping and raging against me and my Prophets. 1 In stead of bearing my lively, and wearing onely my colours, they have change and diversity of colours of their idols and superstitions: therefore their enemies, as thick as the fowles of the ayre shall come about them to destroy them.

birds about her, saying, Come, assemble all the beasts of the field, come to eat her?

10 Many Pastours have destroyed my vineyard, and trodden my portion under foot: of my pleasant portion they have made a desolate wilderness.

11 They have laid it waste, and it, being waste, mourneth unto me: and the whole land lyeth waste, because no man setteth his mind on ^h it.

12 The destroyers are come upon all the high places in the wilderness: for the sword of the Lord shall devoure from the one end of the land, even to the other end of the land: no flesh shall have peace.

13 ⁱ They have sown wheat, and reaped thorns, they were ^j sick, and had no profit: and they were ashamed of ^k your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine evill ^l neighbours, that touch the inheritance, which I have caused my people Israel to inherit, Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And after that I have plucked them out, I ^m will returne, and have compassion on them, and will bring again every man to his heritage, and every man to his land.

16 And if they will learne the ⁿ wayes of my people, to sweare by my Name, (^o The Lord liveth, as they taught my people to sweare by Baal) then shall they be built ^p in the midst of my people.

17 But if they will not obey, then will I utterly pluck up, and destroy that Nation, saith the Lord.

CHAP. XIII.

The destruction of the Laves is prophesied. 1. Why Israel was reserved to be the people of God, and why they were forsaken. 2. His exhorteth them to repentance.

Thus saith the **LORD** unto me, Go, and buy thee a linnen girdle, and put it upon thy loines, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it upon my loines.

3 And the word of the Lord came unto me the second time, saying,

4 Take the girdle that thou hast bought, which is upon thy loines, and arise, go toward ^q Perath, and hide it there in the cleft of the rock.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord said unto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and took the girdle from the place where I had hid it, and behold, the girdle was corrupt,

k Hee propheseth of the destruction of Jerusalem by the captives of Nebuchadnezzar, whom hee calleth Pastours.

l Because no man regardeth my Word, or the plagues that I have sent upon the land,

m To wit, the Prophets. n They lamented the sins of the people.

o For in stead of amendment, you grow worse and worse, as Gods plagues testified. p Meaning, the wicked enemies of his Church which blasphemed his name, and whom hee would punish after that he hath delivered his people.

q After that I have punished the Gentiles, I will have mercy upon them.

r The true doctrine and manner to serve God. f Read chap. 4. 2.

t They shall be of the number of the faithful, and have a place in my Church.

u Because this River Perath, or Euphrates was faine from Jerusalem, it is evident, that this was a vision, whereby was signified that the Jews should passe over Euphrates to be captives in Babylon, and there, for length of time, should seem to be forgotten, although they were joyed to the Lord before, as a girdle about a man.

a The prophet confesseth God to be just in all his doing, although man be not able to give a reason of all his acts.

b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperity, and his deare children in adversity, as Job 21. 7. Psal. 37. 1. & 73. 3. Hab. 1. 3. c They professe God in mouth, but deny him in heart, which is here meant by the reines, Ila. 29. 13. Math. 15. 8.

d The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giveth prosperity, that afterward they should the more feeble his heave judgement, when they lacke their riches, which were a signe of his mercy. e Abusing Gods lenity and his promises, they flattered themselves as though God would ever be mercifull, and not utterly destroy them: therefore they hardened themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God.

f Some think that God reproveh Jeremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were faine unable to dispute with God.

g Others by the footmen, meane them of Anathoth: and by the messengers, them of Jerusalem, which should trouble the Prophet worse then his own countrymen did.

h Ever ramping and raging against me and my Prophets. i In stead of bearing my lively, and wearing onely my colours, they have change and diversity of colours of their idols and superstitions: therefore their enemies, as thick as the fowles of the ayre shall come about them to destroy them.

corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Judah, and the great pride of Jerusalem.

10 This wicked people have refused to heare my word, and walke after the stubborneſſe of their owne heart, and walke after other gods to ſerve them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable for nothing.

11 For as the girdle cleaveth to the loines of a man, ſo have I tied to me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord, that they may be my people: that they might have a name and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay unto them this word, Thus ſaith the Lord God of Iſrael, Every ^b bottell ſhall bee filled with wine, and they ſhall ſay unto thee, Doe we not know that every bottell ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, even the Kings that ſit upon the throne of David, and the Priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenneſſe.

14 And I ^c will daſh them one againſt another, even the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pittie, nor have compaſſion, but deſtroy them.

15 Heare and give eare, be not proud: for the Lord hath ſpoken it.

16 Give glory to the Lord your God before he bring ^d darkneſſe, and or ever your feet ſtumble in the darke mountaines, and whiles you looke for ^e light, he turne it into the ſhadow of death, and make it as darkneſſe.

17 But if ye will not heare this, my ſoule ſhall ^f weepe in ſecret for your pride, and mine eye ſhall weepe and drop down teares, becauſe the Lords flocke is caried away captive.

18 Say unto the ^g King, and to the Queene, Humble your ſelves, ſit downe, for the crowne of your glory ſhall come downe from your heads.

19 The cities of ^h the ſouth ſhall bee ſhut up, and no man ſhall open them: all Judah ſhall be caried away captive: it ſhall be wholly caried away captive.

20 Lift up your eyes, and behold them that come from the North: where is the ⁱ flocke that was given thee, *even* thy beautifull flocke?

21 What wilt thou ſay, when he ſhall viſit thee? (for thou haſt ^k taught them to bee captaines *and* as chiefe over thee) ſhall not ſorrow take thee as a woman in travell?

22 And if thou ſay in thine heart, Wherefore come theſe things upon me? For the multitude of thine iniquities are thy ſkirts ^l diſcovered, and thy heeles made bare.

23 Can the blacke-Moore change his ſkin? or the Leopard his ſpots? *then* may yee alſo doe good, that are accuſtomed to doe evil.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South winde.

25 This is thy portion, *and* the part of thy meaſures from me, ſaith the Lord, becauſe thou haſt forgotten me and truſted in lies.

26 Therefore I have alſo diſcovered thy ſkirts upon thy face, ^m that thy ſhame may appeare.

27 I have ſcene thine adulteries, and thy ⁿ neyings, the filthines of thy whore-dome on the hills in ^o the fields, *and* thine abominations: Woe unto thee, O Jeruſalem: wilt thou not bee made cleane? when ſhall it once be?

CHAP. XIV.

ⁱ Of the dearth that ſhould come. ^j The praiſe of the people asking mercy of the Lord. ^k The wiſeſaithfull people are not heard. ^l Of prayer, faſting, and of falſe prophet: that ſeduce the people.

THe word of the Lord that came unto Jeremiah, concerning the ^a dearth.

2 Judah hath mourned, and the gates thereof are deſolate, they have beene ^b brought to heavineſſe unto the ground, and the crie of Jeruſalem goeth up.

3 And their nobles have ſent their inferiours to the water, who came to the welles *and* found no water: they returned with their veſſels empty: they were aſhamed and confounded, and ^c covered their heads.

4 For the ground was deſtroied, becauſe there was no raine in the earth: the plowmen were aſhamed, *and* covered their heads.

5 Yea, the hinde alſo calved in the field, and forſooke ^d it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drew in their winde like ^e dragons, their eyes did faile becauſe there was no graſſe.

7 O Lord, though our iniquities teſtifie againſt us, deale *with us* according to thy Name: for our rebellions are many, we finned againſt thee.

plagues, which is by unfained confeſſion of our ſins, & returning to him

^k By ſeeking to ſtrangers for help, thou haſt made them ſkilfull to fight againſt thee.

^l Thy cloke of hypocriſie ſhalbe pulled off, & thy ſhame ſcene.

^m As thine iniquities have beene maniſeſted to all the world: ſo ſhal thy ſhame and puniſhment. ⁿ Hee compareth idolaters to horſes inflamed after ſpares. ^o There is no place ſo high, nor low, whereis their markes, and ſignes of thine idolatrie, appeare not.

^a Which came for lacke of raine. as verſ. 4. ^b Or, refrain.

^b The word ſignifieth to bee made blacke, and ſo is here taken for extreme ſorrow.

^c To wit, with aſhes, in token of ſorrow.

^d Meaning, that the bruite beaſts for drought were compelled to forſake their young, contrary to nature, and to goe ſeek water, which they could not finde.

^e Which are ſo horne of nature, that they cannot be cooled with drinking of water, but ſtill gape for the ayre to reſreſh them.

^f He ſheweth the onely way to remedy Gods by repentance.

8 O the hope of Israel, the Saviour thereof in the time of trouble, why art thou as a ^g stranger in the land, as one that passeth by to tarry for a night?

^g That taketh no cure for us.

9 Why art thou as a man astonished, and as ^h a strong man that cannot helpe? yet thou, O Lord, art in the mids of us, and thy name is called upon us: forsake us not.

^h As one that hath strength to helpe, and yet is afraid to put to his hand.

10 Thus saith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: but he will now remember their iniquitie, and visit their sinnes.

11 Then said the Lord unto mee, ⁱ Thou shalt not pray to doe this people good.

ⁱ Read Chap. 7. 16. and 11. 14.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the ^k Prophets say unto them, Ye shal not see the sword, neither shall famine come upon you, but I will give you assured peace in this place.

^k He pitieth the people, and accuseth the false Prophets which deceived them: but the Lord answered, that both the Prophets which deceived and the people which suffered themselves to be seduced shall perish. Chap. 23. 15. and 27. 8. 9. and 29. 8. * Chap. 23. 21. and 27. 10. 15. and 29. 9.

14 Then the Lord said unto me, The Prophets prophetic lies in my Name, ^{*} I have not sent them, neither did I command them, neither spake I unto them, but they prophetic unto you a false vision, and divination, and vanitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophets that prophetic in my Name, whom I have not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those Prophets be consumed.

16 And the people to whom these Prophets doe prophetic, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and there shall be none to bury them, both they and their wives, and their sonnes, and their daughters: for I will poure their wickedness upon them.

^l The false Prophets promised peace & assurance, but Jeremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9. 1. Lament. 1. 16. and 2. 18.

17 Therefore thou shalt say this word unto them, Let mine eyes drop downe ¹ teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a foregrievous plague.

^m Both high and low shall bee led captives into Babylon. ⁿ Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet hee was assured that for his promise sake, he would have still a Church, for the which he saith.

18 For if I goe into the field, behold the flaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest goe a wandring ^m into a land that they know not.

19 Hast thou utterly rejected ⁿ Judah,

or hath thy soule abhorred Zion? why hast thou smitten us, that we cannot bee healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We ^o acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we have sinned against thee.

^o Hee teacheth the Church a forme of prayer to humble themselves to God by true repentance, which is the onely means to avoid this famine, which was the beginning of Gods plague.

21 Doe not abhorre ^m us: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with us.

22 Are there any among the ^p vanities of the Gentiles, that can give raine? or can the heavens give showres? is it not thou, O Lord our God? therefore wee will waite upon thee: for thou hast made all these things.

^p Meaning, their idoles, read Chap. 10. 15.

CHAP. XV.

¹ The Lord would heare no prayer for the Iewes. ³ But threatneth to destroy them with foure plagues.

Then said the Lord unto me, ^a Though Moses and Samuel stood before mee, yet mine affection could not bee toward this people: cast them out of my sight, and let them depart.

^a Meaning, that if there were any man living moved with so great zeale toward the people, as were these two, yet that hee would not grant this request, forasmuch as hee had determined the contrarie. Eze. 14. 14. * Zach. 11. 9.

2 And if they say unto thee, Whether shall wee depart? then tell them, Thus saith the Lord, ^{*} Such as are appointed to death, unto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captivitie, to the captivitie.

3 And I will appoint over them foure kindes, saith the Lord, the sword to slay, and the ^b dogges to teare in pieces, and the fowles of the heauen, and the beasts of the earth to devoure, and to destroy.

^b The dogs, birds and beasts should devoure them that were slaine.

4 I will ^c scatter them also in all kingdoms of the earth, ^d because of Manasseh the sonne of Hezekiah King of Judah, for that which he did in Jerusalem.

^c The word signifieth to runne too and fro for feare and unquietnes of conscience, as did Kaine.

5 Who shall then have pittie upon thee, O Jerusalem? or who shall bee sorry for thee? or who shall goe to pray for thy peace?

^d Note that the people was punished for the Kings sinne only, but for their own sinne also, because they consented to his wickednesse. 2 Kings 24. 4.

6 Thou hast forsaken mee, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am ^e weary with repenting.

^e That is, I will not call back my plagues, or spare thee any more.

7 And I will scatter them with the fanne ^f in the gates of the earth: I have wasted, and destroyed my people, yet they would not returne from their waies.

^f Meaning, the cities.

8 Their widowes are ^g increased by me above the sand of the Sea: I have brought upon them, and against the ^h assembly of the young men, a destroyer at noone day: I have caused him to fall upon

^g Because I had slaine their husbands.

^h Or, mother.

† Or, furiously.

h She that had many, lost all her children.

i Shee was destroyed in the midst of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was referred to so wicked a time: wherein also he sheweth, what is the condition of Gods ministers, to wit, to have all the world against them, though they give none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie, the Lord comforted mee, and said that my last dayes should be quiet: and by the enemy, hee meant heere Nebuzar-dan, the captain of Nebuchad-nezzar, who gave Jeremiah the choice, either to remaine in his countrey, or to goe whither he would, or by the enemy, hee meant the Jews which should afterward know Jeremiahs fidelitie, and therefore favour him.

n As for the people, though they seemed strong as iron, yet should they not be able to resist the hard iron of Babylon, but should be led captives.

o He speaketh not this for desire of revengeance, but wishing that God would deliver his Church of them whom he knew to bee hardened and incorrigible.

p I received them with great joy, as he that is afflicted eateth meat.

q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

r And hath not afflicted mee according to thy promise? where in appeareth, that in the Saints of God is imperfection of faith.

s If thou forget these carnall considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. i. 18. and as here followeth verse 20.

x Conforme not thy felle to their wickednesse, but let them follow thy godly example.

y I will arme thee with an invincible strength and confidence, so that all the powers of the world shall not overcome thee.

upon them, and the citie, suddenly, and **†** speedily.

9 She that hath borne ^h seven hath been made weake: her heart hath failed: the sunne hath failed ⁱ her, whiles it was day, she hath been confounded, and ashamed, and the residue of them wil I deliver unto the sword before their enemies, faith the Lord.

10 ¶ ^k Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striveth with the whole earth: I have neither ^l lent on usurie, nor men have lent unto me on usurie: yet everie one doth curse me.

11 The Lord said, ^m Surely thy remnant shall have wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the ⁿ iron breake the iron, and the brasse that cometh from the North?

13 Thy substance and thy treasures wil I give to be spoiled without **†** gaine, and that for all thy finnes, even in all thy borders.

14 And I will make thee to goe with thine enemies, into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, and revenge me of my ^o persecutors: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.

16 Thy words were found ^p by me, and I did ^q eate them, and thy word was unto me the joy and rejoycing of mine heart: for thy Name is called upon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I rejoyce, but sate alone ^r because of thy plague: for thou hast filled me with indignation.

18 Why is mine heavinesse continuall? and my plague desperate and cannot be healed? why art thou unto ^s me as a liar, and as waters that faile?

19 Therefore thus faith the Lord, If thou ^t returne, then will I bring thee againe, and thou shalt stand before mee: and If thou take away the ^u precious from the vile, thou shalt be ^v according to my word: let them returne ^x unto thee, but returne not thou unto them.

20 And I will make thee unto this people a strong brasen wall, and they shall fight against thee, but they shall not ^y prevaile against thee: for I am with thee to

save thee and to deliver thee, faith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

C H A P. XVI.

2 The Lord forbidding Jeremiah to marrie, sheweth him what should bee the afflictions upon Iudah 13 The captivitie of Babylon. 15 Their deliverance. 19 The calling of the Gentiles.

THe word of the Lord came also unto me, saying,

2 Thou shalt not take ^a thee a wife, nor have sonnes nor daughters in this place.

a Meaning, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.

3 For thus faith the Lord, concerning the sonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deathis and diseases: they shall not be lamented, neither shall they be buried, but they shall bee as doun upon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meate for the fowles of the heaven, and for the beasts of the earth.

5 For thus faith the Lord, ^b enter not into the house of mourning, neither goe to lament, nor be moved for them: for I have taken my peace from this people, faith the Lord; even mercie and compassion.

b Signifying, that the affliction should bee so great, that one should not have leisure to comfort another.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, ^c nor cut themselves, nor make themselves bald for them.

c That is, should not rent their clothes in signe of mourning.

7 They shall not stretch out ^d the hands for them in the mourning to comfort them for the dead, neither shall they give them the ^e cup of consolation to drinke for their father or for their mother.

d For in these great extremities, all consolation and comfort shall bee in vaine.

8 Thou shalt not also goe into the house of feasting, to sit with them to eate and to drinke.

9 For thus faith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eies, even in your daies the voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt shew this people all these words, and they shall say unto thee, ^f Wherefore hath the Lord pronounced all this great plague against us? or what is ^g our iniquitie? and what is our sinne that wee have committed against the Lord our God?

f Chap. 5. 19. g Because the wicked are alwaies rebellious, and dissemble their own finnes, and murmure against Gods judgments, as though he had no just cause to punish them, he sheweth him what to answer.

11 Then shalt thou say unto them, Because your fathers have forsaken me, faith

the Lord, and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my Law.)

* Chap. 7. 29.

12 (* And ye have done worke then your fathers : for behold, you walke everie one after the stubbornesse of his wicked heart, and will not heare me.

13 Therefore will I drive you out of this land, into a land that ye know not, neither you, nor your fathers, and there shall ye serve other Gods day and night : for I will shew you no grace.

* Chap. 23. 7.

14 * Behold therefore, saith the Lord, the daies come that it shall no more bee said, The Lord liveth, which brought up the children of Israel out of the land of Egypt,

15 But, the Lord liveth, that brought up the children of Israel ^f from the land of the North, and from all the lands where he had scattered them, and I will bring them again into the land that I gave unto their fathers.

^f Signifying, the benefit of their deliverance out of Babylon should be so great, that it should abolish the remembrance of their deliverance from Egypt : but he hath here chiefly respect to the spirituall deliverance under Christ.

^g By the fishers and hunters are meant the Babylonians and Caldeans : who should destroy them in such sort, that if they escaped the one the other should take them.

16 Behold, saith the Lord, I will send out many ^g fishers, and they shall fish them, and after, will I send out many hunters, and they shall hunt them from every mountain, and from every hill, and out of the caves of the rocks.

17 For mine eyes ^{are} upon all their waies : they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they have defiled my land, and have filled mine inheritance with their ^h filthie carions, and their abominations.

^h That is their sons and daughters, which they offered to Molech, ⁱ Hee wondereth at the great mercie of God in this deliverance, which shall not onely extend to the Jews but also to the Gentiles.

^k Our fathers were most vile idolaters : therefore, it commeth onely of Gods mercie, that hee performeth his promise, and hath not utterly cast us off.

^l They shall once againe feeble my power and mercie for their deliverance, that they may learne to worship me.

19 O Lord, thou art my ⁱ force, and my strength, and my refuge, in the day of affliction : the Gentiles shall come unto thee from the ends of the world, and shall say, Surely our fathers have ^k inherited lies, and vanitie, wherein there was no profit.

20 Shall a man make gods unto himselfe, and they are no gods ?

21 Behold, therefore I will this once ^l teach them : I will shew them mine hand and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

¹ The forwardnesse of the Jewes. ² Cursed be those that put their confidence in man. ³ Mans heart is wicked. ⁴ God is the searcher of the heart. ⁵ The living waters are forsaken. ⁶ The right keeping of the Sabbath commanded.

^a The temerance of their contempt of God cannot passe, albeit for a time, he deferre the punishment : for it shall bee manifested to men and Angels. ^b In stead of the Law of God, they have writen idolatrie and all abominations in their heart. ^c Your finnes appeare in all the altars that you have erected to idoles.

The sinne of Judah is ^a written with a pen of iron, and with the point of a diamond, and graven upon the ^b table of their heart, and upon the hornes of your ^c altars.

2 ^d They remember their altars as their children, with their groves by the greene trees upon the high hilles.

3 ^e O my mountaine in the field, I will give thy substance, and all thy treasures to bee spoiled, for the sinne of thy high places throughout all thy borders.

^d Some reade so that their children remember their sinnes, that is, follow their fathers wickednesse. ^e Zion that was my mountaine, shall now bee left as a waste field.

4 And thou shalt rest, ^f and in thee shall be a rest from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land, which thou knowest not : for yee have kindled a fire in mine anger, which shall burne for ever.

^f Because thou wouldst not give the land rest at such times, daies and yeates as I appointed, thou shalt hereafter be carried away, and it shall rest for lack of labourers.

5 ¶ Thus saith the Lord, ^g Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

^g The Jews were given to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore hee denounceth Gods plagues against the, shewing that they preferre corruptible man to God which is immortal, Isa. 2. 22.

6 For he shall be like the heath in the wilderneffe, and shall nor see when ^{any} good commeth, but shall inhabite the parched places in the wilderneffe, in a salt land and not inhabited.

^h Read Psal. 1. 3. Because the wicked have ever some excuse to defend their doings, he sheweth that their owne lewd imaginations deceive them, and bring them to these inconveniences : but God will examine their deede by the malice of their hearts, 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 10. Chap. 11. 30. and 20. 12. Revel. 2. 23.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 ^h For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, and shall not feeble when the heat commeth, but her lease shall be greene, and shall not care for the yeare of dought, neither shall cease from yeelding fruit.

9 The ⁱ heart is deceitfull, and wicked above all things, who can know it ?

10 I the Lord search the heart, and trie the reines, even to give everie man according to his waies, and according to the fruit of his workes.

ⁱ As the Partrich by calling, gathereth others which forsake her, when they see that shee is not their dam : so the covetous man is forsaken of his riches, because he commeth by them falsly.

11 ^k As the Partrich gathereth the yong which shee hath not brought forth : so he that getteth riches and not by right, shall leave them in the mids of his daies, and at his end shall be a foole.

^k As the Partrich by calling, gathereth others which forsake her, when they see that shee is not their dam : so the covetous man is forsaken of his riches, because he commeth by them falsly.

12 As a glorious throne ^l exalted from the beginning, so is the place of our Sanctuary.

^l Shewing, that the godly ought to glorie in nothing, but in God : who doth exalt him, and hath left a signe of his favour in his Temple.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded : they that depart from thee, shall bee written ^m in the earth, because they have forsaken the Lord, the fountaine of living waters.

^m Their names shall not bee registered in the book of life.

14 Heale me, O Lord, and I shall be whole : ⁿ save me, and I shall be saved : for thou art my praise.

ⁿ Hee desireth God to preserve him, that hee fall not into temptation, considering the great contempt of Gods Word, and the multitude that fall from God.

15 Behold, ^o they say unto me, where is the word of the Lord ? let it come now.

^o The wicked say that my prophesie shall not come to passe, because thou deferre the time of the vengeance. ^p I am assured of my vocation, and therefore know that the thing which worldly affection.

16 But ^p I have not thrust in my selfe for a pastour after thee, neither have I desired the day of miserie, thou knowest : that which came out of my lips was right before thee.

thou speakest by me, shall come to passe, and that I speak not of any

^g However the wicked deale rigorously with mee, yet let mee finde comfort in this.

^h Reke Chap. 11. 30.

ⁱ Whereas thy doctrine may bee well understood both of high and low.

^j By timing the Sabbath day, hee comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 30. 8. and by the breaking of this commandment, hee maketh them transgressors of the whole Law, forasmuch as the first and second table are contained herein.

^k Chap. 23. 4.

17 Be not terrible unto mee: thou art mine hope in the day of adversity.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me bee afraid: bring upon them the day of adversity, and destroy them with double destruction.

19 Thus hath the Lord said unto me, Goe, and stand in the gate of the children of the people, whereby the Kings of Judah come in, and by the which they goe out, and in all the gates of Jerusalem,

20 And say unto them, Hear the word of the Lord, ye Kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord, Take heed to your soules, and beare no burthen in the Sabbath day, nor bring it in by the gates of Jerusalem.

22 Neither carrie forth burthens out of your houses in the Sabbath day: neither doe ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receive correction.

24 Nevertheless, if ye will heare me, saith the Lord, and beare no burthen through the gates of the citie, in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the kings and the Princes enter in at the gates of this citie, and shall sit upon the throne of David, and shall ride upon charets, and upon horses, both they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this City shall remain for ever.

26 And they shall come from the Cities of Judah, and from about Jerusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen, nor to goe through the gates of Jerusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

^a God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The

conspiracie of the Jews against Jeremiah. 19 His prayer against his adversaries.

THe word which came to Jeremiah from the Lord, saying,

2 Arise, and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a work on the wheels.

4 And the vessell that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came unto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a Nation or against a Kingdome to plucke it up, and to roote it out, and to destroy it.

8 But if the Nation, against whom I have pronounced, turn from their wickednesse, I will repent of the plague that I thought to bring upon them.

9 And I will speake suddenly concerning a Nation, and concerning a Kingdome to build it, and to plant it.

10 But if it doe evill in my sight, and heare not my voice, I will repent of the good that I thought to do for them,

11 Speake thou now therefore unto the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore every one from his evill way, and make your wayes and your works good.

12 But they said desperately, Surely we will walke after our own imaginations, and do every man after the stubborneesse of his wicked heart.

13 Therefore thus saith the Lord, Ask now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the fflow of Lebanon, which cometh from the rocke of the field? or shall the cold fflowing waters, that come from another place, be forsaken?

15 Because my people have forgotten mee, and have burnt incense to vanitie, and their Prophets have caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden,

^a As the potter hath power over the clay to make what pot he will, or to breake them, when he hath made them; so have I power over you, to doe with you as seemeth good to mee, Isa. 45. 9. Rom. 9. 20. 21.
^b When the Scripture attributeth repentance unto God, it is not that he doth contrary to that which hee hath ordained in his secret counsell: but when hee threatneth, it is a calling to repentance, and when hee giveth man grace to repent, the threatening (which ever containeth a condition in it) taketh no place, and this the Scripture calleth repentance in God, because it so appeareth to mans judgement.

^c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.

^d As no man hath, that refresheth fflowing waters, which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for help and succour at strangers, and leave God which was present with them.
^e That is, the way of truth, which God had taught by his law, read, Chap. 6. 16

16 To

16 To make their land desolate, and a perpetuall derision, so that every one that passeth thereby shall be astonished, and wagge his head.

17 I will scatter them with an East wind before the enemy: I will shew them the backe and^f not the face in the day of their destruction.

^f I will shew mine anger, and not my favour toward them.

18 Then said they, Come, and let us imagine some devise against Jeremiah: for the Law^g shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let us smite him with the^h tongue, and let us not give heed to any of his words.

^g This argument the wicked have ever used against the servants of God, The Church cannot erre: wee are the Church, and therefore who-soever speaketh against us, they ought to die.

^h Kings 22. 24. chap. 7. 4. and 20. 2. Mal. 2. 4. and thus the false Church perfecteth the true Church, which standeth not in outward pompe, and in multitude, but is knowne by the graces of the holy Ghost.

ⁱ Let us slander him, and accuse him: for we shall be believed. ^j Seeing the obstinate malice of the adversaries, which grew daily more and more: the Prophet being moved with Gods Spirit, without any carnall affection, prayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

19 Hearken unto me, O L O R D, and heare the voice of them that contend with me.

20 Shall evill be recompensed for good? for they have digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, ⁱ deliver up their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the cry be heard from their houses, when thou shalt bring an hoste suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet Lord, thou knowest all their counsell against me tendeth to death: forgive not their iniquity, neither put out their sinne from thy sight, but let them be overthrowne before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus saith the Lord, Goe and buy an earthen bottle of a porter, and take of the ancients of the people, and of the ancients of the Priests,

^k Or gate of the sun.

2 And goe forth into the valley of Ben-hinnom, which is by the entry of the East gate: and thou shalt preach there the words that I shall tell thee,

^k By the Kings, here and in other places, are meant counsellors and governors of the people: which he called the Ancients, yet.

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague upon this place, the which, who-soever heareth, his eares shall tingle.

^l Because they have forsaken me, and prophaned this place, and have burnt incense in it unto other gods, whom neither they, nor their fathers have knowne,

4 Because they have forsaken me, and prophaned this place, and have burnt incense in it unto other gods, whom neither they, nor their fathers have knowne,

nor the Kings of Iudah (they have filled this place also with the blood of innocents;

5 And they have built the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.)

^c Whereby is declared, that whatsoever is not commanded by Gods word touching his service is against his word.

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called^d Topheth, nor the valley of Benhinnom, but the valley of slaughter.

^d Read Chap. 7. 31. and 2. Kings 23. 10. 16. 30. 33.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their lives: and their carkeises will I give to be meat for the fowles of the heaven, and to the beasts of the field.

8 * And I will make this City desolate, and an hissing: so that every one that passeth thereby, shall be astonished and hisse because of the plagues thereof.

^e Chap. 18. 16. 49. 13. & 50. 13.

^f Deut. 28. 23. Lament. 4. 10.

9 * And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and every one shall eat the flesh of his friend in the siege and straightnesse, wherewith their enemies that seeketh their lives, shall hold them strait.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, thus saith the Lord of hostes, Even so will I breake this people and this City, as one breaketh a^e porters vessell, that cannot bee made whole againe, and they shall bury them in Topheth, till there be no place to bury,

^e This visible signe was to confirm the assurance of this plague, which the Lord threatned by his Prophets.

12 Thus will I doe unto this place, saith the Lord, and to the inhabitants thereof, and I will make this city like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the^f houses upon whose^g roofes they have burnt incense unto all the hoste of heaven, and have powred out drink-offerings unto other gods.

^f Hee noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as wee see yet among the Papists.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring upon this City, and upon all her townes, all the plagues that I have pronounced against it, because they have hardened their necks, and would not hear my words.

CHAP. XX.

2 Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captivity of Babylon. 4 He complaineth that he is a mocking stock for the word of God: 5 He is compelled by the Spirit to preach the Word.

When.

When Pashur, son of Immer, the Priest, which was appointed governor in the House of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the Prophet, and put him in the ^a stocks that were in the high gate of Benjamin, which was by the House of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but ^z Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to bee a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the King of Babel, and hee shall cary them captive into Babel, and shall slay them with the sword.

5 Moreover, I will deliver all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hands of their enemies, which shall spoile them, and take them away, and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captivity, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy ^b friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am ^c deceived: thou art stronger then I, and hast ^d prevailed: I am in derision daily: every one mocketh mee.

8 For since I spake, I cried out of wrong, and proclaimed ^e desolation: therefore the word of the Lord was made a reproach unto mee, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 For I had heard the railing of many, and feare on every side. ^f Declare, *said they*, and wee will declare it: all my familiars watched for my halting, *saying*, It may be that he is deceived: so we shall *prevaille* against him, and we shall execute our vengeance upon him.

11 ^g But the Lord is with mee like a mighty gyant: therefore my persecutors shall bee overthrowne, and shall not *prevaille*, and shall bee greatly confounded: for they have done unwisely, and *their* everlasting shame shall never bee forgotten.

12 ^{*} But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the Lord, praise yee the Lord: for hee hath delivered the soule of the poore from the hand of the wicked.

14 ^h Curfed *be* the day wherein I was borne: and let not the day wherein my mother bare mee, bee blessed.

15 Curfed *be* the man, that shewed my father, saying, A man childe is borne unto thee, and comforted him.

16 And let that man be as the ⁱ cities, which the Lord hath overturned and repented not: and let him heare the cry in the morning, and the shouting at none tide,

17 Because hee hath not slaine mee, *even* from the wombe, or that my mother might have beene my grave, or her womb a perpetuall ^k conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

CHAP. XXI.

Hee prophesieth that Zedekiah shall bee taken, and the city burned.

THe word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur, the son of Malchiah, and Zephaniah the son of Maasejah the Priest, saying,

2 ^{*} Inquire, I pray thee, of the Lord for us, (for Nebuchad-nezzar king of Babel maketh war against us) if so bee that the Lord will deal with us according to *all* his wondrous workes, that hee may *returne* up from us.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will ^b turne back the weapons of war that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an out-stretched hand, and with a mighty arme even in anger and in wrath, and in great indignation.

6 And I will *limate* the inhabitants of this city both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliver Zedekiah the king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that

Y seeke

^{*} 1 Sam. 16. 7.
ⁱ Chron. 28. 9.
^j Psal. 7. 9.
^k Chap. 11. 20. and 17. 10.

^h How the children of God are overcome in this battell of the flesh and the spirit, and into what inconveniences they fall till God raise them up againe, read Job 3. 1. and Chap. 15. 10.
ⁱ Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25.

^k Meaning, that the fruit thereof might never come to profit.

^a Thus wee see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chief instrument of Sams fast attempted, read Chap. 18. 18.
^b Or, fears round about.

^b Which have suffered themselves to be abused by thy false prophetes.

^c Heerein appeareth the impatience, which oftentimes overcome the servants of God, when they see not their labours to profit, and also feel their owne weakness, read chap. 17. 18.

^d Thou diddest thrust mee forth to this worke against my will.

^e Hee sheweth, that he did his office in that hee reproved the people of their vices, and threatened them with Gods judgements: but because hee was derided and persecuted for this, hee was discouraged and thought to have ceased to preach, save that Gods spirit did force him thereunto.

^f Thus the enemies conferred together, to know what they had heard him say, that they might accuse him thereof, read Isa. 29. 21.
^g Here hee sheweth how his faith did drive against tribulation, and sought to the Lord for strength.

^a Not that the King was touched with repentance of his sins, and so sought to God, as did Hezekiah, when he sent to Isaiah, 2 Kings 19. 1. Isa. 37. 2. but because the Prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9. 28.
^b To wit, from your enemies to destroy your selves.

seeke their lives, and hee shall smite them with the edge of the sword: hee shall not spare them, neither have pity nor compassion.

8 ¶ And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 Hee * that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city, for evill and not for good, saith the Lord: it shall be given into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say unto the house of the King of Judah, Heare yee the word of the Lord.

12 O house of David, thus saith the Lord, * Execute judgement^f in the mourning, and deliver the oppressed out of the hand of the oppressour, lest my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rock of the plaine, saith the Lord, which say, Who shall come downe against us? or, who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire^h in the forest thereof, and it shall devoure round about it.

CHAP. XXII.

^a Hee exhorteth the King to judgement and righteousness. ^g Why Jerusalem is brought into captivity. ⁱ The death of Shallum the son of Josiah is prophesied.

Thus said the Lord, Goe downe to the house of the king of Judah, and speake there this thing,

2 And say, Hear the word of the Lord, O King of Judah, that fittest upon the throne of David, thou and thy servants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee judgement and * righteousness, and deliver the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shall the Kings sitting upon the throne of David enter in by the gates of this House, and * ride upon the charrets, and upon horses, both he and his servants and his people.

5 But if ye will not heare these words,

I^b swear by my selfe, saith the Lord, that this House shall be wast.

6 For thus hath the Lord spoken unto the Kings house of Judah, Thou art^c Gilead unto mee, and the head of Lebanon: yet surely I will make thee a wilderness, and as cities not inhabited,

7 And I will^d prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe^e cedar trees, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then shall they answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

10 Weepe not for the dead, and bee not moved for them, but weepe for him^s that goeth out: for hee shall returne no more: nor see his native countrey.

11 For thus saith the Lord, As touching^h Shallum the son of Josiah King of Judah, which reigned for Josiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house byⁱ unrighteousnesse, and his chambers without equity: he useth his neighbour without wages, and giveth him not for his worke.

14 Hee saith, I will build mee, a wide house, and large chambers: so hee will make himselfe large windowes, and sieving with cedar, and paint them with vermilion.

15 Shalt thou reign, because thou clovest thy selfe in cedar? did not thy^k father care and drinke and prosper, when he executed judgement and justice?

16 When he judged the cause of the afflicted and the poore, he prospered: was not this because hee knew mee, saith the Lord?

17 But thine eyes and thine heart are but onely for thy covetousnesse, and for to shed innocent blood, and for oppression, and for destruction, even to doe this.

18 Therefore thus saith the Lord against Jehoiakim, the son of Josiah king of Judah, They shall not lament him, saying, Ah, my brother, or ah, my sister: neither shall they mourne for him, saying, Ah lord, or ah, his glory.

19 He shall be buried as an asse^m is buried, even drawne and cast forth without the gates of Jerusalem.

20 ¶ Goe up toⁿ Lebanon, and cry: shout

^b Shewing, that there is none greater then hee is. Hebr. 6. 13. and that hee will most certainly perform his oath.

^c Hee compareth Jerusalem to Gilead, which was beyond Jordan, and the beauty of Judea to Lebanon.

^d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his use and purpose, such as hee prepareth to execute his worke, Isa. 13. 3. Chap. 6. 4. and 12. 3.

^e Thy buildings made of cedar trees.

^f As they that wonder at a thing which they thought would never have come to passe, Deut. 29. 24. 1 King. 9. 8.

^g Signifying, that they should lole their king: for Jehoiachin went forth to meet Nebuchad-nezzar, and yielded himselfe, and was carried into Babylon, 2 King. 24. 12. ^h Whom some thinke to bee Jehoiachin, and that Josiah was his grandfather, but as it seemeth, this was Jehoiakim, as verse 18.

ⁱ By bribes and extortion.

^k Meaning, Josiah, who was not given to ambition and superfluity, but was content with mediocrity, and did onely delight in setting forth Gods glory, and to doe justice to all.

^l For every one shall have enough to lament for himselfe.

^m Not honourably among his fathers, but as caries are cast in a hole because their sinck should not infect, Read 2 King. 24. 9. Iosephus Antiq. 10. 8. writeth, that the enemy slew him in the city, and commanded him to be cast before the walles unburied, looke chap. 36. 30.

ⁿ To call to the Assyrians for help.

^c By yeelding your selves to Nebuchad-nezzar. ^d By resisting him. * Chap. 38. 2.

^e As a thing recovered from extreme danger. Chap. 37. 2. and 39. 18. and 45. 5.

* Chap. 22. 3. ^f Bee diligent to doe justice.

^g Meaning, Jerusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

^h That is, in the houses thereof, which stood as thick as trees in the forest.

* Chap. 21. 12. ^a This was his ordinary manner of preaching before the Kings, from Josiah unto Zedekiah, which was about forty yeares.

* Chap. 17. 25.

For this was the way out of Iudaea to Assyria: whereby it meant, that all helpes should faile, for the Caldeans have subdued both them and the Egyptians.

shout in ° Bathan, and cry by the passages: for all thy lovers are destroyed.

21 I spake unto thee when thou wast in prosperity: but thou saidest, I will not heare: this hath beene thy manner from thy youth, that thou wouldest not obey my voice.

Both the governments and they that should helpe thee, shall vanish away as wind.

22 The wind shall feed all thy pastours, and thy lovers shall goe into captivity, and then shalt thou be ashamed and confounded of all thy wickednesse.

Thou that art built of the faire Cedar trees of Lebanon.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou bee when sorrowes come upon thee, as the sorrow of a woman in travaile?

Who was called Jehoiachin or Jeconiah, whom hee called here Coniah in contempt, who thought his kingdome could never depart from him, because hee came of the stock of David, and therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and therefore was justly deprived of the kingdome.

24 As I live, saith the Lord, though Coniah the son of Jehojakim King of Judah, were the signet of my right hand, yet would I pluck thee thence.

25 And I will give thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, even into the hand of Nebuchad-rezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall yee die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idol? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

It sheweth, that all posterity shall bee witnesses of this just plague, as though it were registered for perpetual memory.

30 Thus saith the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit upon the throne of David, or beare rule any more in Judah.

CHAP. XXIII.
Against false Pastours: A prophesie of the great Pastour Iesus Christ.

¶ **W**Oe be unto the pastours that destroy and scatter the sheep of my pasture, saith the Lord.

Meaning, the princes, governors, and false prophets, as Ezek. 34. 2.

For the which I have special care and have prepared good pastures for them.

Whole charge is to see the flock, but they care the fruit thereof, Ezek. 34. 3.

Thus the Prophets ever use to mixe the promises with the threatnings, lest the godly should be too much beaten downe. & therefore hee sheweth how God will gather his Church after this dispersion.

2 Therefore thus saith the Lord God of Israel unto the pastours that feed my people, Yee have scattered my flock, and thrust them out, and have not visited them: behold, I will visit you for the wickednes of your workes, saith the Lord.

3 And I will gather the remnant of my sheep out of all countries, whither I had driven them, and will bring them againe to their folds, and they shall grow and increase.

4 And I will set up shepherds over them, which shall feed them, and they shall dread no more, nor be afraid, neither shall any of them bee lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reigne, and prosper, and shall execute judgement and justice in the earth.

This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa. 11. 1. and 45. 8. Chap. 33. 15. Dan. 9. 24. * Deut. 33. 28. * Chap. 33. 10.

6 In his dayes Judah shall be saved, and Israel shall dwell safely, and this is the name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt,

Read Chap. 16. 14.

8 But, the Lord liveth, which brought up and led the seed of the house of Israel out of the North countrey, and from all countries where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the Prophets: all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord, and for his holy words.

Meaning, the false prophets, which deceive the people, wherein appeareth his great love toward his nation, read Chap. 14. 13. * Ebr. passed over, or troubled.

10 For the land is full of adulterers, and because of paths the land mourneth, the pleasant places of the wilderness are dried up, and their course is evill, and their force is not right.

They run headlong to wickednesse and seeke vaine helpe. * Or, are hypocrites.

11 For both the Prophet and the Priest doe wickedly: and their wickednes have I found in mine House, saith the Lord.

My Temple is full of their idolatry and superstitions.

12 Wherefore their way shall be unto them as slippery wayes in the darknesse: they shall be driven forth, and fall therein: for I will bring a plague upon them, even the yeare of their visitation, saith the Lord.

13 And I have scene foolishnesse in the Prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre,

14 I have scene also in the Prophets of Jerusalem filthinesse: they commit adultery, and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all unto mee as Sodom, and the inhabitants thereof as Gomorah.

They which should have profited by my rods against Samaria, are become worse then they.

15 Therefore thus saith the Lord of hosts concerning the Prophets, Behold, I will feed them with wormewood: and make them drinke the water of gall: for from the Prophets of Jerusalem is wickednesse gone forth into all the land.

I thought, so the world they seeme holy fathers, yet I detest them, as I do these abominable scelerates.

16 Thus saith the Lord of hosts, Heare not the words of the Prophets that prophesie unto you, and teach you vanity: they speak the vision of their own heart,

Read Chap. 24. * Ebr. I have made them as Sodom, and as Gomorah, which they have invented of their owne braine.

and not out of the mouth of the Lord.

o Read Chap. 6.
14. and 8. 11.

p Thus they did
deride Jeremiah,
as though the
word of God were
not revealed unto
him: so also spake
Zedekiah to
Michajah, 1 King.
22. 24.

q Both that God
hath sent mee, and
that my words
shall bee true.
* Chap. 14. 13. 14.
and 27. 15. and 29.
8. 9.

He sheweth the
difference be-
tweene the true
Prophets and the
false, betweene
the hireling and
the true minister.

f Doe not I see
your falsehood,
howsoever you
cloake it, and
wheresoever you
commit it?

z I have a Prophe-
cie revealed unto
mee, as Num. 12.
16.

† Ebr. Is it in the
heart of the Pro-
phets?

v He sheweth that
Satan raiseth up
false Prophets to
bring the people
from God.

x Let the false
Prophet declare
that it is his owne
fantasie, and not
flander my word,
as though it were
a cloke to cover
his lies.

y Meaning, that it
is not sufficient
for Gods mini-
sters to abstaine
from lies, and to
speake the word
of God: but that
there bee judg-
ment in alledging
it, and that it may
appeare to be appli-
ed to the same pur-
pose that it was
spoken. Eze. 3.
17. 1 Cor. 2. 13.
and 4. 2. 2 Tim.
2. 15. 1 Pet. 4.
10. 11.

z Which set forth
in my name that
which I have not
commanded.
a To wit, the
Lord.

17 They say still unto them that de-
spise mee, The Lord hath said, Yee shall
have peace: and they say unto every one
that walketh after the stubbornnes of his
own heart, No evil shall come upon you.

18 For ^p who hath stood in the coun-
sell of the Lord, that hee hath perceived
and heard his word? Who hath marked
his word, and heard it?

19 Behold, the Tempest of the Lord
goeth forth in his wrath, and a violent
whirlewind shall fall downe upon the
head of the wicked.

20 The anger of the Lord shall not re-
turne untill he have executed, and till hee
have performed the thoughts of his heart:
in the latter dayes yee ^q shall understand
it plainly.

21 *I have not sent these Prophets, saith
the Lord, yet they ran: I have not spoken
to them, and yet they prophesied.

22 But if they had stood in my coun-
sell, and ^r had declared my words to my
people, then they should have turned
them from their evil way, and from the
wickednesse of their inventions.

23 Am I a God ^s at hand, saith the Lord,
and not a God ^t afarre off?

24 Can any hide himselfe in secret
places, that I shall not see him, saith the
Lord? Doe not I fill heaven and earth,
saith the Lord?

25 I have heard what the Prophets said,
that prophesie lies in my Name, saying, I
have dreamed, I have dreamed.

26 How long? [†] Doe the Prophets de-
light to prophesie lies, even prophecy-
ing the deceit of their owne heart?

27 Thinke they to cause ^v my people
to forget my Name by their dreames,
which they tell every man to his neigh-
bour, as their forefathers have forgotten
my Name for Baal?

28 The Prophet that hath a dreame,
let him ^x tell a dreame, and hee that hath
my word, let him speake my word faith-
fully: ^y what is the chaffe to the wheate,
saith the Lord?

29 Is not my word even like a fire,
saith the Lord? and like an hammer, that
breaketh the stone?

30 Therefore behold, I ^y will come against
the Prophets, saith the Lord, that ^z steale
my word every one from his neighbour.

31 Behold, I ^z will come against the Pro-
phets, saith the Lord, which have sweet
tongues, and say, ^a hee saith.

32 Behold, I ^a will come against them
that prophesie false dreames, saith the
Lord, and doe tell them, and cause my
people to erre by their lies, and by their
flatteries, and I sent them not, nor com-

manded them: therefore they bring no
profit unto this people, saith the Lord.

33 And when this people, or the Pro-
phet, or a Priest shall aske thee, say-
ing, What is the ^b burden of the Lord?
thou shalt then say unto them, what
burden? I will even forsake you, saith the
Lord.

34 And the Prophet, or the Priest, or
the people that shall say, the ^c burden of
the Lord, I will even visit such one, and his
house.

35 Thus shall yee say every one to his
neighbour, and every one to his brother,
What hath the Lord answered? and what
hath the Lord spoken?

36 And the burden of the Lord shall
yee mention no more: for every mans
^d word shall bee his burthen: for yee have
perverted the words of the liuing God,
the Lord of hostes our God.

37 Thus shalt thou say to the Pro-
phet, What hath the Lord answered thee?
and what hath the Lord spoken?

38 And if you say, The burthen of the
Lord, Then thus saith the Lord, Because ye
say this word, The burden of the Lord, and
I have sent unto you, saying, Yee shall not
say, The burden of the Lord,

39 Therefore behold, I, even I, will
utterly [†] forget you, and I will forsake
you, and the citie that I gave you and your
fathers, and cast you out of my presence.

40 And will bring ^{*} an everlasting re-
proch upon you, and a perpetuall shame,
which shall never be forgotten.

CHAP. XXIV.

1 The vision of the baskets of figs. 5 Signifieth that part
of the people should bee brought againe from captivitie,
8 And that Zedekiah, and the rest of the people should be
caried away.

THE Lord shewed me, and behold,
two ^a baskets of figs were set before
the Temple of the Lord, after that Nebu-
chad-nezzar king of Babel had caried a-
way captive Jeconiah the sonne of Jeho-
jakim King of Judah, and the princes of
Judah, with the workemen, and the cun-
ning men of Jerusalem, and had brought
them to Babel.

2 One basket ^b had very good figges,
even like the figges that are first ripe: and
the other basket ^c had very naughty figges,
which could not be eaten, they were so
evill.

3 Then said the Lord unto me, What
seest thou, Jeremiah? And I said, Figs:
the good figs very good, and the naughty
very naughty, which cannot bee eaten,
they are so evill.

4 Againe, the word of the Lord came
unto me, saying,

5 Thus saith the Lord, the God of Is-
rael, Like these good figs, so will I know
them

b The Prophets
called their threat-
nings, Gods bur-
den, which the sin-
ners were not a-
ble to sustaine:
therefore the wic-
ked in deriding
the word, would
aske of the Pro-
phets, what was
the burden, as
though they
would say, You
seeke nothing
else, but to lay
burdens on our
shoulders: and
thus they rejected
the word of God,
as a grievous
burden.

c Because this
word was brought
to contempt and
derision, hee will
teach them ano-
ther manner of
speech, and will
cause this word
burden to cease,
and teach them
to aske with re-
verence, What
saith the Lord?
The thing which
they and con-
temne; shall come
upon them.

† Or, take you away.

* Chap. 20. 11.

a The good figs
signified them,
that were gone
into captivitie, &c.
to saved their life,
as Chap. 21. 8. and
the naughty figs
them that reme-
ned, which were
yet subject to the
sword, famine, and
pestilence.

them that are carried away captive of Judah to be good, whom I have sent out of this^b place, into the land of the Caldeans.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not destroy them, and I will plant them, and not root them out.

7 And I will give them^c an heart to know mee, that I am the Lord, and they shall bee my^{*} people, and I will bee their God: for they shall returne unto mee with their whole heart.

8^{*} And as the naughty figs which cannot bee eaten, they are so evill (surely thus saith the Lord) so will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem that remaine in this land, and them that dwell^d in the land of Egypt:

9 I will even give them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a proverbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gave unto them, and to their fathers.

CHAP. XXV.

¹ Hee prophesieth that they shall be in captivity seventy yeares, 12 And that after the seventy yeares the Babylonians should bee destroyed. 15 The destruction of all nations is prophesied

The word that came to Jeremiah concerning all the people of Judah, in the^a fourth yeare of Jehoiakim the son of Josiah king of Judah, that was in the first yeare of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeare of Josiah, the son of Amon king of Judah, even unto^b this day (that is the three and twentieth yeare) the word of the Lord hath come unto mee, and I have spoken unto you, rising early, and speaking, but yee would not heare.

4 And the Lord hath sent unto you all his servants the Prophets, rising early, and sending them, but yee would not heare, nor incline your eares to obey.

5 They^d said, Turne againe now every one from his evill way, and from the wickednesse of your inventions, and yee shall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And goe not after other gods to serve them and to worship them, and provoke mee not to anger with the

workes of your hands, and I will not punish you.

7 Nevertheless yee would not heare mee, saith the Lord, but have provoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts: Because yee have not heard my words,

9 Behold, I will send and take to mee all the^e families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel, my^f servant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will destroy them, and make them an astonishment, and an hissing, and a continuall desolation.

10 Moreover, I will take from them the voice of mirth, and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall bee desolate, and an astonishment, and these Nations shall serve the king of Babel seventy yeares.

12 And when the¹ seventy yeares are accomplished, I will visite^{*} the king of Babel, and that Nation, saith the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this booke, which Jeremiah hath prophesied against all Nations.

14 For many nations, and great kings shall even¹ serve themselves of them: thus will I recompence them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken unto mee, Take the cup of wine of this^m mine indignation at thine hand, and cause all the Nations to whom I send thee, to drinke it.

16 And they shall drinke, and be moved, and bee mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, unto whom the Lord had sent mee:

18 Even Jerusalem, and the cities of Judah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also King of Egypt, and his servants, and his Princes, and all his people:

20 And all sorts of people, and all the kings of the land of Uz: and all the kings

Y 3 of

^b Whereby he approveth the yeelding of Jeconiah, and his company, because they obeyed the Prophets, who exhorted them thereto.

^c Which declareth that man of himselfe can know nothing, till God give the heart and understanding. * Chap. 31. 33. Hab. 8. 10. * Chap. 29. 17.

^d Which fled thither for succour.

^a This is, in the third yeare accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeare of Jehoiakims reigne, yet that yeare is not here commed, because it was almost expired, Dan. 1. 1.

^b Which was the fifth yeare, and the ninth moneth of Jehoiakims reigne.

^c That is, I have spared no diligence, or labour. Chap. 17. 13.

^d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for under these two all other were contained. 2 Kings 17. 13. Chap. 18. 11. and 31. 17. Jonath. 3. 8.

^e The Caldeans, and all their power.

^f So the wicked and Satan himselfe are Gods servants; because hee maketh them to serve him by constraint, and turneth that which they doe of malice, to his honour and glory. g. As the Philistines, Ammonites, Egyptians, and others. * Chap. 16. 9. † Or, destroy.

^h Meaning, that bread, and all things that should serve unto their feasts, should bee taken away.

ⁱ This revelation was for the confirmation of his prophecy, because he told them of the time that they should eate and remaine in captivity. 2 Chron. 36. 22. Ezra 1. 1. Chap. 29. 10. Dan. 9. 2.

^k For seeing the judgement began at his owne house, the enemies must needs be punished most grievously. Ezek. 9. 6. 1 Pet. 4. 17.

^l That is, of the Babylonians. as Chap. 27. 7.

^m Signifying, the extreme afflictions that God had appointed for every one, as Psal. 75. 3. Isa. 51. 17. and this cup which the wicked drinke, is, more bitter then that which he giveth to his children, for hee measureth the one by mercy, and the other by justice.

ⁿ For now it becometh, and shall sometime, it bee accomplished.

o Read Job 41.

^p Which were cities of the Philistines.

^q Edom is here taken for the whole country, and Uz for a part thereof.

^r As Grecia, Italy, & the rest of these countries.

^s These were people of Arabia which came of Dedan the son of Abraham and Keturah.

^t For there were two countries so named, the one called plentiful, and the other barren, or desert.

^u Or, Persia.

^v That is, of Babylon as chap. 51.

^w That is, Jerusalem as verse 11.

^x Jer. 3. 16.

^y They which are slain at the Lords appointment.

^z Ye that are chief rulers and governors.

of the land of the Philistines, and ^p Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 ^q Edom, and Moab, and the Ammonites.

22 And all the Kings of Tyrus, and all the Kings of Zidon, and the Kings of the Isles that are beyond the sea,

23 And ^r Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the desert,

25 And all the Kings of Zimri, and all the Kings of ^t Elam, and all the Kings of the Medes,

26 And all the Kings of the North, far and neare one to another, and all the kingdoms of the world, which are upon the earth, and the King of ^v Sheshach shall drinke after them.

27 Therefore say thou unto them, Thus saith the Lord of hosts, the God of Israel, Drinke and be drunken, and spew and fall, and rise no more; because of the sword, which I will send among you.

28 ^w But if they refuse to take the cup at thine hand to drink, then tell them, Thus saith the Lord of hosts, Ye shall certainly drinke.

29 For lo, I begin to plague the ^x city, where my Name is called upon, and should you go free? Ye shall not goe quit: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophesie thou against them all these words, and say unto them,

* The Lord shall roare from above, and thrust out his voice from his holy habitation: hee shall roare upon his habitation: and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the ends of the earth: for the Lord hath a controversie with the nations, and will enter in to judgement with all flesh, and hee will give them that are wicked to the sword, saith the Lord.

* Chap. 30. 23: 32 ^y Thus saith the Lord of hosts, Behold, a plague shall goe forth from nation to nation, and a ^z great whirlewind shall bee raised up from the coasts of the earth.

33 And ^z the slaine of the Lord shall bee at that day, from one end of the earth, even unto the other end of the earth: they shall not bee mourned, neither gathered nor buried, but shall be as dounge upon the ground.

34 Howle, ^z yee shepherds, and cry,

and wallow your selves in the ashes, yee principall of the flock: for your dayes of slaughter are accomplished, and of your disperfion, and yee shall fall like ^a precious vessels.

35 And the ^b flight shall faile from the shepherds, and the escaping from the principall of the flock.

36 A voice of the cry of the shepherds, and an howling of the principall of the flock shall be heard: for the Lord hath destroyed their pasture.

37 And the ^c best pastures are destroyed, because of the wrath and indignation of the Lord.

38 Hee hath forsaken his covert, as the Lyon: for their land is wast, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

² Jeremiah moveth the people to repentance. 7 He is taken of the false Prophets and Priests, and brought to judgement.

23 Vrijah the Prophet is killed of Iehojakim, contrary to the will of God.

IN the beginning of the reigne of Jehoiakim the son of Josiah King of Judah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the ^a court of the Lords house, and speake unto all the cities of Judah, which come to worship in the Lords House, all the words that I command thee to speake unto them: keepe not ^b a word back,

3 If so bee they will hearken, and turne every man from his evill way, that I may ^c repent mee of the plague, which I have determined to bring upon them, because of the wickednesse of their workes.

4 And thou shalt say unto them, Thus saith the Lord, If yee will not heare mee to walke in my Lawes, which I have set before you,

5 And to heare the words of my servants the Prophets, whom I sent unto you, both rising up early, and sending them, and will not obey them.

6 Then will I make this House like ^d Shiloh, and will make this city ^e a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake unto all the people, then the Priests and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This ^f House

^a Which are most easily broken.

^b It shall not help them to seeke to flee.

^c Ebr. peaceable.

^a That is, in that place of the Temple, whereunto the people resort out of all Judah to sacrifice.

^b To the intent that they should pretend no ignorance, as Acts 20. 27.

^c Read Chap. 18. 3.

^d Read Chap. 17. 12.

^e So that when they would curse any, they shall say, God doe to thee as, to Jerusalem.

^f Betwixt of Gods promise to the Temple, Psal. 132. 14. that he would for ever remaine there, the hypocrites thought this Temple could never perill, and therefore thought it blasphemy to speake against it. Math. 26. 61. Acts 6. 13. not considering this was meant of the Church, where God will remaine for ever. ^g So called, because it was repaired by Iosiah, 2 King. 15. 31. ^h For judgement of death belongeth to this man.

^h Hee both sheweth the cause of his doings plainly, and also threatneth them that they should nothing availe, though they should put him to death, but heepe greater vengeance upon their heads.

^f house shall bee like Shiloh, and this city shall bee desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the Princes of Judah heard of these things, they came up from the Kings house into the House of the Lord, and sate downe in the entry of the new gate of the Lords House.

11 Then spake the Priests and the Prophets unto the Princes, and to all the people, saying, [†] This man is worthy to die: for he hath prophesied against this city, as yee have heard with your eares.

12 Then spake Jeremiah unto all the Princes, and to all the people, saying, The Lord hath ^h sent mee to prophesie against this house, and against this city all the things that yee have heard.

13 Therefore now amend your wayes, and your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for mee, behold, I am in your hands: doe with mee as yee think good and right.

15 But know yee for certaine, that if yee put mee to death, yee shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent mee unto you, to speake all these words in your eares.

16 Then said the Princes and all the people unto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken unto us in the Name of the Lord our God.

17 ¶ Then rose up certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morashite ^{*} prophesied in the dayes of Hezekiah King of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Jerusalem shall bee an heap, and the mountaine of the ⁱ house shall be as the high places of the Forrest.

19 Did Hezekiah King of Judah, and all Judah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the ^k plague, that hee had pronounced against them? Thus might we procure great evill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vrijah the son of Shemajah, of Kiriathjarem, who prophesied against this city, and against this land, according to all the words of Jeremiah.

21 Now when Jehojakim the King with all his men of power, and all the Princes heard his words, the King sought to slay him. But when Vrijah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Jehojakim the King ^l sent men into Egypt, even Elnathan the son of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him unto Jehojakim the king, who slew him with the sword, and ^m cast his dead body into the graves of the children of the people.

24 But the hand of Ahikam ⁿ the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

could have appeased their fury, if God had not moved this noble man to stand valiantly in his defence.

^l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they prevaile nothing, but provoke Gods judgements so much the more. ^m As in the first, Hezekiahs example is to be followed, so in this other Jehojakims act is to be abhorred: for Gods plague did light on him and his household. ⁿ Which declareth that nothing can stand valiantly in

CHAP. XXVII.

ⁱ Jeremiah at the commandement of the Lord, sendeth bonds to the king of Judah, and to the other Kings that were neare, whereby they are admonished to bee subjects unto Nebuchadnezzar. ² He warneth the people and the kings and rulers, that they believe not false Prophets.

IN the beginning of the reigne of Jehojakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,

2 Thus saith the Lord to mee, Make thee ^b bonds, and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah the king of Judah,

4 And command them to say unto their masters, Thus saith the Lord of hosts the God of Israel, Thus shall yee say unto your masters,

5 I have made the earth, the man, and the beasts that are upon the ground, by my great power, and by my outstretched arme, and have given it unto whom it pleased mee.

6 But now I have given all these lands into the hand of Nebuchadnezzar the king of Babel my ^c servant, and the beasts of the field have I also given him to serve him.

7 And all nations shall serve him, and his ^d son, and his sons son, untill the very time of his land come also: then many nations and great kings shall ^e serve themselves of him.

8 And the nation and kingdome which will not serve the same Nebuchadnezzar

^a As touching the disposition of these prophetes, they that gathered them into a booke, did not altogether observe the order of times, but did set some afore which should bee after, and contrariwise: which if the reader marke well, it shall avoid many doubts and make the reading much more easie. ^b By such signes the Prophets used sometimes to confirme their prophetes, which notwithstanding they could not do of themselves, but in as much as they had a revelation for the same, Isa. 2. & therefore the false prophetes to get more credit, did use also such visible signes, but they had no revelation, 1 King. 22. 11.

^c Read Chap. 2. 9.

^d Meaning, Evilmerodach, and his son Belshazzar. ^e They shall bring him and his kingdome in subjection, as Chap. 27. 14.

^{*} Mich. 1. 1. and 3. 12.

ⁱ That is, of the house of the Lord, to wit, Zion, and these examples the godly alleadged to deliver Jeremiah out of the Priests hands, whose rage else would not have been satisfied, but by his death. ^k So that the city was not destroyed, but by miracle was delivered out of the hands of Sennacherib.

nezzar King of Babel, and that will not put their neck under the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, untill I have wholly *given* them into his hands.

9 Therefore heare not your prophets, nor your sooth-sayers, nor your dreamers, nor your enchanters, nor your forcerers, which say unto you thus, Yee shall not serve the king of Babel.

10 For they prophesie a lie unto you, to cause you to go far from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks under the yoke of the king of Babel, and serve him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Put your necks under the yoke of the king of Babel, and serve him and his people, that yee may live.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serve the king of Babel?

14 Therefore heare not the words of the prophets, that speake unto you, saying, Yee shall not serve the king of Babel: for they prophesie a lie unto you.

15 For I have not * sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, *both* you, and the prophets that prophesie unto you.

16 ¶ Also I spake to the Priests and to all this people, saying, Thus saith the Lord, Heare not the words of the prophets that prophesie unto you, saying, Behold, * the vessels of the house of the Lord shall now shortly bee ^f brought againe from Babel, for they prophesie a lie unto you.

17 Heare them not, *but* serve the king of Babel, that yee may live: wherefore should this city bee desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them ^g intreat the Lord of hosts, that the vessels, which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hosts concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchad-nezzar King of

Babel tooke not, when hee caried * away captive Jeconiah the son of Jehojakim king of Judah from Jerusalem to Babel, with all the nobles of Judah and Jerusalem.

21 For thus saith the Lord of hosts the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Judah, and at Jerusalem,

22 They shall bee brought to Babel, and there they shall be untill the day that I visit ^h them, saith the Lord: then will I bring them up, and restore them unto this place.

CHAP. XXVIII.

ⁱ The false prophesie of Hananiah. 10 Jeremiah reproveth Hananiah, and prophesieth.

ANd that same yeare in the beginning of the ^a reigne of Zedekiah king of Judah, in the ^b fourth yeare, and in the fifth moneth, Hananiah the son of Azur the Prophet, which was of ^c Gibeon, spake to mee in the house of the Lord, in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babel.

3 † Within two yeares space I will bring into this place all the vessels of the Lords House, that Nebuchadnezzar king of Babel tooke away from this place, and carried them into Babel.

4 And I will bring againe to this place Jeconiah the son of Jehojakim king of Judah, with all them that were carried away captive of Judah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said unto the * Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lord,

6 Even the Prophet Jeremiah said, So be it: the ^e Lord so doe, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lords House, and all that is carried captive from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that have beene before mee and before thee in time past, ^f prophesied against many countries, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, *then* shall the Pro-

* Chap. 14. 14. and 3. 21. and 29. 9.

* Chap. 28. 3.

^f Which were taken when Jeconiah was led captive into Babel.

^g For it was not only the Prophets office to shew the word of God, but also to pray for the sins of the people. Gen. 20. 7. which these could not doe, because they had no expresse word: for God had pronounced the contrary. * 2 King. 25. 13.

* 2 King. 24. 14. 15.
 ^h That is, for the space of seven years, till I have caused the Medes and Persians to overcome the Chaldeans.

^a When Jeremiah began to beare these bonds and yokes.
 ^b After that the land had rebelled, as Levit. 25. 2.
 ^c This was a city in Benjamin belonging to the sons of Aaron. Josh. 21. 17.

[†] Hebr. two yeares of days.

^d Hee was so esteemed though he was a false prophet.

^e That is, I would with the same for Gods honour and wealth of my people, but hee hath appointed the contrary.

^f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophetes. Albeit God may keeth to come to passe sometime that which the false prophet speake, to trye the faithfull. Dan. 13. 3.

Prophet be knowen, that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I breake the yoke of Nebuchad-nezzar king of Babel, from the neck of all nations within the space of two yeares: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the neck of the Prophet Jeremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of Iron.

14 For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the necke of all these nations, that they may serve Nebuchad-nezzar king of Babel: for they shall serve him, and I have given him the beasts of the field also.

15 Then said the Prophet Jeremiah unto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeare thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeares, in the seventh moneth.

CHAP. XXIX.

Jeremiah writeth unto them that were in captivitie in Babylon. 10 Hee propheseth their returne after seventy yeares. 16 Hee propheseth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threatneth the prophets that seduce the people. 32 The death of Shemaiah is prophesied.

Now these are the words of the book that Jeremiah the Prophet sent from Ierusalem unto the residue of the Elders, which were carried away captives, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had carried away captive from Ierusalem to Babel,

2 (After that Ieconiah the king, and the Queen, and the eunuches, the Princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

3 By the hand of Elafah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent unto Babel to Nebuchad-

nezzar king of Babel) saying,

4 Thus, hath the Lord of hosts the God of Israel spoken unto all that are carried away captives, whom I have caused to be carried away captives from Ierusalem unto Babel,

5 Build you houses to dwel in, and plant you gardens, and eat the fruits of them.

6 Take you wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may beare sons and daughters, that ye may be increased there, and not diminished.

7 And seek the prosperity of the cite, whether I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall yee have peace.

8 ¶ For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your soothsayers that be among you, deceive you, neither give care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name, I have not sent them, saith the Lord.

10 But thus saith the Lord, that after seventie yeares be accomplished at Babel, I will visite you and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I have thought towards you, saith the Lord, even the thoughts of peace, and not of trouble, to give you an end, and your hope.

12 Then shall you cry unto me, and ye shall goe and pray unto me, and I will heare you.

13 And ye shall seek me, and finde me, because ye shall seek me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captivitie, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you againe unto the place, whence I caused you to be carried away captive.

15 ¶ Because ye have said, The Lord hath raised us up Prophets in Babel:

16 Therefore thus saith the Lord, of the King that sitteth upon the throne of David, and of all the people that dwell in this cite, your brethren that are not gone forth with you into captivitie:

17 Even thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are for naught.

18 And I will persecute them with the sword, with the famine, and with the

d To wit, the Lord, whose work this was.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnes, that their troubles might not be increased, and that they might wish more patience & lesse griefe wait for the time of their deliverance, which God had appointed most certaine: for else not only the Iſraelites, but all the World, yea, and all infeasible creatures should rejoyce when these tyrants should be destroyed, as Iſa. 144.

f When your oppression shall bee great, and your afflictions cause you to repent your disobedience, and also when the seventy yeares of your captivitie shall be accomplished, I will be merciful unto you, saith the Lord, and will bring you againe unto the place, whence I caused you to be carried away captive.

h Whereby he will stretch them, that there shall bee no hope of returning before the time appointed. i According to the comparison, chap. 24. 1, 2.

the pestilence: and I will make them a terrour to all kingdomes of the earth, and a curse, and astonishment, and an hissing, and a reproach among all the nations whither I have cast them,

19 Because they have not heard my words, saith the Lord, which I sent unto them by my servants the Prophets, ¹ rising up early, and sending them, but ye would not heare, saith the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captivitie, whom I have sent from Jerusalem to Babel.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolajah, and of Zedekiah the sonne of Maasejah, which prophesie lies unto you in my Name, Behold, I will deliver them into the hand of Nebuchad-nezzar King of Babel, & he shall slay them before your eyes.

22 And all they of the captivitie of Judah, that are in Babel, shall take up this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt ^a in the fire.

23 Because they have committed ^a villanie in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my Name, which I have not commanded them, even I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speak to Shemajah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maasejah the Priest, and to all the Priests, saying,

26 The Lord hath made the Priest for ^a Jehojada the Priest, that ye should bee officers in the House of the Lord, for every man that raveth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore, why hast not thou reproved Jeremiah of Anathoth, which prophesieth unto you?

28 For, for this cause he sent unto us in Babel, saying, This captivitie is long, build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivitie, saying, Thus saith the Lord of Shemajah the Nehelamite, Because that Shemajah hath prophesied unto you, and Hest him

not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemajah the Nehelamite, and his seed: hee shall not have a man ^a to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAPTER XXX.

^a The returne of the people from Babylon, ^b He manaceth the enemies, ^c And comforteth the Church.

THe word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee, in a ^a book.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captivitie of my people Israel and Judah, saith the Lord: for I will restore them unto the land, that I gave to their fathers, and they shall possesse it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Judah.

5 For thus saith the Lord, We have heard a ^b terrible voice, of feare, and not of peace.

6 Demand now, and behold, if man travell with child: wherefore doe I behold every man with his hands on his loines as a woman in travell, and all faces are turned into a palenesse?

7 Alas, for this ^c day is great: none hath been like it: it is even the time of Jaakobs trouble, yet shall he be delivered from it.

8 For in that ^d day, saith the Lord of hosts, I will breake ^e his yoke from off thy neck, and breake thy bonds, and strangers shall no more serve themselves ^f of him.

9 But they shall serve the Lord their God, and ^g David their King, whom I will raise up unto them.

10 Therefore feare not, O my servant Jaakob, saith the Lord, neither bee afraid, O Israel: for loe, I will deliver thee from a farre countrie, and thy seed from the land of their captivitie, and Jaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yet will I not utterly destroy thee, but I will correct thee by judgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There

^k Read Chap. 7. 26. 6.

^l Read Chap. 7. 13. and 25. 3. and 26. 7.

^m Because they gave the people hope of speedy returning. ⁿ Which was adultery and falsifying the word of God.

^o Or dreamer.

^p Shemajah the false prophet flattereth Zephaniah the chiefe Priest, as though God, had given him the spirit and seal of Jehojada, so that his whole service stood against the Word of God, off the which hee should have made Jeremiah one, calling him a seer, &c. a false prophet.

^q He and his seed shall be destroyed, so that none of them should see the benefit of this deliverance.

^r Because they should be assured, and their posterity confirmed in the hope of this deliverance promised.

^s He sheweth that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexity and sorrow as a woman in her travel, as Isa. 13. 8. ^t Meaning, that the time of their captivitie should be grievous.

^u When I shall visite Babylon. ^v Of the King of Babylon.

^w To wit, of Jaakob. ^x That is, Messiah which should come of the stock of David according to the flesh, and should be the true Passover, as Exek. 34. 31. who is set forth, and his kingdome that should bee everlasting, in the person of David, Heb. 3. 5.

^y Read Chap. 16. 24. ^z Meaning, that no man is able to find out a meane to deliver them, but that it must bee the worke of God.

13 There is none to judge thy cause, ^{or} to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy ^k lovers have forgotten thee: they seeke thee not: for I have stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: *because* thy sins were increased, I have done these things unto thee.

16 ¹ Therefore all they that devoure thee, shall bee devoured, and all thine enemies, every one shall goe into captivity: and they that spoil thee, shall be spoiled, and all they that robbe thee, will I give to be robbed.

17 For I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, *because* they called thee, The cast-away, *saying*, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captivity of Jaakobs tents, and have compassion on his dwelling places: and the city shall bee builded upon her own heape, ^m and the palace shall remaine after the manner thereof.

19 And out of them shall proceed ⁿ thanksgiving, and the voice of them that are joious, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not bee diminished.

20 Their children also shall be as aforetime, and their congregation shall bee established before mee: and I will visit all that vexed them.

21 And their ^o noble ruler shall bee of themselves, and their governour shall proceed from the mids of them, and I will cause him to draw neere, and approach unto mee: for who is this that directeth his ^p heart to come unto mee, saith the Lord?

22 And ye shall bee my people, and I will be your God.

23 Behold, ^q the tempest of the Lord goeth forth with wrath: the whirle-wind, that hangeth over, shall light upon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, untill hee have done, and untill he have performed the intents of his heart: in the ^r latter dayes yee shall understand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from Babylon.
23 And the spirituall joy of the faithfull in the Church.

AT the ^a same time, saith the Lord, will I be the God of all the families of Israel, and they shall bee my people.

2 Thus saith the Lord, The people which ^b escaped the sword, found grace in the wilderness: ^c hee walked before Israel to cause him to rest.

3 The Lord hath appeared unto mee ^d of old, *saying they*: ^e Yea, I have loved thee with an everlasting love, therefore with mercy I have drawne thee.

4 Again I will build thee, and thou shalt bee builded, O Virgine Israel: thou shalt still ^f be adorned with thy timbrels, and shalt goe forth in the dance of them that be joyfull.

5 Thou shalt yet plant vines upon the mountaines of ^g Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come that the ^h watchmen upon the mount of Ephraim shall crie, Arise, and let us us goe up unto ⁱ Zion to the Lord our God.

7 For thus saith the Lord, Rejoyce with gladnesse for Jaakob, and shout for joy among the chiefe of the ^j Gentiles: publish praise, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the North countrey, and gather them from the coasts of the world, *with* the blind and the lame among them, *with* the woman with child, and her that is delivered also, a great company shall returne hither.

9 They shall come ^k weeping, and with mercy will I bring them againe: I will lead them by the rivers of ^l water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is ^m my first borne.

10 ⁿ Hear the word of the Lord, O yee Gentiles, and declare in the Isles a far off, and say, Hee that scattered Israel, will gather him, and will keep him as a shepherd ^o his flock.

11 For the Lord hath redeemed Jaakob, and ransomed him from the hand of ^p him that was stronger then hee.

12 Therefore they shall come, and rejoyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, *even* for the ^q wheat, and for the wine, and for the oyle, and for the increase of sheep, and bullocks: and their soule shall bee as a watered garden, and they shall have no more sorrow.

13 Then shall the virgine rejoyce in the dance, and the young men and the old

faithfull, which ever praise God

^a When this noble Governour shall come: meaning Christ, not onely Judah and Israel, but the rest of the world shall be called.

^b Which were delivered from the cruelty of Pharaoh.

^c To wit, God.

^d The people thus reason, as though hee were not to be beneficiall to them now, as hee had beene of old.

^e Thus the Lord answereth, that his love is not changeable.

^f Thou shalt have still occasion to rejoyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exod. 15, 20. Judg. 5, 2, and Chap. 11, 34.

^g Because the Israelites, which were the remnant of the tribes, never returned to Samaria, therefore this must be spiritually understood under the kingdom of Christ, which was the restoration of the true Israel.

^h That is, shall eat the fruit thereof, as Levit. 19, 23.

ⁱ Deut. 20, 6.

^j The Ministers of the word.

^k They shall exhort all to the embracing of the Gospel, as Isa. 2, 3.

^l He sheweth what shall bee the concord and love of all under the Gospel, where none shall bee refused for their infirmities: and every one shall exhort one another to embrace it.

^m That is, lamenting their sins, which had not given care to the Prophets, and therefore it followed that God receiveth them to mercy, Chap. 30, 4. Some take it, that they should weep for joy.

ⁿ Where they found no impediments: but abundance of all things.

^o That is, my dearly beloved, as the first child is to the father.

^p That is, from the Babylonians, and other enemies.

^q By these temporal benefites, hee meaneth the spirituall graces, which are in the Church, and whereof there should bee ever plenty, Isa. 58, 11.

^r In the company of the

faithfull, which ever praise God for his benefites.

men together: for I will turne their mourning into joy, and will comfort them, and give them joy for their sorrowes.

14 And I will replenish the soule of the Priest with ^r fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voice was heard on high, a mourning, and bitter weeping, ^r Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weeping, and thine eyes from tears: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 And there is hope in thine end, saith the Lord, that ^{thy} children shall come againe to their owne borders.

18 I have ^v heard Ephraim lamenting, ^{thus}, Thou hast corrected mee, and I was chastised as an ^u untamed calfe: ^y convert thou mee, and I shall be converted: for thou art the Lord my God.

19 Surely after that I converted, I repented; and after that I was instructed, I smote upon my ^u thigh: I was ashamed, yea, even confounded, because I did beare the reproch of my youth.

20 Is Ephraim ^a my deare son, or pleasant child? yet since I spake unto him, I still ^b remembred him: therefore my bowels are troubled for him: I will surely have compassion upon him, saith the Lord.

21 Set thee up ^c signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created ^d a new thing in the earth: A W O M A N shall compasse a man.

23 Thus saith the Lord of hostes the God of Israel, Yet shall they say this thing in the land of Judah, and in the cities thereof, when I shall bring againe their captivity, The Lord blesse thee, O habitation of justice and holy mountaine.

24 And Judah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flock.

25 For I have satiate the weary soule, and I have replenished every sorrowfull soule.

26 Therefore I awaked and beheld, and my ^e sleep was sweet unto mee.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Judah ^f with the seed of

man, and with the seed of beast.

28 And like as I have watched upon them, to pluck up, and to root out, and to throw down, and to destroy, and to plague ^{them}, so will I watch over them, to build, and to plant ^{them}, saith the Lord.

29 In those dayes shall they say no more, The fathers have ^g eaten a sowre grape, and the childrens teeth are set on edge.

30 But every one shall die for his owne iniquity: every man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that ^h I will make a new Covenant with the house of Israel, and with the house of Judah.

32 Not according to the Covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my Covenant they ⁱ brake, although I was ^j an husband unto them, saith the Lord.

33 But this shall be the Covenant that I will make with the house of Israel, After ^k those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall ^l teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know mee from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sins no more.

35 Thus saith the Lord, which giveth ^m the sun for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waves thereof roare: his Name ⁿ is the Lord of hostes.

36 If these ordinances depart out of my sight saith the Lord, then shall the seed of Israel cease from being a nation before mee for ever.

37 Thus saith the Lord, If the heavens can be measured, ^o or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel for all that they have done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the ^p city shall be built to the Lord from the towre of Hananeel, unto the gate of the corner.

39 And the line of the measure shall goe forth in his presence, upon the hill

ple, and beautifull as ever it was: but he shalldeth to the spiritual Jerusalem, whose beauty should be incomparable.

Gareb,

^r Meaning, the spirit of wisdom, knowledge, and zeale.

^t To declare the greatnesse of Gods mercy in delivering the Jewes, hee sheweth them that they were like to the Benjaminites, or Israelites: that is, utterly destroyed and carried away, in so much that if Rahel the mother of Benjamin could have risen againe to seeke for her children, hee should have found none remaining.

^v That is, the people that were led captive.

^y Which was wanton, and could not be subject to the yoke.

^z Hee sheweth how the faithfull use to pray: that is, desire God to turne them, for as much as they cannot turne of themselves.

^a In signe of repentance, and dejection of my sin.

^b As though hee would say, No: for by his iniquity hee did what lay in him to cast mee off.

^c To wit, in pitying him for my promise sake.

^d Marke by what way thou didst goe into captivity, and thou shalt turne againe by the same.

^e Because their deliverance from Babylon was a figure of their deliverance from sin, hee sheweth how this should be procured, to wit, by Jesus Christ, whom a woman should conceive, and beare in her wombe, which is a strange thing in earth: because hee should be borne of a virgin without man: or, hee meaneth that Jerusalem, which was like a barren woman in her captivity, should be fruitful as shee that is joynt in marriage, and whom God blesseth with children.

^f Having understood this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joynted, I rejoiced.

^g I will multiply and enrich them with people and cattell.

^g The wicked use this proverb, when they did murmur against Gods judgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

^h Though the covenant of redemption made to the Fathers, and this which was given after, seeme divers, yet they are all one, and grounded on Jesus Christ, save that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his Church under the Gospell.

ⁱ And so were the occasion of their own divorcement, throw their infidelity, Isa. 50. 1.

^j Or, master.

^k In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy spirit, Hebr. 8. 8. 10.

^l Under the Kingdom of Christ, there shall be none blinded with ignorance, but I will give them faith and knowledge of God for remission of their sins, and daily increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13. but the full accomplishment hereof is referred to the kingdom of Christ, when wee shall be joynted with our head.

^m If the sun, moone, and stars cannot but give light according to my ordinance, so long as this world lasteth, so shall my Church never faile, neither shall any thing hinder it: and as sure as I will have a people, so certain is it, that I will leave them my word for ever to govern them with.

ⁿ The one and the other is impossible.

^o As it was performed, Nehem. 3. 1. By this description he sheweth that the city should be as ample, and beautifull as ever it was: but he shalldeth to the spiritual Jerusalem, whose beauty should be incomparable.

Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brooke of Kidron, and unto the corner of the horse gate toward the East, shall be holy unto the Lord, neither shall it be plucked up, nor destroyed any more for ever.

CHAP. XXXII.

1 Jeremiah is cast into prison, because he prophesied that the city should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his servants, and hee is their Lord.

THE word that came unto Jeremiah from the Lord, in the tenth yeare of Zedekiah king of Judah, which was the eighteenth yeare of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Jerusalem: and Jeremiah the Prophet was shut up in the court of the prison, which was in the King of Judahs house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, Behold, I will give this city into the hands of the king of Babel, and hee shall take it?

4 And Zedekiah the king of Judah shall not escape out of the hand of the Caldeans, but shall surely be delivered into the hands of the king of Babel, and shall speak with him mouth to mouth, and his eyes shall behold his face.

5 And he shall lead Zedekiah to Babel, and there shall he be, untill I visite him, saith the Lord, though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came unto, saying,

7 Behold, Hanameel, the son of Shalum thine uncle, shall come unto thee, and say, Buy unto thee my field, that is in Anathoth: for the title by kinred appertaineth unto thee to buy it.

8 So Hanameel mine uncles sonne came to mee in the court of the prison, according to the word of the Lord, and said unto mee, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncles sonne, that was in Anathoth, and weighed him the silver, even seven shekels, and tenne pieces of silver.

10 And I wrote it in the booke, and signed it, and tooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

12 And I gave the booke of the possession unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncles son, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses, and fields, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had delivered the booke of the possession unto Baruch, the son of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arme, and there is nothing hard unto thee.

18 * Thou shewest mercy unto thousands, and recompenseth the iniquity of the fathers into the bosome of their children after them: O God the great and mighty, whose Name is The Lord of hostes,

19 Great in counsell, and mighty in worke, (for thine eyes are open upon all the wayes of the sons of men, to give to every one according to his wayes, and according to the fruit of his workes)

20 Which hast set signes and wonders in the land of Egypt unto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, and with a stretched out arme, and with great terrour.

22 And hast given them this land, which thou diddest sweare to their fathers to give them, even a land, that floweth with milke and honey.

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandest them to doe, they have not done:

Z 3 there.

g According to the custome, the instrument of evidence was sealed up with the common scale, and a copy thereof remained, which contained the same in effect, but was not so authenticall as the other, but was left open to be seene if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preferred as a token of their deliverance.

i Or, hid.

** Exod. 34. 7. Deut. 5. 9.*

i Because the wicked are subject to the curse of God; hee sheweth that their posterity, which by nature are under this malediction, shall be punished both for their owne wickednesse, and that the iniquity of their fathers, which is likewise in them, shall be also revenged on their head.

k Meaning, that his miracles in delivering his people, should never be forgotten.

a So that Jeremiah had now prophesied from the thirteenth yeare of Josiah unto the last yeare of Zedekiah, which was almost forty yeares.

** Jer. 29. 16. 17. and 34. 2.*

b Till I take Zedekiah away by death: for hee shall not die by the sword, as Chap. 34. 4.

c Whereby was meant, that the people should returne againe out of captivity, and enjoy their possessions and vineyards, as verse 15, and 44.

d Or, right to redemption.

e Because hee was next of the kinred.

f Of the possession of the Levites, read Levit. 25. 23.

g Which monney was of our money, about ten shillings six pence, if this shekel were the common shekel, read Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for money made the shekel.

1 The word signifieth any thing that is cast up, as a mount or rampart, and is also used for engines of warre, which were layed on an high place, to shoot into a city, before that guns were in use.

m That is, of every creature: who, as they are his worke, so doth he govern and guide them, as pleaseth him, whereby hee sheweth, that as hee is the author of this their captivity for their sin, so will hee for his mercies bee their redeemer to restore them againe to liberty.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Read Prov. 1. 24. Isa. 65. 2. Chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 35. 14. and 44. 4. 2 Chron. 36. 15.

p This is, the altars, which were made to offer sacrifice upon, to their idoles.

q Read Chap. 7. 31.

2 King. 21. 4. 6. r Read 2 King. 16. 3.

therefore thou hast caused this whole plague to come upon them.

24 Behold, the¹ mounts, they are come into the city to take it, and the city is given into the hand of the Caldeans, that fight against it by the meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said unto mee, O Lord God, Buy unto thee the field for silver, and take witnesses: for the city shall be given into the hand of the Caldeans.

26 ¶ Then came the word of the Lord, unto Jeremiah, saying,

27 Behold, I am the LORD GOD of all^m flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this city, and set fire on this city, and burne it, with the houses, upon whose roofes they have offered incense unto Baal, and powred drink offerings unto other gods, to provoke mee unto anger.

30 For the children of Israel, and the children of Judah have surely done evil before mee from theirⁿ youth: for the children of Israel have surely provoked me to anger with the workes of their hands, saith the Lord.

31 Therefore this city hath beene unto mee as a^p Provocation of mine anger, and of my wrath, from the day that they built it, even unto this day, that I should remove it out of my sight,

32 Because of all the evill of the children of Israel, and of the children of Judah, which they have done to provoke mee to anger, even they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto mee the back, and not the face: though I taught them, rising^o up early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it.

35 And they built the high^p places of Baal, which are in the valley of^q Ben-hinnom, to cause their sons and their daughters to^r passe thorow the fire unto Molech, which I commanded them not, neither came it into my mind, that they should doe such abomination, to cause Judah to sin.

36 And now^f therefore, thus hath the Lord God of Israel spoken, concerning this city, whereof yee say, It shall be delivered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countries wherein I have scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe unto this place, and I will cause them to dwell safely.

38 And they shall bee^{*} my people, and I will bee their God.

39 And I will give them^{*} one heart, and one way, that they may feare mee forever, for the wealth of them, and of their children after them.

40 And I will make an^v everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from mee.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly, with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I have brought all this great plague upon this people, so will I bring upon them all the good that I have promised them.

43 And the fields shall bee possessed in this land, whereof yee say, It is desolate without man or beast, and shall bee given into the hand of the Caldeans.

44 Men shall buy^x fields for silver, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captivity to returne, saith the Lord.

CHAP. XXXIII.

ⁱ The Prophet is manifested of the Lord to pray for the deliverance of the people, which the Lord promised. 3 God forgiveth sins for his owne glory. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall never be ended.

Moreover, the word of the Lord came unto Jeremiah the second time, (while hee was yet shut up in^a the court of the prison) saying,

2 Thus saith the Lord: the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this city, and

^f Read Chap. 30. 16.

^{*} Deut. 30. 3.

^{*} Chap. 30. 22.

^{*} One consent, and one religion, as Ezek. 11. 19. and 36. 27.

^v Read Chap. 31. 32. 33.

^x This is the declaration of that which was spoken verse 8.

^a Which was the kings house in Jerusalem, as Chap. 32. 1. 2.

^b To wit, of Jerusalem, who made it, so will hee preserve it, read Isa. 37. 26.

and concerning the houses of the Kings of Judah, which are destroyed by the mounts, and by the sword:

5 They come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I have slain in mine anger and in my wrath: for I have hid my face from this citie, because of all their wickednesse.

6 ¶ Behold, I will give it health and amendment: for I will cure them, and will reveale unto them the abundance of peace, and truth.

7 And I will cause the captivitie of Judah, and the captivitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against me, and whereby they have rebelled against me.

9 And it shall be to me a name, a joy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe unto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew unto this citie.

10 Thus saith the Lord, Again there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of joy, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captivity of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, under the hand of him that telleth them, saith the Lord.

14 Behold, the daies come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and unto the house of Judah,

15 In those daies, and at that time, will

I cause the branch of righteousness to grow up unto David, and he shall execute judgement and righteousness in the land.

16 In those daies shall Judah be saved, and Jerusalem shall dwell safely, and hee that shall call her, is the Lord our righteousness.

17 For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season,

21 Then may my covenant be broken with David my servant, that he should not have a sonne to reigne upon his throne, and with the Levites and Priests, my ministers.

22 As the armie of heaven cannot be numbred, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites, that minister unto me.

23 ¶ Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not, what this people have spoken, saying, The two families, which the Lord hath chosen, hee hath even cast them off: thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the order of heaven and earth,

26 Then will I cast away the seed of Jaakob, and David my servant, and not take of his seed to be rulers over the seed of Abraham, Izhak, and Jaakob: for I will cause their captivitie to returne, and have compassion on them.

CHAP. XXXIV.

2 He threatneth that the citie, and the King Zedekiah shall be given into the hands of the King of Babylon.

The word which came unto Jeremiah from the Lord (when Nebuchadrezzar king of Babel, and all his hostes, and all the kingdomes of the earth, that were under the power of his hand, and all people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Judah,

1 That is, I will send the Messiah, which shall come, of the house of David, of whom this prophesie is meant, as testifie all the Jewes, and that which is written in Chapt.

2.5. m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousness, sanctification, and redemption, 1 Cor. 1.30.

o This is chiefly meant of the spiritual sacrifice of thanksgiving which is left to the Church in the time of Christ, who was the everlastig Priest, and the everlasting sacrifice, figured by the sacrifices of the Law, p. Reade Chapt. 31.35.

q Meaning, the Caldeans & other infidels, which thought God had utterly cast off Judah and Israel or Benjamin, because he did correct them for a time for their amendment.

2 Who commonly of Jeremiah was called Nebuchadrezzar, and of others Nebuchad-nassar.

c Reade Chapt. 31.24. d The Jews think to overcome the Caldeans but they seeke their owne destruction.

e He sheweth, that Gods favour is cause of all prosperitie, as his anger is of all adversitie. f In the time of his threatnings, God remembereth his, and comforteth them.

g Declaring, that there is no deliverance nor joy, but whereas wee seeke remission of sinnes.

h Whereby hee sheweth, that the Church wherein is remission of sinnes, is Gods honour and glorie, so that whoe so ever is enemie to it, labourerth to dishonour God.

i Which was a song appointed for the Levites to praise God by, 1 Chron. 16.8. Psal. 105.1. 136.4. Psal. 106.1. and 107.1. and 118.1. and 136.1.

k Meaning, that all the countrey of Judah shall be inhabited againe.

dah, and tell him, Thus saith the Lord, Behold, * I will give this citie into the hand of the King of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the face of the King of Babel, and he shall speak with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Judah: thus saith the Lord of thee, Thou shalt not die by the sword;

b Not of any violent death.

5 But thou shalt die in peace, and according to the burning of thy fathers the former Kings which were before thee: so shall they burne *odours* for thee, and they shall lament thee, saying, Oh lord: for I have pronounced the word, saith the Lord.

c The Jews shall lament for thee their lord and King.

6 Then Jeremiah the Prophet spake all these words unto Zedekiah King of Judah in Jerusalem.

7 (When the king of Babels hoste fought against Jerusalem, and against all the cities of Judah, that were left *even* against Lachish, and against Azekah: for these strong cities remained of the cities of Judah)

8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Jerusalem, *a* to proclaime libertie unto them,

d When the enemy was at hand, and they saw themselves in danger, they would seeme Holy, and to begin some kind of reformation: but soone after they entered their hypocrisie.

9 That everie man should let his servant goe free, and everie man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serve himsele of them, *to wit*, of a Jew his brother.

e According to the law, Exod. 21. 21 Deut. 15. 12.

10 Now when all the Princes, and all the people which had agreed to the covenant, heard that everie one should let his servant goe free, and everie one his handmaid, and that none should serve themselves of them any more, they obeyed and let them goe.

f They returned.

11 But afterward they *+* repented and caused the servants and the handmaids, whom they had let goe free, to returne, and held them in subjection as servants and handmaids.

12 Therefore the word of the Lord came unto Jeremiah from the Lord, saying,

g Or bondage.

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of *+* servants, saying,

h Deut. 15. 12.

14 At the terme of seven years let ye goe everie man his brother an Ebrew,

which hath beene sold unto thee: and when he hath served thee six years, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaimeing libertie every man to his neighbour, and yee had made a covenant before mee in the house, whereupon my Name is called.

i Meaning, in the Temple, to declare that it was a most solemne and strait covenant, made in the Name of the Lord.

16 But ye repented, and poluted my Name: for ye have caused everie man his servant, and everie man his hand-maid, whom ye had set at libertie at their pleasure, to returne, and hold them in subjection, to be unto you as servants and as handmaids.

17 Therefore thus saith the Lord, Yee have not obeyed me, in proclaimeing freedome everie man to his brother, and everie man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

j That is, I give the sword libertie to destroy you.

18 And I will give those men that have broken my covenant, and have not kept the words of the covenant which they had made before me, when they *h* cut the calfe in twaine, and passed betweene the parts thereof.

h As touching this manner of a solemne covenant which the ancient used by passing betweene the two parts of a beast, to signifie that the transgressors of the same covenant should be so divided in pieces, see Gen. 15. 10.

19 The princes of Judah, and the princes of Jerusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will even give them into the hand of their enemies, and into the hand of them that seeke their life, and their dead bodies shall be for meate unto the fowles of the heaven, and to the beasts of the earth.

21 And Zedekiah King of Judah, and his Princes will I give into the hands of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoste, which are gone up from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire, and I will make the cities of Judah desolate without an inhabitant.

XXXV.
The prophecie of the obedience of the Rechabims, and thereby confounding the pride of the Jews.

The word which came unto Jeremiah from the Lord, in the days of Jehojakim the sonne of Josiah, King of Judah, saying,

k For the disposition and order of these propheties, read Chap. 30. 1.

^b They came of
Hobab Mo'es fa-
ther in law, who
was no Israelite,
but after joynd
with them in the
service of God.

2 Goe unto the house of the^b Rechabites, and speake unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drinke.

3 Then tooke I Jaazaniah, the sonne of Jeremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the House of the Lord, into the chamber of the sons of Hanan, the sonne of Igdaliah a^c man of God, which was by the chamber of the Princes, which was above the chamber of Maafajah the sonne of Shallum, the keeper of the^d treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cups, and^d said unto them, Drinke wine.

6 But they said, Wee will drinke no wine: for^e Jonadab the son of Rechab our father commanded us, saying, 'Yee shall drinke no wine, neither you nor your sonnes for ever.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor have any, but all your dayes you shall dwell in tents, that ye may live a long time in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the sonne of Rechab our father, in all that he hath charged us, and we drink no wine all our daies, neither we, our wives, our sons, nor our daughters.

9 Neither build we houses for us to dwell in, neither have we vineyard, nor field, nor seed,

10 But we have remained in tents, and have obeyed, and done according to^s all that Jonabab our father commanded us.

11 But when Nebuchad-nezzar King of Babel came up into the land, wee said, Come, and let us goe to Jerusalem, from the hofte of the Caldeans, and from the hofte of Aram: so we^h dwell at Jerusalem.

12 Then came the word of the Lord unto Jeremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive doctrine to obey my words, saith the Lord?

14 The commandment of Jonadab the son of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, rising early, and speaking, but ye would not obey me.

15 I have sent also unto you all my ser-

vants the Prophets, rising up early, and sending them, saying, * Return now every man from his evill way, and amend your workes, and goe not after other Gods to serve them, and ye shall dwell in the land which I have given unto you, and to your fathers, but you would not incline your eare, nor obey me.

16 Surely the sons of Ionadab the son of Rechab have kept the commandment of their father, which he gave them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will bring upon Iudah and upon all the inhabitants of Jerusalem, all the evill that I have pronounced against them, because I have spoken unto them, but they would not heare, and I have called unto them, but they would not answer.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore, thus saith the Lord of hostes, the God of Israel, Jonadab the sonne of Rechab shall^m not want a man, to stand before me for ever.

CHAP. XXXVI.

¹ Baruch writeth, as Jeremiah inditeth, the Bookes of the curses against Iudah and Israel. ⁹ He is sent with the booke unto the people, and readeth it before them all. ¹⁴ He is called before the Rulers, and readeth it before them also. ²⁰ The King casteth it in the fire. ²⁸ There is another written at the commandment of the Lord.

And in the fourth^a yeare of Jehoakim the sonne of Josiah King of Iudah, came this word unto Jeremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day that I spake unto thee: ^b even from the dayes of Josiah unto this day.

3 It may be that the house of Judah will heare of all the evill, which I determined to doe unto them, that they may returne everie man from his evill way, that I may forgive their iniquitie and their finnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote^c at the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roule or booke.

5 And Jeremiah commanded Baruch, saying, I am^d shut up, and cannot goe

^a Chap. 18. 11. and 25. 7.

^l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to us himselfe, when hee sendeth his ministers to speake in his Name.

^m His posteritie shall continue and be in my favour for ever.

^a Reade Chap. 23. 1.

^b Which were twentie and three yeares, as Chap. 25. 3. counting from the thirteenth yeare of Josiah's reigne.

^c As he did indite.

^d Meaning, in prison, through the malice of the Priests.

^c That is, a Prophet.

^d Or, dore.

^d The Prophet saith not. The Lord saith thus: for them, they ought to have obeyed: but he rendereth to another end, that is, to declare their obedience to man, seeing the Jewes would not obey God himselfe.

^e Whom John the king of Israel smothered for his tale, 2 King. 10. 15.

^f Teaching them hereby to flee all occasion of intemperance, ambition, and avarice, and that they might know that they were strangers in the earth, and bee ready to depart at all occasions.

^g Which was now for the space of three hundred yeares from Jehu to Jehoakim.

^h Which declareth, that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Jerusalem for fear of the warres.

ⁱ Whom I have chosen to bee my children, seeing them which were the children of an heathen man, obeyed the commandment of their father.

^k I have most diligently exhorted and warned you, both by my selfe and my Prophets.

goe into the House of the Lord.

6 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House upon the ^e fasting day: also thou shalt reade them in the hearing of all Judah, that come out of their cities.

^e Which was proclaimed for feare of the Babylonians, as their custome was, when they feared warre, or any great plague of God. f He sheweth, that fasting without praier and repentance availeth nothing, but is meere hypocrisie.

7 It may be that they will ^f pray before the Lord, and everie one return from his evill way, for great is the anger and the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according unto all that Jeremiah the Prophet commanded him, reading in the book the words of the Lord in the Lords House.

^g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Jerusalem was first taken, and then Jehoia-kim and Daniel, and his companions were led away captives.

9 ¶ And in the fifth ^h yeare of Jehojakim the sonne of Josiah king of Judah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

^h Which is the East gate of the Temple.

10 Then read Baruch in the book the words of Jeremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretarie, in the higher court at the entrie of the ⁱ new gate of the Lords house, in the hearing of all the people.

11 When Michajah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, *even* Elisama the Chancellour, and Delajah, the sonne of Shemajah, and Elnathan the son of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michajah declared unto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes sent Jehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, unto Baruch, saying: Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came unto them.

15 And they said unto him, Sit down now, and reade it, that we may heare. So Baruch read it in their audience.

ⁱ The godly were afraid, seeing God to be offended, and the wicked were astonished for the horrour of the punishment.

16 Now when they had heard all the words, they were ^j afraid both one and other, and said unto Baruch, We will certifye the King of all these words.

17 And they examined Baruch, saying,

Tell us now, how diddest thou write all these words, at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with inke in the booke.

19 Then said the Princes unto Baruch, Goe, ^k hide thee, thou and Jeremiah, and let no man know where ye be.

^k They that were godly among the princes, gave this counsell, by whose meanes it is like that Jeremiah was delivered: for they know the rage of the king, and of the wicked to be such, that they could not escape without danger of their lives.

20 ¶ And they went in to the King to the court, but they laid up the roule in the chamber of Elisama the Chancellour, and told the King all the words, that hee might heare.

21 So the King sent Jehudi to fetch the roule, and he tooke it out of Elisama the Chancellours chamber, and Jehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the King.

22 Now the king sate in the winter house, in the ^l ninth moneth, and there was a fire burning before him.

^l Which contained part of November, and part of December.

23 And when Jehudi had read three, or foure sides, he cut it with the penknife, and cast it into the fire that was on the hearth, untill all the roule was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent ^m their garments, neither the King, nor any of his servants, that heard all these words.

^m Shewing, that the wicked in stead of repenting when they heare Gods judgments, grow into further malice against him & his word.

25 Neverthelesse, Elnathan, and Delajah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

26 But the King commanded Jerahmeel the sonne of Hammelech, and Serajah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Jeremiah the Prophet, but the Lord ⁿ hid them.

ⁿ Thus wee see the continuall care, that God hath ever over this, to preserve them from the rage of the wicked.

27 ¶ Then the word of the Lord came to Jeremiah (after that the king had burnt the roule, and the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe ^o another roule and write in it all the former words that were in the first roule which Jehojakim the king of Iudah hath burnt.

^o Though the wicked thinkers have abolished the word of God, when they have burnt the booke thereof: yet this declareth that God will not onely raise it up againe, but also increase it in greater abundance: so their condemnation, as verse 31. These are Jehojakims words.

29 And thou shalt say to Jehojakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, ^p Why hast thou written therein, saying, That the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Jehojakim king of Iudah, He shall ^q have none to sit upon the throne of David, and his ^r dead bodie shall be cast out in the day to the heare, and in the night to the frost.

^q Though Jehojachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. ^r Reade Chap. 22. 19.

31 And

31 And I will visite him and his seed, and his servants for their iniquitie, and I will bring upon them, and upon the inhabitants of Ierusalem, and upon the men of Iudah all the evill that I have pronounced against them: but they would not heare.

32 Then took Jeremiah another roule, and gave it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehojakim king of Iudah had burnt in the fire, and there were added besides them many like words.

C H A P. XXXVII.

Zedekiah succeeded Iecmiah. 3 He sendeth unto Ieremiah to pray for him. 12 Ieremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

And * King Zedekiah the sonne of Alosiah reigned for * Coniah the sonne of Jehojakim, whom Nebuchadrezzar king of Babel^b made King in the land of Iudah.

2 But neither he, nor his servants, nor the people of the land would obey the words of the Lord, which he spake by the ‡ ministerie of the Prophet Ieremiah.

3 And Zedekiah the King^c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maasejah the Priest to the Prophet Ieremiah, saying, Pray now unto the Lord our God for us.

4 (Now Ieremiah^d went in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was * come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord unto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall yee say to the king of Iudah that sent you unto mee to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come again, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lord, ‡ Deceive not your selves, saying, The Caldeans shall surely depart from us: for they shall not depart.

10 For though yee had smitten the whole hoste of the Caldeans: that fight against you, and there remained ~~but~~ wounded men among them, yet should everie man rise up in his tent, and burn this citie with fire.

11 ¶ When the hoste of the Caldeans was broken up from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusa-

lem to go into the^f land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the^g gate of Benjamin, there was a chiefe officer whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flie not to the Caldeans: but he would not heare him: so Irijah tooke Ieremiah, and brought him to the Princes.

15 Wherefore the Princes were angrie with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the^h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Ieremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 * Where are now your prophets, which prophesied unto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the King: let my prayer ‡ be accepted before thee, that thou cause me not to returne to the house of Iehonathan the Scribe, lest I die there.

21 Then Zedekiah the king, commanded, that they should put Ieremiah in the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all theⁱ bread in the citie were eaten up. Thus Ieremiah remained in the court of the prison.

C H A P. XXXVIII.

1 By the request of the rulers Ieremiah is put into a dungeon. 12 At the request of Ebed-melech the King commandeth Ieremiah to be brought forth of the dungeon. 24 Ieremiah sheweth the King how he might escape death.

Then Shephatiah the son of Mattan, and Gedaliah the sonne of Passur, and Iucal the sonne of Shelemiah, and Passur the sonne of * Malchiah, heard the words that Ieremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall live: for he shall have his life for a^j prey, and shall live:

^f As some thinke to goe to Anathoth his owne towne.

^g By the which men went into the countrey of Benjamin.

^h Ebr. falsest.

^h Because it was a vile and strait prison.

ⁱ Chap. 23. 4.

^j Ebr. fall.

ⁱ That is, so long as there was any bread in the city, thus God provideth for his, that he will crosse their enemies to preserve them to that end whereunto he hath appointed them.

^a For Zedekiah had sent these to Ieremiah, to enquire at the Lord for the state of the countrey now when Nebuchadnezzar came: as Chap. 21. 1.

^b Read Chap. 21. 9. and 47. 5.

3 Thus saith the Lord, This citie shall surely be given into the hand of the king of Babels army, which shall take it.

Or, discourage.

c Thus wee see how the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death, as transgressors of policies.

4 Therefore the Princes said unto the king, We beseech you, let this man bee put to death: for thus hee [†] weakneth the hands of the men of warre that remaine in this citie, and the hands of all the people, in speaking such words unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King said, Behold, he is in your hands, for the king can ^{denie} you nothing.

d Wherein hee grievously offended in that, that not onely hee would not heare the truth spoken by the Prophet, but also gave him to the lusts of the wicked to be cruelly intreated.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water, but mire: so Jeremiah stucke fast in the mire.

Ebr. Cushite, or Ethiopian.

7 Now when Ebed-melech the [†] black Moore, one of the Eunuches which was in the kings house, heard that they had put Jeremiah in the dungeon, (then the King sate in the ^g gate of Benjamin)

e To heare matters, and give sentence.

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

f Hereby is declared that the Prophet found more favour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

9 My lord the king, [†] these men have done evill in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

Ebr. under thine hand,

10 Then the king commanded Ebed-melech the black Moore, saying, Take from hence thirty men [†] with thee, and take Jeremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the King under the treasure, and tooke there old rotten ragges, and olde worne clothes, and let them downe by cords into the dungeon to Jeremiah.

12 And Ebed-melech the black Moore said unto Jeremiah, put now these olde rotten ragges and worne ^g under thine arme holes, betweene the cordes. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and tooke him up out of the dungeon, and Jeremiah remained in [†] the court of the prison.

g Where the king had let him be, founte to be at more libertie, as Chap. 37. 21.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet unto him, into the third entrie that is in the House of the Lord, and the king said unto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it unto thee wilt not thou

slay me? and if I give thee counsell, thou wilt not heare me.

16 So the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us these soules, I will not slay thee, nor give thee into the hands of those men that seeke thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth unto the king of Babels ^h princes, then thy soule shall live, and this citie shall not be burnt up with fire, and thou shalt live, and thine house.

h And yeeld thy selfe unto them.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be given into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King said unto Jeremiah, I am carefull for the Jewes that are fledde unto the Caldeans, lest they deliver mee into their hands, and ⁱ they mocke me.

i Which declareth that he more feared the reproch of men, then the threatenings of God.

20 But Jeremiah said, They shall not deliver thee: hearken unto the voice of the Lord, I beseech thee, which I speake unto thee: so shall it be well unto thee, and thy soule shall live.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are ^k left in the King of Judahs house, shall be brought forth to the king of Babels Princes: and those women shall say, Thy friends have perswaded thee, and have prevailed against thee: thy feet are fastened in the mire, and they are turned backe.

k When Jeroniah and his mother, with others, were carried away, these women of the kings house were left: which shall bee taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends, and false prophets, which have left him in the mire.

23 So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes understand that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now, what thou hast said unto the king, hide it not from us, and wee will not slay thee: also what the king said unto thee.

26 Then shalt thou say unto them, I humbly ^l besought the king that he would not cause mee to returne to Jonathans house, to die there.

l Herein appeareth the infirmities of the Prophet, who did dissemble, to save his life, albeit it was not to the denall of his doctrine, or to the hurt of any.

27 Then came all the princes unto Jeremiah, and asked him. And he told them according to all these words that the king

king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, untill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is delivered from captivity.

IN * the ninth yeare of Zedekiah king of Judah, in the tenth month, came Nebuchad-nezzar king of Babel and all his hoste against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was ^a broken up.

3 And all the princes of the king of Babel came in, and sate in the middle gate, even Neregal, Sharezer, Shamgarnebo, Sarfchim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the Princes of the King of Babel.

4 And when Zedekiah the King of Judah saw them, and all the men of warre, then they fledde, and went out of the City by night, through the kings garden, and by the ^b gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans host pursued after them, and overtooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel unto ^c Riblah in the land of Hamath, where he gave judgement upon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to carry him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walls of Jerusalem.

9 Then Nebuzar-adan the ^d chiefe steward carried away captive into Babel the remnant of the people that remained in the City, and those that were fled and fallen unto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the ^e poor that had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchad-nezzar King of Babel gave charge concerning Jeremiah,

unto Nebuzar-adan the chiefe steward, ^f saying,

12 Take him, and ^g look well to him, and doe him no harme, but doe unto him even as he shall say unto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebulhazban, Rab-saris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes.

14 Even they sent and rooke Jeremiah out of the court of the prison, and committed him unto ^h Gedaliah the sonne of Ahikam, the sonne of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Goe, and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words upon this City for evill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men whom thou fearest.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou ⁱ hast put thy trust in me, saith the Lord.

CHAP. XL.

1 Jeremiah hath licence to goe whither he will. 2 He departeth with the people that remaine with Gedaliah.

THE word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were carryed away captive of Jerusalem and Judah, which were carryed away captive unto Babel.

2 And the chiefe steward rooke Jeremiah, and said unto him, The Lord thy God hath pronounced this plague upon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye have ^j sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looke thee this day from the chaines which were on thine hands, if it please thee to come with mee into Babel, come, and I will looke well unto thee: but if it please thee not to come with mee into Babel, ^k tarry still: behold, all the land ^l is before thee: whether it seemeth good,

A a 3 and

^a 2 Kings 25. 1. Chap. 52. 4.

^b The gates and walls were broken downe.

^c Which was a potters doore, made 2. King. 25. 4.

^d Which is called Antiochia in Syria.

^e Or, captain of the guard.

^f For the rich and the mighty which put their trust in their shifts and meanes, were by Gods just judgement most rigorously handled.

^g Thus God preserved his Prophet by his meanes, whom hee made the scourge to punish the king, and them that were his enemies.

^h Whom the king of Babel had now appointed Governor over the rest of the fewes, that hee left behinde.

ⁱ Thus God recompenseth his zeale and favour, which he shewed to his Prophet in his troubles.

^j From this second verse unto Chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth againe, and this vision is declared what it was.
 ^k God moved this infidell to speake this, to declare the great blindness and obstinacie of the Jewes, which could not feele that which this heathen man confessed.

^l Or, as thy com-mandment.

and convenient for thee to goe, thither goe.

5 For yet he was not returned: therefore *he said*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made Governour over all the Cities of Judah, and dwell with him among the people, or goe whithersoever it pleaseth thee to go. So the chiefe steward gave him victuals, and a reward, and let him go.

c Which was a city of Judah.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to ^c Mizpah, and dwelt there with him among the people that were left in the land.

d Which were scattered abroad for feare of the Caldeans.

7 Now when all the Captaines of the hoste, ^d which were in the fields, *even* they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam Governour in the land, and that he had committed unto him, men, and women, and children, and of the poor of the land, that were not carried away captive to Babel.

e Who was of the kings' blood, and after slew him, Chap. 41. 2.

8 Then they came to Gedaliah to Mizpah, *even* ^e Ishmael the sonne of Nethaniah, and Johanan, and Jonathan the sonnes of Kareah, and Serajah the sonne of Tanhumeth, and the sonnes of Ephai the Netophathite, and Jezaniah the sonne of Maachathi, they and their men.

* 2 King. 25. 24.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan ^{*} sware unto them, and to their men, saying, Feare not to serve the Caldeans: dwell in the land, and serve the King of Babel, and it shall be well with you.

† Or, to receive them, or to intreat them for you.

10 As for me, Behold, I will dwell at Mizpah, to [†] serve the Caldeans, which will come unto us: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your Cities, that ye have [†] taken.

‡ Or, chosen to dwell in.

11 Likewise when all the Jewes that were in [‡] Moab, and among the Ammonites, and in Edom, and that were in all the Countries, heard that the King of Babel had left a remnant of Judah, and that hee had set over them Gedaliah the sonne of Ahikam, the sonne of Shaphan,

f which were fled also for feare of the Caldeans.

12 Even all the Jewes returned out of all places where they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Johanan the sonne of Kareah, and all the Captaines of the host that were in the fields, came to Gedaliah to Mizpah,

g For under the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

14 And said unto him, Knowest thou not that ^g Baalis the King of the Ammo-

nites hath sent Ishmael the sonne of Nethaniah to slay thee: but Gedaliah the sonne of Ahikam beleeveth them not.

15 Then Johanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Jewes, which are gathered unto thee, should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt ^h not doe this thing: for thou speakest falsely of Ishmael.

h Thus the godly, which thinke no harme to others, are soonest deceived, and never lacke such as conspire their destruction.

CHAP. XLI.

1 ⁱ Ishmael killeth Gedaliah guilefully, and many other with him.
11 ⁱ Johanan followeth after Ishmael.

BUT in the ^a seventh moneth came Ishmael the sonne of Nethaniah, the son of Elishama of the seed Royall, and the Princes of the ^b King, and ten men with him, unto Gedaliah the son of Ahikam to Mizpah, and there they did ^c eat bread together in Mizpah.

a The City was destroyed in the fourth month: and in the seventh month, which contained part of September, and part of October, was the governour Gedaliah slain.
b Meaning, Zedekiah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword, and slew him whom the King of Babel had made Governour over the land.

c They are together as familiar friends.

3 Ishmael also slew all the Jewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of war.

4 Now the second day that hee had slain Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent and cut, with ^d offerings, and incense in their hands to offer in the house of the Lord.

d For they thought that the Temple had not bene destroyed, and therefore came up to the feast of Tabernacles: but hearing of the burning thereof in the way, they showed these signs of sorrow.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as he went, and when he met them, he said unto them, Come to ^e Gedaliah the son of Ahikam.

e For his death was kept secret: & he feared that he lamented for the destruction of Jerusalem, and the Temple: but after they slew them when they seemed to favour Gedaliah.

7 And when they came into the mids of the City, Ishmael the sonne of Nethaniah slew them, and ^f cast them into the mids of the pit, he, and the men that were with him.

8 But tenne men were found among them, that said unto Ishmael, slay us not: for wee have treasures in the field, of wheat, and of barley, and of oyle, and of honey: so he stayed, and slew them not among their brethren.

9 Now

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Afa the King had made because of Baasha King of Israel, and Ishmael the son of Nethaniah filled it with them that were slaine.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe Steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to goe over to the Ammonites.

11 But when Johanan the son of Kareah, and all the captaines of the host that were with him, heard of all the evill that Ishmael the sonne of Nethaniah had done,

12 Then they all took their men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael carried away captive, saw Iohanan the son of Kareah, and all the captaines of the hoste that were with him, they were glad.

14 So all the people, that Ishmael had carried away captive from Mizpah, returned and came againe, and went unto Iohanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then took Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captive from Mizpah, (after that he had slaine Gedaliah the son of Ahikam) even the strong men of war, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Bethlehem, to goe and to enter into Egypt.

18 Because of the Caldeans: for they feared them, because Ishmael the son of Nethaniah had slaine Gedaliah the son of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

The captains aske counsell of Ieremiah what they ought to doe. He admonisheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste, and Iohanan the son of Kareah, and Iezaniah the sonne of Hoshaiah, and all

the people from the least unto the most, came,

2 And said unto Jeremiah the Prophet, Hear our praier, wee beseech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, but a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew us the way wherein we may walke, and the thing that we may doe.

4 Then Jeremiah the Prophet said unto them, I have heard you: behold, I will pray unto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it unto you: I will keepe nothing back from you.

5 Then they said to Jeremiah, The Lord be a witnesse of truth, and faith between us, if we doe not, even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good or evill, wee will obey the voice of the Lord God, to whom we send thee, that it may bee well with us, when we obey the voice of the Lord our God.

7 And so after ten daies came the Word of the Lord unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captaines of the host, which were with him, and all the people from the least to the most,

9 And said unto them, Thus saith the Lord God of Israel, unto whom ye sent mee to present your praier before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not root you out: for I repent me of the evill that I have done unto you.

11 Feare not for the king of Babel, of whom ye are afraid, be not afraid of him, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

12 And I will grant you mercies, that he may have compassion upon you, and he shall cause you to dwell in your own land.

13 But if ye say, We will not dwell in this land, neither heare the voice of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor have the sound of the trumpet, nor have hunger of bread, and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Judah: thus saith the Lord of hosts, the God of Israel;

f Afa fortified Mizpah for feare of the enemy, and cast ditches and trenches, 2 King. 15. 22.

g Which had been captaines under Zedekiah.

h For Baalis, the king of the Ammonites, was the cause of this murder.

i Which place David of old had given to Chimham the son of Barzillai the Gileadite, 2 Sam. 19. 38.

* Ebr. Let me pray or fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would know of Gods Word what they should doe but will not follow it, but in as much as it agreeth with that thing which they have purposed to doe.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falsehood, use it without all reverence, and make it a meanes for them to deceive the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

d Read Chap. 11. 8.

e Because all kings hearts and armies are in his hands, he can turne them and dispose them, as it pleaseth him, and therefore they need not to feare man, but only rely on God, from whom all strength cometh.

* Or, I will be merciful to you, and I will be gracious to you, and I will be kind to you, and I will be loving to you, and I will be merciful to you, and I will be gracious to you, and I will be kind to you, and I will be loving to you.

2 Thus saith the Lord of hostes, the God of Israel, Yee have seene all the evill that I have brought upon Jerusalem, and upon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they have committed, to provoke me to anger in that they went to burne incense, and to serve other gods whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I sent unto you all my servants the Prophets, ^b rising early and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare, nor incline their eare to turne from their wickednesse, and to burne no more incense unto other gods.

6 Wherefore ^c my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Jerusalem, and they are desolate and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes, the God of Israel; Wherefore commit yee this great evill against your selves, to cut off from you man and woman, childe and suckling out of Iudah, and leave you none to remaine?

8 In that yee provokeme unto wrath with the workes of your hands, burning incense unto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction unto your selves, and that ye might be a curse and a reproch among all nations of the earth.

9 Have yee forgotten the wickednes of your fathers, and the wickednes of the kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they have committed in the land of Iudah, and in the streets of Jerusalem?

10 They are not [†] humbled unto this day, neither have they feared nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you ^{*} to evill, and to destroy all Iudah.

12 And I will take the remnant of Iudah, that ^e have set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall even be consumed by the sword, and by the famine: they shall die from the least unto the most, by the sword, and by the famine, and they shall bee a detestation and an astonishment, and a ^f curse, and a reproach.

13 For I will visit them that dwell in

the land of Egypt, as I have visited Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah, to the which they [†] have a desire to returne to dwell there: for none shall returne, but ^a such as shall escape.

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, saying,

16 The word that thou hast spoken unto us, in the Name of the Lord, we will ^h not heare it of thee.

17 But we will doe whatsoever thing goeth out of our owne mouth, ^a to burne incense ⁱ unto the Queene of heaven, and to powre out drinke-offerings unto her, as we have done, both we and our fathers, our kings and our princes, in the cities of Iudah, and in the streets of Jerusalem: for then [†] had we ^k plenty of victuals, and were well and [†] felt none evill.

18 But since wee left off to burne incense to the Queene of heaven, and to powre out drinke-offerings unto her, we have had [†] scarcenesse of all things, and have bene consumed by the sword, and by the famine.

19 And when wee burnt incense to the Queene of heaven, and powred out drinke-offerings unto her, did wee make her cakes [†] to make her glad, and powre out drinke-offerings unto her without ⁱ our husbands?

20 Then said Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streets of Jerusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and [†] hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inventions, and because of the abominations which yee have committed: therefore is your land desolate, and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because you have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore

B b

this

^b Reel. Chap. 7. 27. and 25. 3. and 26. 5. and 29. 19. and 32. 33.

^c He setteth before their eyes Gods judgements against Iudah and Jerusalem, that they might beweepe by their example, and not with the like wickednesse provoke the Lord for them they should bee double punished.

^e Which we ought to keep in memory Gods plagues from the beginning, the considering them, wee might live in his feare, and know, if wee have not sinned our fathers, yea, kings, princes, and rulers, and all whole countries and nations, for their sines, that wee vile wormes cannot looke to escape punishment for ours.

^f Read Chap. 26. 6. and 42. 18.

[†] Ebr. lift up their sinnes.

^g Meaning, but a few.

^h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan ever soliciteth such, and doth not leave them till hee have brought this to extreame impiety & madness, even to justify their wickednesse against God and his Prophets.

ⁱ Reel. Chap. 7. 28. It seemeth that the papists gathered of this place their false Religion, & Regina sancte laurae, calling the virgin Mary Queene of heaven, and so of a blessed virgin the mother of our Saviour Christ made an idol: for heere the prophet condemneth their idolatry.

^k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods works, who sendeth both plenty and dearth, health & sickness, they attribute it to their idoles, & to dishonour God.

[†] Or, saw.

[†] Or, want.

[†] Or, to appeale her.

^l This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they bee not assured by Gods word: for thereby they take an occasion to justify their doings and their husbands shall give an account thereof before God, read 1st. 3. 23.

[†] Ebr. it is not come into his heart.

this plague is come upon you, as appeareth this day,

24 Moreover, Jeremiah said unto all the people, and to all the women, Heare the word of the Lord, all Judah that are in the land of Egypt,

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Yee and your wives have both spoken with your mouthes, and fulfilled with your^m hand, saying, we will performe our vowes that wee have vowed to burne incense to the Queen of heaven, and to powre out drink-offrings to her: yee will performe your vowes and doe the things that yee have vowed.

26 Therefore heare the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworne by my great Name, saith the Lord, that my Name^a shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evill and not for good, and all men of Judah that are in the land of Egypt, shall be consumed by the sword, and by the famine, untill they be utterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there shall know whose words shall stand, mine or theirs.

29 And this shall be a signe unto you, saith the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for evill.

30 Thus saith the Lord, Behold, I will give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gave Zedekiah king of Judah into the hand of Nebuchad-rezzar king of Babel his enemy, who also fought his life.

CHAP. XLV.

3 Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe word that Jeremiah the Prophet spake unto^a Baruch the sonne of Ne-^briah, when hee had written these words in a booke at the mouth of Jeremiah, in the fourth yeare of Jehojakim the sonne of Josiah king of Judah, saying,

2 Thus saith the Lord God of Israel unto thee, O Baruch,

3 Thou diddest say, Wo is me now: for the Lord hath laid sorrow unto my sorrow: I^c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say unto him, The Lord saith thus, Behold, that which I

have built, will I^d destroy, and that which I have planted, will I plucke up, even this whole land.

5 And seekest^e thou great things for thy selfe? seeke them not: for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for^f a prey in all places, whither thou goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliverance is promised to Israel.

THe words of the Lord, which came to Jeremiah the Prophet, against the^a Gentiles,

2 As against Egypt, against the army of^b Pharaoh Necho king of Egypt, which was by the river Perath in Carchemish, which Nebuchad-rezzar king of Babel smore in the fourth yeare of Jehojakim the sonne of Josiah king of Judah,

3^c Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get up, and stand up with your fallers, furbish the speares, and put on the brigandines.

5^d Wherefore have I seene them afraid, and driven backe? for their mightie men are smitten, and are fled away, and looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the^e North by the river Perath.

7 Who is this, that commeth up as^f a flood, whose waters are moved like the rivers?

8 Egypt riseth up like the flood, and his waters are moved like the rivers, and he saith, I will goe up, and will cover the earth: I will destroy the citie with them that dwell therein.

9 Come up yee horses, and rage yee charets, and let the valiant men come forth, the blacke Moores, and the Libyans that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may avenge him of his enemies: for the sword shall devoure, and it shall be satiate, and made drunke with their blood: for the Lord God of hostes hath^h a sacrifice in the North countryⁱ by the river Perath.

11 Goe up unto Giliad, and take balme, O^j virgine, the daughter of Egypt: in vaine shalt thou use many^k medicines: for thou shalt have no health.

12 The nations have heard of thy shame, and thy cry hath filled the land: for

^m You have committed double evill in making wicked vowes, &c in performing the same.

ⁿ This declareth an horrible plague toward Idolaters, seeing that God will not vouchsafe to have his Name mentioned by such as have polluted it.

^o Wee see therefore, that God hath a perpetuall care over his, wherefoever they are scattered: for though they bee but two or three, yet he will deliver them when he destroyeth his enemies.

^p He sheweth the meanes whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remaine still in their obstinacy till they perish: for Josephus lib. 10. de Antiq. cap. 11. writeth, that five yeares after the taking of Ierusalem, Nebuchad-rezzar the younger, having overcome the Moabites and the Ammonites, went against Egypt, and slew the King, and so brought these Jewes and other, into Babylon.

^a Which was Jeremiahs disciple, and wrote his Prophecies under him.

^b Whereof read Chap. 36. 10.

^c Baruch moved with an inconsiderate zeale of Jeremiahs imprisonment, but chiefly for the destruction of the people and the Temple, maketh this lamentation, as Psal. 6. 6.

^d Meaning, that God might destroy this people, because hee had planted them.
^e Thinkest thou to have honour & credite? Wherein hee sheweth his infirmitie.

^f Reade Chap. 21. 9.

^a That is, nine nations, which are round about the land of Egypt, b Reade 2 King. 13. 29. and 24. 7. and 2 Chron. 35. 20.

^c He warneth the Egyptians to prepare themselves to warre.

^d The Prophet had this vision of the Egyptians which should bee put to flight by the Babylonians at Carchemish.

^e The Babylonians shall discomfit them at the river Euphrates. f He derideth the boastings of the Egyptians, who thought by their riches and power to have overcome all the world, including to the river Nile, which at certaine times overfloweth the country of Egypt.

^g For these nations tooke part with the Egyptians.

^h Hee calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him, Isa. 34. 6.

ⁱ That is, at Carchemish.

^j For at Giliad did grow most sovereign balme for wounds.

^k So called, because Egypt had not yet bin overcome by the enemy.

^l Hee sheweth, that no salve or medicine can prevail, whereas God giveth the wound.

for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the Prophet, how Nebuchadnezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaim in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall devour round about thee.

15 Why are thy valiant men put back? they could not stand, because the Lord did drive them.

16 He made many to fall, and one fell upon another: and they said, Arise, let us goe againe to our owne people, and to the land of our nativitie from the sword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude, hath passed the time appointed.

18 As I live, saith the king, whose Name is the Lord of hosts, surely as Tabor is in the mountaines, and as Carmel is in the Sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie: for Noph shall be waste and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men are in the midst of her like fat calves: they are also turned back and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation.

22 The voice thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her Forrest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hosts, the God of Israel, Behold, I will visite the common people of No, and Pharaoh, and Egypt, with their gods and their Kings, even Pharaoh, and all them that trust in him,

26 And I will deliver them into the hands of those that seeke their lives, and into the hand of Nebuchadnezzar king of Babel, and into the hands of his servants, and afterward she shall dwell as in old time, saith the Lord.

27 ¶ But feare not thou, O my ser-

vant Jaakob, and be not thou afraid, O Israel: for behold, I will deliver thee from a far countrey, and thy seed from the land of their captivitie; and Jaakob shall returne and be in rest; and prosperity; and none shall make him afraid.

28 Feare thou not, O Jaakob my servant, saith the Lord, for I am with thee, and I will utterly destroy all the nations, whither I have driven thee: but I will not utterly destroy thee; but correct thee by judgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THE words of the Lord that came to Jeremiah the Prophet against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise up out of the North, and shall be as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charrets, and at the rumbling of his wheelles: the fathers shall not look back to their children, for feebleness of hands,

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the Isle of Caphtor.

5 Baldness is come upon Azzah: Ashkelon is cut up with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease? turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath given it a charge against Ashkelon, and against the Sea banke? even there hath he appointed it.

CHAP. XLVIII.

The Word of the Lord against the Moabites, because of their pride and cruelty.

CONCERNING Moab, thus saith the Lord of hosts, the God of Israel, Woe unto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they have devised evill against it. Come, and let us destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

B b 2 3 A voice

As they that should repent that they helped the Egyptians.

Hee derideth them which shall inquire their overthrow to lack of counsel and policy, or to fortune, and not observing of time: not considering that it is Gods just judgement.

To wit, that the Egyptians shall be destroyed.

They have abundance of all things, and therefore are disobedient and proud.

As verse 9.

They shall be forced to seeke for feare of the Caldeans.

Meaning, Egypt.

That is, they shall see the great and mighty men of power.

To wit, Nebuchadnezzars army.

Some take the Hebrew word Amon for the Kings name of No, that is, of Alexandria.

Meaning, that after the space of forty years, Egypt should be restored, Isa. 19. 23. Each. 29. 13. God comforteth all his that were in captivitie, but specially the small Church of the Jews, whereof were Jeremiah & Baruch, which remained among the Egyptians: for the Lord never forsaketh his. Isa. 44. 2. Chap. 30. 10.

Read Chap. 10. 24.

Which was also called Gaza, cities of the Philistims.

He meaneth the armie of the Caldeans, Isa. 3. 73.

The great fears shall take away their naturall affection.

Their heart shall so faile them: For the Chaphetors, which are also called Cappadocians, had destroyed in old time the Philistims and dwelt in their land, even to Gaza.

Deut. 2. 23.

They have pulled off their haire for sorrow and heaviness.

As the heathen used in their mourning, which the Lord forbade his people to doe, Deut. 1. 4. 1.

Meaning, that it is not possible that the wicked should by any means escape or fly the Lord, which hee will take vengeance.

These were cities of the Moabites, which Nebuchadnezzar took before hee went to fight against Necho king of Egypt.

Thus shall the Babylonians encourage one another.

Read Isa. 25. 10.

3 A voice of crying *shall be* from Horonaim *with* defolation and great destruction.

4 Moab is destroyed: her little ones have caused their crie to be heard.

^d Horonaim and Luich were two places whereby the Moabites should flee, Isa. 15. 5.

5 For at the going up of ^d Luhith, the mourner shall go up with weeping: for in the going downe of Horonaim, the enemies have heard a crie of destruction.

6 Flee, and save your lives, and bee like unto the ^e heath in the wilderness.

^e Hide your selves in barren places where the enemy will not pursue after you, Cha. 17. 6. ^f That is, the idols which are the workes of thine hands. Some read, in thy possessions, for so the word may signifie, as 1. Sam. 25. 28.

^g Both thy great idoll and his main-tainers shall be led away captives, so that they shall then know that it is in vaine to looke for help at idolls, Isa. 15. 2.

7 For because thou hast trusted in thy ^f workes and in thy treasures, thou shalt also be taken, and ^h Chemosh shall goe forth into captivity with his Priests and his Princes together.

8 And the destroyer shall come upon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall bee destroyed, as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate without any to dwell therein.

^h He sheweth that God would punish the Chaldeans, if they did not destroy the Egyptians, and that with a courage, and cal-leth this execution of his vengeance against his enemies his workes, though the Chaldeans sought another end, Isa. 10. 12. ⁱ Or, decisively. ^j Have not been removed as the Jews have, but have lived at ease, and as wine that feedeth is selfe on his lees.

10 ^h Cursed be he that doth the worke of the Lord ⁱ negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath been at rest from his youth: and hee hath settled on his lees, and hath not been ⁱ powred from vessell to vessell, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 ¶ Therefore behold, the daies come, saith the Lord, that I will send unto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of ^k Beth-el their confidence.

^k As the calfe of Beth-el was not able to delivert the Israelites: no more shall Chemosh deliver the Moabites. ^l Ebr, come up, or destroyed.

14 How thinke you ^l thou, Wee are mightie, and strong men of warre?

15 Moab is destroyed, and his cities ^l burnt up, and his chosen young men are gone downe to slaughter, saith the King, whose Name is the Lord of hosts.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, ^l How is the strong staffe broken, and the beautifull rod!

^l How are they destroyed that put their trust in their strength & riches?

18 Thou daughter that dost inhabite Dibon, come downe from ^l thy glorie, and sit in thirst: for the destroyer of Moab shall come up upon thee, and hee shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that

fleeth, and that escapeth, and say, What is done?

20 ^m Moab is confounded: for it is destroyed: howle, and crie, tell ye it in Arnon, that Moab is made waste.

^m Thus they that see, shall answer.

21 And judgement is come upon the plaine countrie, upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the house of Diblathaim.

23 And upon Kiriathaim, and upon Bethgamul, and upon Beth-meon.

24 And upon Kiriath, and upon Bozrah, and upon all the cities of the land of Moab farre or neare.

25 The ⁿ horne of Moab is cut off, and his arme is broken, saith the Lord.

ⁿ That is, his power and strength.

26 Make yee him ^o drunken: for hee magnified himselfe against the Lord: Moab shall ^o wallow in his vomite, and he also shall be in derision.

^o Hee willed the Chaldeans to lay afflictions enow upon them, till they bee like drunken men that fall down to their shame and are derided of all. ^p Or, shall be full, or clay his hand.

27 For didst not thou deride Israel, as though hee had beene found among thieves? for when thou speakest of him, thou art ^p moved.

^p Thou rejoicest to heare of his misery.

28 O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove, that maketh her nest in the sides of the holes mouth.

29 ^q We have heard the pride of Moab (^q he is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

^q Isa. 16. 6.

30 I know his wrath, saith the Lord, ^q but it shall not be so: and his dissimulations, for they do not right.

^q He shall not execute his malice against his neighbours. ^r Read Isa. 16. 7.

31 ^r Therefore will I howle for Moab, and I will crie out for all Moab: ^r mine heart shall mourne for the men of Kirheres.

32 O vine of Sibmah, I will weep for thee, as I wept for Jazer: thy plants are gone over the sea, they are come to the sea ^s of Jazer: the destroyer isalne upon thy summer fruits, and upon thy vintage.

^s Which city was in the utmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

33 And joy, and gladnesse is taken from the plentiful field, and from the land of Moab: and I have caused wine to faile from the winepresse: none shall tread with shouting: ^t their shouting shall be no shouting.

34 From the crie of Heshbon unto Elaleh, and unto Jahaz have they made their noises: from Zoar unto Horonaim, the ^t heifer of three years old shall go lowing: for the waters also of Nimrim shall be wasted.

^t Read Isa. 15. 7.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall found for

^a Their custome was to play on flutes or instruments, heave and grave notes at burialls, and in the time of mourning, as Isa. 9. 23. ^b Isa. 17. 2. 3. ^c Jer. 7. 11. ^d Or, heave.

for Moab like a ^a shaume, and mine heart shall sound like a shaume for the men of Kir-heres; because the riches that he hath gotten, is perished.

37 * For every head shall be [†] bald, and every beard plucked: upon all the hands shall bee cuttings; and upon the loines sackcloth.

38 And mourning shall be upon all the house tops of Moab, and in all the streets thereof: for I have broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is he destroyed? how hath Moab turned the back with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, ^a he shall flee as an Eagle, and shall spread his wings over Moab.

41 The cities are taken, and the strong holds are won, and the mighty mens hearts in Moab at that day, shall be as the heart of a woman in travaile.

42 And Moab shall be destroyed from being a people, because hee hath set up himselfe against the Lord.

43 ^a Feare, and pit, and snare shall bee upon thee, O inhabitant of Moab, saith the Lord.

44 Hee that escapeth from the feare, shall fall into the pit, and he that getteth up out of the pit, shall bee taken in the snare: for I will bring upon it, even upon Moab, the yeare of their visitation, saith the Lord.

45 They that fled, stood under the shadow ^a of Heshbon, because of the force: for ^a the fire came out of Heshbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the seditious children.

46 Woe be unto thee, O Moab: the people of ^b Chemosh perisheth: for thy sons are taken captives, and thy daughters led into captivity.

47 Yet will I bring againe the captivity of Moab in the ^c latter daies, saith the Lord. Thus farre of the judgement of Moab.

CHAP. XLIX.

¹ The word of the Lord against the Ammonites. ⁷ Idumea, ²³ Damascus, ²⁸ Kedar, ³⁴ and Elam.

Unto the children of ^a Ammon, thus saith the Lord, Hath Israel no sons? or hath hee none heire? Why then hath their ^b king possessed Gad? and his people dwelt in ^c his cities?

^a Therefore behold, the daies come, saith the Lord, that I will cause a noise of warre to be heard in ^d Rabbah of the Am-

monites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him; saith the Lord:

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and run too and fro by the hedges: for their king shall goe into captivity, and his Priests and his his Princes likewise.

4 Wherefore gloriest thou in the ^e valleys? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring ^f a feare upon thee, saith the Lord God of hosts, of all those that be about thee, and ye shall be scattered every man ^g right forth, and none shall gather him that fleeth.

6 And ^h afterward I will bring a-gaine the captivity of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hosts, is wisdom no more in ⁱ Teman? is counsell perished from ^j their children? is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (^k they are turned back, and have consulted to dwell) for I have brought the destruction of Esau upon him, and the time of his visitation.

9 If the ^l grape-gatherers come to thee, would they not leave ^m some grapes? if thieves come by night, they will destroy till they have enough.

10 For I have discovered Esau: I have uncovered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leave thy ⁿ fatherlesse children, and I will preserve them alive, and let thy widows trust in me.

12 For thus saith the Lord, ^o Behold, they whose judgement was not to drink of the cup, have assuredly drunken, and art thou hee that shall escape free? thou shalt not goe free, but thou shalt surely drink of it.

13 For I have sworne by my selfe, saith the Lord, that ^p Bozrah shall bee waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I have heard a rumour from the Lord, and an ambassadour is sent unto the heathen, saying, Gather you together, and come against ^q her, and rise up to the battell.

15 For loe, I will make thee but small among the heathen; and despised among men.

16 They ^r feare, and the pride of thine heart

^e In thy plentiful country.

^f Signifying, that power and riches cannot prevaile when as God will execute his judgements.

^g That is, without looking back, and as every one can finde a way to escape.

^h In the time of Christ, when the Gentiles shall bee called.

ⁱ Which was a citie of Edom, called by the name of Teman, Eliphaz son, who came of Esau.

^k The enemies that shall dissemble as though they fled away, shall turne back and invade your land and possesse it.

^l Meaning, that God would utterly destroy them, and not spare one, though the grape-gatherers leave some grapes, and thieves seeke but till they have enough, Obad. 1. 5.

^m The destruction shall be so great, that there shall be none left to take care over the widows and fatherlesse.

ⁿ I have not spared mine owne people, and how should I pittie thee?

^o Which was a chiefe citie of Edom.

^p That is Bozrah.

^a That is, Nebuchadnezzar, as Chap. 49. 22.

^b He that escapeth onceinger, shall be taken of another, Isa. 24. 17.

^c They fled thither, thinking to have succour of the Ammonites. ^d The Ammonites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe. ^e Which vaunted themselves of their idols, as though he could have defended them.

^f That is, they shall bee restored by the Messiah.

^a They were separated from the Moabites by the river Arnon, and after that the tribes were carried away into captivity, they invaded the country of Gad.

^b To wit, of the Ammonites.

^c Meaning, of the Ammonites.

^d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a city called Heshbon among the Moabites.

heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall bee desolate: everie one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof,

18 As in the overthrow of Sodom, and of Gomorah, and of the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

g To wit, Nebuchad-nezzar after he hath overcome Judah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom. r That is, the Israelites, whom the Edomites kept as prisoners, to haste away from thence. f The captaine and governour of the armie, meaning Nebuchad-nezzar.

19 Behold, he shall come up like a Lion from the swelling of Jordan unto the strong dwelling place: for I will make Israel to rest, *even* I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath devised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

t They shall not bee able to resist his petie captaine. u To wit, the enemye.

21 The earth is moved at the noise of their fall: the crye of their voice is heard in the red Sea.

22 Behold, he shall come up, and flye as the Eagle, and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travaile.

x As Chapt. 48. 40. was said of Moab.

23 ¶ Unto Damascus he saith, Hamath is confounded and Arpad, for they have heard evill tidings, and they are faint hearted as one on the fearfull Sea that cannot rest.

y Which was the chiefe cite of Syria, whereby hee meaneth the whole country.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seised her: anguish and sorrowes have taken her as a woman in travaile.

z When he heard the sudden coming of the enemye.

25 How is the glorious cite not reserved, the cite of my joy?

a Hee speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe cite, destroyed.

26 Therefore her yong men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

b Who was king of Syria, 1 King 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

28 ¶ Unto Kedar, and to the kingdomes of Habor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe up unto Kedar, and destroy the men of the East.

c Meaning, the Arabians, & their borderers.

29 Their tents and their flocks shall

they take away: yea they shall take to themselves their curtaines and all their vessels, and their camels, and they shall crye unto them, Feare is on everie side.

d Because they used to dwell in tents, he nameth the things that pertaine therunto. e The enemies will dwell in your places.

30 Flee, get you farre off (* they have consulted to dwell) O ye inhabitants of Habor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath devised a purpose against you.

31 ¶ Arise, and get you up unto the wealthie nation that dwelleth without care, saith the Lord, which have neither gates nor barres, but dwell alone.

f He sheweth that they of Habor will flee to the Arabians for succour, but that shall not avale them.

32 And their camels shall be a bootie, and the multitude of their cattell a spoile, and I will scatter them into all windes, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Habor shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Judah, saying,

g That is, Persia, so called of Elam the son of Shem.

35 Thus saith the Lord of hostes, Behold, I will breake the bow of Elam, *even* the chiefe of their strength.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

36 And upon Elam I will bring the foure windes from the foure quarters of heaven, and will scatter them towards all these windes, and there shall bee no nation, whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their lives, and will bring upon them a plague, *even* the indignation of my wrath, saith the Lord, and I will send the sword after them till I have consumed them.

i I will place Nebuchad-nezzar there: and in these prophetes Jeremiah speaketh of those countries, which should be subdued under the first of those four monarchies, whereof Daniel maketh mention.

38 And I will set my throne in Elam, and I will destroy both the King and the Princes from thence, saith the Lord: but in the latter daies I will bring againe the captivitee of Elam, saith the Lord.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or up to the time of Christ, as Chapt. 48. 47.

CHAP. L.

He prophesieth of the destruction of Babylon, and the deliverance of Israel, which was in captivitee.

THE word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministerie of Jeremiah the Prophet.

l Ebr. hand.

2 Declare among the nations, and publish it, and set up a standard, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken down: her idols are confounded, and their images are burst in pieces.

a After that God hath used the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished. b There were two of their chiefe idoles.

^c To wit, the
Medes, and the
Persians.

3 For out of the North there ^c com-
meth up a Nation against her, which shall
make her land waste, and none shall dwell
therein: they shall flee, *and* depart, both
man and beast.

^d When Cyrus
shall take Babel.
^e See Chap.
II. 9.

4 In those daies, and at that time,
saith the Lord, the children of Israel shall
^d come, they, and the children of Judah
together, going, and ^e weeping shall
they goe, and seeke the Lord their God.

5 They shall aske the way to Zion,
with their faces thitherward, *saying*,
Come, and let us cleave to the Lord in a
perpetuall covenant that shall not be for-
gotten.

^f Their governors
and ministers by
their examples
have provoked
them to idolatry.
^g They have com-
mitted idolatrie
in every place.

6 ^g My people hath beene *as* lost
sheepe: their ^f shepherds have caused
them to goe astray, and have turned them
away to the mountaines: they have gone
from ^h mountaine to hill, *and* forgotten
their resting place.

7 All that found them have devou-
red them, and their enemies said, Wee
offend not, because they have sinned
against the Lord, ^h the habitation of ju-
stice, even the Lord, the hope of their fa-
thers.

ⁱ For the Lord
dwelt among
them in his
Temple, and
would have main-
tained them by
his justice against
their enemies.
^j When God shall
deliver you by
Cyrus.
^k This is, most
forward & with-
out fear.

8 ⁱ Flee from the mids of Babel, and
depart out of the land of the Caldeans,
and be yee as the hee goates ^k before the
flocke.

9 For loe, I will raise, and cause to
come up against ^l Babel a multitude of
mightie nations from the North country,
and they shall set themselves in aray against
her, whereby she shall be taken: their ar-
rowes *shall be* as of a strong man, which
is expert, *for* none shall returne in vaine.

^l Shall be made
rich thereby.

10 And Caldea shall be a spoile: all
that spoile her, ^l shall be satisfied, saith
the Lord.

11 Because ye were glad and rejoiced
in destroying mine heritage, *and* because
ye are growne fat, as the calves in the
grasse, ^m and neyed like strong horses,

12 *Therefore* your mother shall be fore
confounded, and she that bare you, shall
be ashamed: behold, the uttermost of the
nations *shall be* a desert, a drie land, and a
wildernesse.

13 Because of the wrath of the Lord
it shall not be inhabited, but shall be whol-
ly desolate: every one that goeth by Ba-
bel, shall be astonished, ⁿ and hisse at all
her plagues.

14 ^o Put your selves in aray against Ba-
bel round about: all yee that bend the
bow, shoot at her, spare no arrowes:
for shee hath ^p sinned against the Lord.

15 Crie against her round about: she
hath ^q given her hand: her foundations,
are false, *and* her walles are destroyed:
for it is the vengeance of the Lord: take

vengeance upon her: as shee hath done,
doe unto her.

16 Destroy the ^r sower from Babel,
and him that handleth the sithe in the time
of harvest: because of the sword of the
oppressour, and they shall turne everie
one to his people, and they shall flee everie
one to his owne land.

17 Israel *is like* scattered sheepe: the
lions have disperfed them: first the King
of ^s Asshur hath devoured him: and last
this Nebuchad-nezzar King of Babel hath
broken ^t his bones.

18 Therefore thus saith the Lord of
hostes the God of Israel, Behold, I will
visite the king of Babel and his land, as I
have visited the King of Asshur.

19 And I will bring Israel againe to his
habitation: he shall feed on Carmel and
Bathan, and his soule shall be satisfied up-
on the mount Ephraim and Gilead.

20 In those daies, and at that time, saith
the Lord, the iniquitie of Israel shall bee
fought for, and there shall be none: and
the finnes of Iudah, and they shall not be
found: for I will be mercifull unto them
whom I reserve.

21 Goe up against the land of the ^u re-
bels, *even* against it, and against the in-
habitants ^v of ^w Pekod: destroy, and lay
it waste after them, saith the Lord, and
doe according to all that I have command-
ed thee,

22 A crie of a battell ^x in the land, and
of great destruction.

23 How is the ^y hammer of the whole
world destroyed and broken! how is
Babel become desolate among the na-
tions!

24 I have snared thee, and thou art ta-
ken, O Babel, and thou wast not aware:
thou art found, and also caught, because
thou hast striven against the Lord.

25 The Lord hath opened his treasure,
and hath brought forth the weapons of his
wrath: for this is the worke of the Lord
God of hostes in the land of the Cal-
deans.

26 Come against her ^z from the ut-
most border: open her store houses: tread
on her as on sheaves, and destroy her ur-
terly: let nothing of her be left.

27 Destroy all her ^{aa} bullocks: let them
goe downe to the slaughter. Woe unto
them, for their day is come, *and* the time
of their visitation.

28 The voice of them that ^{ab} flee, and
escape out of the land of Babel to declare
in Zion the vengeance of the Lord our
God, *and* the vengeance of his Temple.

29 Call up the Archers against Babel: all
ye that bend the bow, besiege it round a-
bout: let none thereof escape: ^{ac} recompense
her

^q Destroy her so
that none be left
to labour the
ground, or to take
the fruit thereof.

^r Meaning, Tig-
lathpelezar who
carried away the
gentiles.
^s He carried away
the rest, to wit,
Judah and Benja-
min.

^t That is, Babil-
lon: thus the
Lord raiseth up
Cyrus.
^u Ezek. 23. 23
^v Or, of them that
should bee visited.

^w Nebuchad-nez-
zar, who had smit-
ten downe all the
princes and peo-
ple of the world.

^x Ebr. from the
and.

^y Her princes and
mightie men.

^z Of the Jewes
which should be
delivered by Cy-
rus.

^{aa} Reul. 18. 6.

her according to her work, and according to all that she hath done, doe unto her: for she hath been proud against the Lord, even against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be destroyed in that day, saith the Lord.

31 Behold, I come unto thee, O proud man, saith the Lord God of hostes: for thy day is come, even the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Judah were oppressed together: and all that took them captives, held them, and would not let them goe.

34 But their strong Redeemer, whose name is the Lord of hostes, he shall maintaine their cause, that he might give rest to the land, and disquiet the inhabitants of Babel.

35 A sword is upon the Caldeans, saith the Lord, and upon the inhabitants of Babel, and upon her Princes, and upon her wife men.

36 A sword is upon the southsayers, and they shall dote: a sword is upon her strong men, and they shall be afraid.

37 A sword is upon their horses, and upon their charers, and upon all the multitude that are in the mids of her, and they shall be like women: a sword is upon her treasures, and they shall be spoiled.

38 A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they dote upon their idoles.

39 Therefore the Zims with the jims shall dwell there, and the Ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed Sodom and Gomorrah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and unmercifull their voice shall roare like the sea, and they shall ride upon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed

feeble: sorrow came upon him, even sorrow as of a woman in travaile.

44 Behold, he shall come up like a Lion from the swelling of Jordan unto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint mee the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord, that he hath devised against Babel, and his purpose, for hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moved, and the crye is heard among the nations.

CHAP. LI.

Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of Idolaters. 59 Is-
remiah giveth his booke to Shernajah.

Thus saith the Lord, Behold, I will raise up against Babel, and against the inhabitants that lift up their heart against me, a destroying winde,

2 And will send unto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on everie side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe up in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath beene no widow, nor Judah from his God, from the Lord of hostes, though their land was filled with sinne against the holy One of Israel.

6 ¶ Flee out of the middes of Babel, and deliver every man his soule: bee not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render unto her a recompense.

7 Babel hath been as a golden cup in the Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly false, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would have cured Babel, but she could not be healed: forsake her, and let us goe everie one into his owne countrey: for her judgement is come up unto heaven, and is lifted up to the clouds.

10 The Lord hath brought forth our

z He sheweth that when God executeth his judgements against his enemies, that his Church shall then have rest.

† Ebr. lyars.

a For Cyrus did cut the river Euphrates, and divided the countrie thereof into many streames, so that it might be passed over, as though there had been no water: which thing hee did by the counsel of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despayre and slain the sonne of the other.

b Reade Isa. 13.

† Ebr. sons of the afflictions, or young.

* Gen. 19. 24.

Isa. 13. 19.

c Meaning that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5. 6.

† Or, of the land that riseth up. a The Medes and Persians that shall destroy them as the winde doth the chaffe.

b Though they were forsaken for a time, yet they were not utterly cast off, as though their husbands were dead. c He sheweth that there remained nothing for them that abide in Babylon, but destruction. Chap. 17. 6. and 48. 6.

d By whom the Lord poured out the drinke of his vengeance, to whom it pleased him.

e For the great afflictions that they have felt by the Babylonians.

* Isa. 41. 9.

Kyd. 14. 6.

f Thus the people of God exhort one another to goe to Zion and praise God.

^g In approving
our cause, and pu-
nishing our e-
nemies.

^h For the wrong
done to his peo-
ple and to his
Temple, Chap. 50.
21.

ⁱ For the land of
Caldea was full of
rivers which ran
into Euphrates,
§ Dr. Masius.

^j By these three
nations, he mean-
eth Armenia the
higher, and Arme-
nia the lower, and
Scythia: for Cy-
rus had gathered
an army of divers
nations.

^k Dr. his pole.
§ Am. 6.8.

^l Chap. 10, 12.

^m Read Chap. 10.
24.

ⁿ When God shall
execute his ven-
geance.

^o The Lord is the
God of Israel
is not like to these
idols: for hee can
help when all
things are despe-
rate.

^p He meaneth
the Medes and
Persians, as he did
before call the
Babylonians his
hammer, Chap. 50.
25.

¹ righteousness: come and let us de-
clare in Zion the worke of the Lord our
God.

11 Make bright the arrowes: † gather
the shields: the Lord hath raised up the
spirit of the king of the Medes: for his pur-
pose is against Babel to destroy it, because it
is the vengeance of the Lord, and the ven-
geance of his Temple.

12 Set up the standard upon the wals
of Babel, make the watch strong: set up
the watchmen: prepare the scouters: for
the Lord hath both devised, and done that
which he spake against the inhabitants of
Babel.

13 O thou that dwellest upon many
waters, abundant in treasures, thine end
is come, even the † end of thy covetous-
ness.

14 The Lord of hostes hath sworn by
† himself, saying, Surely I will fill thee
with men as with caterpillers, and they
shall cry and shout against thee.

15 * He hath made the earth by his
power, and established the world by his
wisdom, and hath stretched out the hea-
ven by his discretion.

16 He giveth by his voice the multi-
tude of waters in the heaven, and he cau-
seth the clouds to ascend from the ends
of the earth: he turneth lightnings to rain,
and bringeth forth the wind out of his trea-
sures.

17 Every man is a beast by his owne
knowledge: every founder is confound-
ed by the graven image: for his melting
is but fallhood, and there is no breath
therein.

18 They are vanity, and the worke
of errors: in the time of their visitation
they shall perish.

19 The portion of Jaakob is not like
them: for he is the maker of all things,
and Israel is the rod of his inheritance:
the Lord of hosts is his Name.

20 Thou art mine hammer, and wea-
pons of warre: for with thee will I break
the nations, and with thee will I destroy
kingdoms,

21 And by thee will I break horse and
horseman, and by thee will I breake the
charet and him that rideth therein.

22 By thee also will I breake man and
woman, and by thee will I breake old and
young, and by thee will I break the young
man and the maid.

23 I will also break by thee the shep-
heard, and his flock, and by thee will I
breake the husbandman and his yoke of
oxen, and by thee will I breake the dukes
and princes.

24 And I will render unto Babel, and
to all the inhabitants of the Caldeans al

their evill that they have done in Zion,
even in your sight, saith the Lord.

25 Behold, I come unto thee, O destroy-
ing mountain, saith the Lord, which de-
stroyest all the earth: and I will stretch
out mine hand upon thee, and rouse thee
downe from the rockes, and will make
thee a burnt mountain.

26 They shall not take of thee a stone
for a corner, nor a stone for foundations,
but thou shalt be destroyed for ever, saith
the Lord.

27 Set up a standard in the land: blow
the trumpets among the nations: prepare
the nations against her: call up the king-
domes of Ararat, Minni, and Ashche-
naz against her: appoint the prince against
her: cause horses to come up as the rough
caterpillers.

28 Prepare against her the nations
with the Kings of the Medes, the dukes
thereof, and the princes thereof, and all
the land of his dominion.

29 And the land shall tremble and for-
row: for the devise of the Lord shall be
performed against Babel, to make the land
of Babel waste without an inhabitant.

30 The strong men of Babel have cea-
sed to fight: they have remained in their
holds: their strength hath failed, and
they were like women: they have burnt
her dwelling places, and her barres are
broken.

31 A poste shall run to meet the poste,
and a messenger to meet the messenger, to
shew the King of Babel, that his city is ta-
ken on a side thereof.

32 And that the passages are stopped,
and the reeds burnt with fire, and the men
of warre troubled.

33 For thus saith the Lord of hostes
the God of Israel, The daughter of Ba-
bel is like a threshing floore: the time
of her threshing is come: yet a little
while, and the time of her harvest shall
come.

34 Nebuchad-nezzar the King of Ba-
bel hath devoured mee, and destroyed
me: he hath made me an empty vessell:
he swallowed me up like a dragon, and
filled his belly with my delicates, and hath
cast me out.

35 The spoile of me, and that which
was left of me, is brought unto Babel, shall
the inhabitant of Zion say: and my blood
unto the inhabitants of Caldea, shall Je-
rusalem say.

36 Therefore thus saith the Lord, Be-
hold I will maintain thy cause, and take
vengeance for thee: and I will dry up the
sea, and dry up her springs.

37 And Babel shall be as heaps, a dwel-
ling place for dragons, an astonishment,
and

^o Not that Baby-
lon stood on a
mountain, but be-
cause it was strong
and seemed invin-
cible.
^p From thy strong
holds and for-
tresses.

^q By these three
nations, he mean-
eth Armenia the
higher, and Arme-
nia the lower, and
Scythia: for Cy-
rus had gathered
an army of divers
nations.

^r By turning the
course of their
river, one side was
made open, and
the reeds that did
grow in the waters
were destroyed,
which Cyrus did
by the counsell of
Gobria and Ga-
batha, Belshazzar's
captains.

^s When thee shall
be cut up and thro-
shed.

^t This is spoken in
the person of the
Jews, bewailing
their state, and the
cruelty of the Ba-
bylonians.

^v That the Lord
esteemeth their in-
jury done to his
Church, as done
to himselfe, be-
cause their cause
is his.

Ec

and

and an hissing without an inhabitant.

38 They shall roare together like lions, and yel as the lions whelps.

x When they are inflamed with setting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

39 In their ^aheate I will make them feasts, and I will make them drunken, that they may rejoyce, and sleep a perpetuall sleep, and not wake, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rammes and goates.

y Meaning Babel, as Chap. 25. 26.

41 How is ^bSherahach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

z The great army of the Medes and Persians.

42 The ^csea is come up upon Babel: she is covered with the multitude of the waves thereof.

43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doth the sonne of man passe thereby.

a That is, his gifts and presents, which he had received as part of the spoile of other nations, & which the idolaters brought unto him from all countries.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which ^dhe hath swallowed up, and the nations shall run no more unto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliver ye every man his soule from the fierce wrath of the Lord,

46 Lest your heart even faint, and ye feare the rumour, that shall be heard in the land: the rumour shall come ^ethis year, and after that in the ^fother^b yeare shall come a rumour, and cruelty in the land, and ruler against ruler.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first year came the tidings, the next yeare the siege, and in the third yeare it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this when they rebelled, and Darius overcame them by the policy of Zopyrus, and hanged three thousand gentlemen, besides the common people.

47 Therefore, behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slain shall fall in the mids of her.

48 Then the heaven and ^gthe earth, and all that is therein, shall rejoyce for Babel: for the destroyers shall come unto her from the North, saith the Lord.

49 As Babel caused the ^hslain of Israel to fall, so by Babel the slain of all the earth did fall.

c All creatures in heaven and earth, shall rejoyce and praise God for the destruction of Babylon the great enemy of his Church.

50 Ye that ⁱhave escaped the sword, goe away, stand not still: remember the Lord afar off, and let Jerusalem come into your minde.

d Babylon did not onely destroy Israel, but many other nations.

51 Wee are ^jconfounded because we have heard reproach: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lords house.

e Ye that are now captives in Babylon.

52 Wherefore behold, the daies come, saith the Lord, that I will visite her graven images, and through all her land, the wounded shall groane.

53 Though Babel should mount up to ^kheaven, and though shee should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

54 A sound of a cry commeth from

Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voice, and her waves shall roare like great waters, and a sound was made by their noise.

56 Because the destroyer is come upon her, ^leven upon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

h I will so astonish them by afflictions, that they shall not know which way to turn them.

57 And I will ^mmake drunke her princes, and her wifemen, her dukes, and her nobles, and her strong men: and they shall sleep a perpetuall sleep, and not wake, saith the King, whose name ⁿis the Lord of hosts.

i The thickness of the wall was fifty foot thick.

58 Thus saith the Lord of hosts, The ^othick wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, for they shall be weary.

59 The word which Jeremiah the prophet commanded Sheraiah the sonne of Nerijah, the sonne of Maasejah, when he went with Zedekiah the king of Judah into Babel, in the ^pfourth year of his reigne, and this Sheraiah was a peaceable prince.

k This was not in the time of his captivity, but seven years before, when he went either to gratulate Nebuchadnezzar, or to intreat of some matters.

60 So Jeremiah wrote in a book all the evill that should come upon Babel ^qeven all these things, that are written against Babel.

61 And Jeremiah said to Sheraiah, When thou comest unto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remain in it, neither man nor beast, but that it should be desolate for ever.

l St. John in his Revelation alludeth to this place, when he saith, that the Angel took a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Revel. 18. 14. m They shall not be able to resist, but shall labour in vaine.

63 And when thou hast made an end of reading this booke, thou shalt binde a ^rstone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the evill, that I will bring upon her: and they shall be ^sweary. Thus farre are the words of Jeremiah.

CHAP. LII.

^t Jerusalem is taken. ^u Zedekiah's sonnes are killed before his face, and his eyes put out. ^v The city is burned. ^w Jehoiachin is brought forth of prison, and fed like a King.

Zedekiah ^xwas one and twenty year old when he began to reign, and he reigned eleven years in Jerusalem, & his mothers name ^ywas Hamutal, the daughter of Jeremiah of Libnah.

^z 2 King. 24. 18. ^a Chron. 36. 11.

2 And he did evill in the eyes of the Lord, according to all that Jehojakim had done.

3 ^bDoubt-

^a So the Lord punished sinne by fire, and gave him up to his rebellious heart, till hee had brought the enemy upon him to leade him away, and his people.
* 2. King. 25. 1. and 1st. 39. 1.

3 ^a Doubtlesse because the wrath of the Lord was against Jerusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 ^a But in the ninth yeare of his reign, in the tenth moneth, the tenth day of the moneth, came Nebuchad-nezzar king of Babel, he, and all his hoste against Jerusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged unto the evelenth yeare of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken up, and all the men of warre fled, and went out of the citie by night, by the ^b way of the gate between the two wals, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his hoste was scattered from him.

9 Then they tooke the king, and carried him up unto the king of Babel to Riblah, in the land of Hamath, ^c where he gave judgement upon him.

10 And the king of Babel slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth, in the ^d tenth day of the moneth (which was the nineteenth yeare of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward, which ^e stood before the king of Babel in Jerusalem;

13 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem; and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward, carried away captive certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the ^f pillars of brasie that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the ^g befoms, and the instruments of musick, and the basons, and the incense dishes, and all the vessels of brasie wherewith they ministred, tooke they away.

19 And the bowles, and the ashpens and the basons, and the pots, and the candlestickes, and the incense dishes, and the cups, and all that was of gold, and that was of silver, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelve brasen bulles, that were under the bases, which king Salomon had made in the house of the Lord: the brasie of all these vessels was without ^h weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threed of twelve cubites did compass it, and the thickenesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was upon it, and the height of one chapter was five cubites with net-work, and pomegranates upon the chapters round about, all of brasie: the second pillar also, and the pomegranates were like unto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates upon the net-work were an ⁱ hundredreth round about.

24 And the chiefe steward tooke Shearajah the chiefe Priest, and Zephaniah ^k the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of warre, and ^l seven men that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was carried away captive out of his owne land.

28 ¶ This is the people whom Nebuchad-nezzar carried away captive, in the ^m seventh yeare, even three thousand Jews, and three and twentie.

29 In the ⁿ eighteenth yeare of Nebuchad-nezzar, he carried away captive from Jerusalem eight hundredreth thirte and two ^o persons.

^f Of these pillars reade. 1. King. 7. 15.

^g Which were also made of brasie, as 1. King. 7. 45.

^h It was so much in quantitie.

ⁱ But because of the roundnesse no more could bee seene but ninetie and sixe.

^k Which served in the high Priests stead, if hee had any necessary impediment.

^l In the 2. King. 25. 19. is read but of five: those were the most excellent, and the other two which were not so noble, are not there mentioned with them.

^m Which was the latter end of the seventh yeare of his reigne, and the beginning of the eighth.

ⁿ In the latter end also of this yeare, and the beginning of the nineteenth: ^o Ebr. Jussiel.

30 In the three and twentieth yeare of Nebuchadnezzar, Nebuzar-adan the chiefe steward caried away captive of the Jews seven hundred forty and five persons: all the persons were foure thousand and fixe hundred.

31 And in the seven and thirtieth yeare of the captivite of Jehojachin king of Judah, in the twelfth moneth, in the five and twentieth day of the moneth, Evilmerodach king of Babel, in the first yeare of his reigne, lifted up the head of Je-

hojachin king of Judah, and brought him out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings, that were with him in Babel,

33 And changed his prison garments, and he did continually eate bread before him all the daies of his life.

24 His portion was a continuall portion given him of the king of Babel, every day a certaine, all the daies of his life untill he died.

^o That is, restored him to liberty and honour.

^p And gave him princely apparel.
^q That is, he had allowance in the court, and thus as length he had rest and quietnesse, because hee obeyed Jeremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

¹ The Prophet bewaileth the miserable estate of Ierusalem, and sheweth that they are plagued because of their sins. The first and second Chapter begin every verse according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.

^a The Prophet wondereth at the great judgement of God, seeing Ierusalem which was so strong, & so full of people, to bee now destroyed and desolate.
^b Which had chiefe rule over many provinces and countries.



Ow doth ^a the city remaine solitary that was full of people? she is as a widow: she that was great among the nations, and ^b princeesse among

the provinces, is made tributary.

^c So that shee lacketh no rest.
^d Meaning, the Egyptians and Assyrians, which promised helpe.

2 Shee weepeth continually in the night, and her teares run downe by her cheeks: among all her ^d lovers, she hath none to comfort her: all her friends have dealt unfaithfully with her, and are her enemies.

^e For her cruelty toward the poore, and oppression of servants, 1er. 34. 11.

3 Judah is caried away captive, because of affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the straits.

^f As they used to come up with mirth and joy, Psal. 24. 4.

4 The waies of Zion lament, because no man commeth ^f to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in heavinesse.

^g Ebr. bitterness.

5 Her adversaries ^g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captivity before the enemy.

^g That is, have rule over her. Deut. 28. 44.

6 And from the daughter of Zion all her beauty is departed: her Princes are become ^h like Harts that find no pasture, and they are gone without strength before the persuer.

^h As men pined away with sorrow, and that have no courage.

7 Ierusalem remembered the daies of her affliction, and of her rebellion, and all her pleasant things that she had in times past, when her people fell into the hand of the enemy, and none did helpe her: the adversaries saw her, and did mock at her ⁱ Sabbaths.

ⁱ In her misery she considered the great benefits and commodities that she had lost.
^k At her religion and serving of God, which was the greatest griefe to the godly.

8 Ierusalem hath grievously sinned, therefore she is [†] in derision: all that honoured her; despise her, because they have seen her filthinesse: yea, she sigheth, and turneth backward.

[†] Or driven away.

9 Her filthinesse [†] is in her skirts: she remembred not her last end, therefore she came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemy [†] is proud.

¹ She is not ashamed of her sin, although it be manifest.

[†] Ebr. hath magnified himselfe.

10 The enemy hath stretched out his hand upon all her pleasant things: for she hath seen the heathen enter into her Sanctuary, whom ^m thou didst command, that they should not enter into thy Church.

^m God forbiddeth that the Ammonites & Moabites should enter into the Congregation of the Lord, and under them hee comprehendeth all enemies, Deut. 23. 3.

11 All her people sigh, and seek their bread: they have given their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Have ye no regard, all ye that passe by this way? behold, and see, if there be any ⁿ sorrow like unto my sorrow, which is done unto mee, wherewith the Lord hath afflicted me in the day of his fierce wrath.

ⁿ Thus Ierusalem lamenteth, moving others to pity her, and to leave by her example.

13 From above hath ^o he sent fire into my bones; which prevaieth against them: he hath spread a net for my feet, and turned me back: he hath made me desolate, and daily in heavinesse.

^o This declareth that wee should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke tinto him for remedy.

14 The yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my neck: hee hath made my strength to fall: the Lord hath delivered me into their hands, neither am I able to rise up.

^p Mine heavie sins are continually before his eyes, as he that tyeth a thing to his hand for a remembrance

15 The Lord hath troden under foot all my valiant men in the midst of mee: he hath called an assembly against me to destroy my young men: the Lord hath troden ^q the wine-presse upon the virgin the daughter of Judah.

^q He hath troden them under foot as they that tread grapes in the wine-press.
^r 1er. 14. 17. Chap. 2. 18.

16 For these things I weepe: mine eye, even mine eye casteth out water, because the comforter that should refresh my

my soule, is farre from me : my children are desolate, because the enemy prevailed.

17 Zion stretched out her hands, and there is none to comfort her : the Lord hath appointed the enemies of Jaakob round about him : Jerusalem is as a menstruous woman in the midst of them.

18 The Lord is righteous : for I have rebelled against his commandment : heare, I pray you, all people, and behold my sorrow : my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me : my Priests and mine Elders perished in the city, while they sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled : my bowels swell : mine heart is turned within me, For I am full of heaviness : the sword spoileth abroad, as death doth at home.

21 They have heard that I mourne, but there is none to comfort me : all mine enemies have heard of my trouble, and are glad, that thou hast done it : thou wilt bring the day, that thou hast pronounced, and they shall be like unto me.

22 Let all their wickedness come before thee : do unto them, as thou hast done unto me, for all my transgressions : for my sighes are many, and mine heart is heavy.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath ! and hath cast downe from heaven unto the earth the beautie of Israel, and remembered not his footstool in the day of his wrath !

2 The Lord hath destroyed all the habitations of Jaakob, and not spared : he hath throwne downe in his wrath the strong holds of the daughter of Judah : he hath cast them downe to the ground : hee hath polluted the kingdome and the Princes thereof.

3 He hath cut off in his fierce wrath all the horn of Israel : he hath drawne back his right hand from before the enemy, and there was kindled in Jaakob like a flame of fire, which devoured round about.

4 He hath bent his bow like an enemy : his right hand was stretched up as an adversary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion : hee powred out his wrath like fire.

5 The Lord was an enemy : he hath devoured Israel, and consumed all his palaces : hee hath destroyed his strong

holds, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation : the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his Altar : he hath abhorred his Sanctuary : he hath given into the hand of the enemy the walls of her palaces : they have made a noise in the house of the Lord, as in the day of solemnity.

8 The Lord hath determined to destroy the wall of the daughter of Zion : he stretched out a line, he hath not withdrawn his hand from destroying : therefore he made the rampart and the wall to lament : they were destroyed together.

9 Her gates are sunke to the ground : he hath destroyed and broken her barres ; her king and her princes are among the Gentiles : the Law is no more, neither can her Prophets receive any vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground and keep silence : they have cast up dust upon their heads : they have girded themselves with sackcloth : the virgins of Jerusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares : my bowels swell : my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and sucklings swoone in the streets of the citie.

12 They have said to their mothers, Where is bread and drink ? When they swooned as the wounded in the streets of the city, and when they gave up the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee ? what thing shall I compare to thee, O daughter Jerusalem ? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion ? for thy breach is great like the Sea : who can heale thee ?

14 Thy prophets have looked out vaine and foolish things for thee, and they have not discovered thine iniquity, to turne away thy captivity, but have looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee : they hiss and wag their head upon the daughter Jerusalem, saying, is this the city that men call, The perfection of beauty, and the joy of the whole earth ?

Which because of her pollution was separate from her husband, Lev. 15. 19. and was abhorred for the time.
Ebr. multi.

That is they died for hunger.

Of desiring vengeance against the enemy, read Jer. 11. 20. & 18. 21.
Or, gather, them together.

That is, brought her from prosperity to adversity, which given her a most sore fall.

Alluding to the Temple, or to the Ark of the covenant, which was called the footstool of the Lord, because they should not see their minds so low, but lift up their hearts toward the heavens.

Meaning, the glory & strength ; as 1. Sam. 2. 1.
That is, his succour which hee was wont to send us, when our enemies oppressed us.

Shewing, that there is no remedy but destruction, where God is the enemy.

As the people were accustomed to praise God in the solemn feasts with a loud voice, so now the enemies blasphemed him with shouting and crying.

This is a figurative speech, as that was, when he said, the waies did lament. Chap. 1. 4. meaning, that this sorrow was so great that the insensible things had their part thereof.
Or, fide.

Or, faint.

Ebr. wheat and wine.

Ebr. poured out the soule.

Meaning, that her calamity was so evident, that it need to witnesse.

Because the false prophets called themselves Seers, as the other were called, therefore hee sheweth that they saw amiss, because they did not reprove the peoples faults, but flattered them in their sins, which was the cause of their destruction.
Or, burden.

16 All thine enemies have opened their mouth against thee : they hisse and gnash the teeth, saying, Let us devoure it : certainly this is the day that we looked for : we have found *and* seen it.

* *Leuit. 26. 15. 25.*
* *Dent. 28. 15. 25.*

17 * The Lord hath done that which he had purposed : hee hath fulfilled his word that he had determined of old time : he hath throwne down, and not spared : he hath caused thine enemy to rejoyce over thee, and set up the horne of thine adversaries.

* *Ier. 14. 17.*
* *Chap. 1. 16.*

18 Their heart * cried unto the Lord, O wall of the daughter Zion, let teares run downe like a rivier, day and night : take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night : in the beginning of the warches powre out thine heart like water before the face of the Lord : lift up thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

* *Or, brought up in their owne hands.*

20 Behold, O Lord, and confider to whom thou hast done thus : shall the women eat their fruit, *and* children of a * span long ? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord ?

21 The young and the old lie on the ground in the streets : my virgins and my young men are fallen by the sword : thou hast slaine *them* in the day of thy wrath : thou hast killed, *and* not spared.

* *Or, enemies, whom I feared.*

22 Thou hast called as in a solemne day my * terrours round about, so that in the day of the Lords wrath none escaped nor remained : those that I have nourished and brought up, hath mine enemies consumed.

CHAP. III.

a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophets and hypocrites, when hee declareth the destruction of Ierusalem, as Ierem. 20. 2.

I Am the man that hath seen * affliction in the rod of his indignation.

2 He hath led me, and brought mee into darknesse, but not to light.

3 Surely he is turned against mee : hee turneth his hand *against mee* all the day.

b He speaketh this as one that felt Gods heauie judgements, which he greatly feared, and therefore setteth them out with this diuersitie of words.

4 My flesh and my skinne hath he caused to waxe old, *and* he hath broken my bones.

c This is a great temptation to the godly, when they see not the fruit of their prayers, and curse them that think they are not heard, which thing God useth to doe, that they might pray more earnestly and the oftner.

5 He hath ^b builded against me, and compassed *me* with gall and labour.

d And keepeth me in hold as a prisoner.

6 He hath set me in dark places, as they that be dead for ever.

7 He hath hedged about me, that I cannot get out : he hath made my chaines heauie.

8 Also when I cry and shout, he shutteth out my * prayer.

9 He hath ^d stopped up my waies with hewen stone, *and* turned away my paths.

10 * He was unto me *as* a beare lying in wait, *and as* a lyon in secret places.

e He hath no pity on me.

11 He hath stopped my waies, and pulled me in pieces : he hath made me desolate.

12 He hath bent his bow, and made me a marke for the arrow.

13 He caused † the arrows of his quiver to enter into my reines.

† *Ebr. sauer.*

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternesse, *and* made mee drunken with ^f wormewood.

f With great anguish and sorrow he hath made me to lose my sense.

16 He hath also broken my teeth with stones, *and* hath covered me with ashes.

17 Thus my soule was farre off from peace : I forgate prosperity.

18 And I said, My strength and mine hope * is perished from the Lord,

g Thus with paine he was driven to and fro betwene hope and despaire, as the godly oft-times are, yet in the end the Spirit getteth the victory.

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

h He sheweth that God thus useth to exercise his, to the intent that hereby they may know themselves, and feeble his mercy.

20 My soule hath them in remembrance, and is humbled ^h in me.

21 I consider this in mine heart : therefore have I hope.

22 It is the Lords ⁱ mercies that we are not consumed, because his compassions faile not.

i Considering the wickednesse of man, it is marvaile that any remaineth alive : but onely that God for his own mercies sake, and for his promise will ever have his Church to remaine, though they bee never so few in number.

23 They are renewed * every morning : great is thy faithfulness.

lfi. 1. 9.

24 The Lord ^k is my ^l portion, faith my soule : therefore wil I hope in him.

k We feeble thy benefits daily.

25 The Lord is good unto them that trust in him, *and* to the soule that seeketh him.

l The godly put their whole confidence in God, and therefore look for none other inheritance, as Psal. 16. 5.

26 It is good both to trust, and to wait for the salvation of the Lord.

m He sheweth that we can never begin too timely to be exercised under the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

27 It is good for a man that he beare the yoke in his ⁿ youth.

n He murmureth not against God, but is patient.

28 He sitteth alone, ^o and keepeth silence, because hee hath borne it upon him.

o Hee humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for his cour.

29 He putteth his ^p mouth in the dust, if there may be hope.

p Hee taketh no pleasure in it, but doth it of necessity for our amendment, when hee suffereth the wicked to oppress the poore.

30 He giveth his cheek to him that smitteth him : he is filled full with reproches.

† *Ebr. with his heart.*

31 For the Lord will not forsake for ever.

32 But though he send affliction, yet will he have compassion according to the multitude of his mercies.

33 For hee doth not ^q punish † willingly, nor afflict the children of men,

q He doth not delight therein.

34 In stamping under his feet all the prisoners of the earth,

35 In overthrowing the right of a man before the face of the most High.

36 In subverting a man in his cause : the Lord ^r seeth is not.

37 Who

37 Who is he then that saith, and it commeth to passe, *and* the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not *evill* and good?

39 Wherefore *then* is the living man sorrowfull? man *suffereth* for his sin.

40 Let us search and try our wayes, and turne againe to the Lord.

41 Let us lift up our hearts with our hands unto God in the heavens.

42 We have sinned, and have rebelled, therefore thou hast not spared.

43 Thou hast covered us with wrath, and persecuted us: thou hast slaine and not spared.

44 Thou hast covered thy selfe with a cloud, that our prayers should not passe through.

45 Thou hast made us as the off-scouring and refuse in the mids of the people.

46 All our enemies have opened their mouth against us.

47 Feare, and a snare is come upon us with desolation and destruction.

48 Mine eye casteth out rivers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not.

50 Till the Lord looke down, and behold from heaven.

51 Mine eye breaketh mine heart, because of all the daughters of my city.

52 Mine enemies chased me fore, like a bird, without cause.

53 They have shut up my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head, *then* thought I, I am destroyed.

55 I called upon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voice: stop not thine eare from my sigh, *and* from my cry.

57 Thou drewest neer in the day that I called upon thee: thou saidst, Feare not.

58 O Lord, thou hast maintained the cause of my soule, *and* hast redeemed my life.

59 O Lord, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their devises against me.

61 Thou hast heard their reproach, O Lord, *and* al their imaginations against me.

62 The lips also of those that rose against me, *and* their whispering against me continually.

63 Behold, their sitting down and their rising up, *how* I am their song.

64 Give them a recompence, O Lord, according to the work of their hands.

65 Give them sorrow of heart *even* thy curse to them.

66 Persecute with wrath, *and* destroy them from under the heaven, O Lord.

CHAP. IV.

How is the gold become so dim! the most fine gold is changed, *and* the stones of the Sanctuary are scattered in the corner of every street.

2 The noble men of Zion comparable to fine gold, how are they esteemed as the earthen pitchers, *even* the worke of the hands of the potter!

3 Even the dragons draw out the breasts, and give suck to their young: *but* the daughter of my people is become cruel like the Ostriches in the wilderness.

4 The tongue of the sucking childe cleaveth to the roose of his mouth for thirst: the young children aske bread, *but* no man breaketh it unto them.

5 They that did feed delicately, perish in the streets: they that were brought up in Scarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodom that was destroyed as in a moment, *and* none pitched camps against her.

7 Her Nazarites were purer then the snow, *and* whiter then the milke: they were more ruddy in body, then the redde precious stones: they were like polished Saphir.

8 Now their visage is blacker then a coale: they cannot know them in the streets: their skin cleaveth to their bones: it is withered, like a stock.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away as they were stricken thorow for the fruits of the field.

10 The hands of the pitifull women have sodden their own children, which were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath devoured the foundations thereof.

12 The kings of the earth, *and* all the inhabitants of the world would not have believed that the adversary and the enemy should have entred into the gates of Jerusalem.

13 For the finnes of her Prophets, *and* the iniquities of her priests that have shed the blood of the just in the mids of her.

14 They have wandred as blinde men in the streets, *and* they were polluted with

He sheweth that nothing is done without Gods providence.

That is, adversity, and prosperity. Amos 3.6. When God afflicteth him.

That is, both hearts and hands: for esse to lift up the hands is but hypocisie.

1 Cor. 4. 13.

I am overcome with fore weeping for all my people.

Read Jer. 37. 16. how he was in the myne prison.

Meaning, the cause wherefore his life was in danger.

Psalm 28. 4.

Or, in ultimate heart.

a By the gold, he meaneth the Princes, as by the stones, he understandeth the Priests. Or, hid. Or, former.

b Which are of small estimation, and have none honour.

c Though the dragons be cruel, yet they pity their young, and nourish them, which thing Jerusalem doth not.

d The women forsake their children as the Ostrich doth her eggs, Job 39. 17.

* Gen. 19. 25. Or, no strength was against her.

* Num. 6. 2.

e They that were before most in Gods favour, are now in greatest abomination unto him.

f For lack of food they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectations.

h Some refer this to the blinde men, which as they went, stumbled on the blood whereof the city was full.

ⁱ Meaning, the heathen which came to destroy them, could not abide them.

with blood, so that ⁱ they would not touch their garments.

15 *But* they cried unto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they have said among the heathen, They shall no more dwell there.

[†] Or, face.

16 The [†] anger of the Lord hath scattered them, he will no more regard them:

^k That is, the enemies.

^k they revered not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine help our eyes failed: for in our waiting we looked for ⁱ a nation that could not save us.

^l He sheweth two principall causes of their destruction: their cruelty, and their vain confidence in man: for they trusted in the helpe of the Egyptians.

18 They hunt our steps that we cannot goe in our streets: our end is neere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the Eagles of the heaven: they pursued us upon the mountains, and laid wait for us in the wilderness.

20 The ^m breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom we said, Under his shadow we shall be preserved alive among the heathen.

^m Our king, Josiah in whom stood our hope of Gods favour, and on whom depended our state and life, was slain, whom he calleth anointed, because he was a figure of Christ.
ⁿ This is spoken by derision.
[†] Or, shew thy nakednesse.
^o He comforteth the Church by that, after seventy years their sorrows shall have an end, whereas the wicked should be tormented for ever.

21 Rejoyce and be glad, ⁿ O daughter Edom, that dwellest in the land of Uz, the cup also shall passe through unto thee: thou shalt be drunken [†] and vomit.

22 Thy punishment is accomplished, O daughter Zion: he ^o will no more cary thee away into captivity, *but* he will visit thine iniquity, O daughter of Edom, he will discover thy sins.

C H A P. V.

The prayer of Jeremiah.

Remember, O Lord, what is come upon us: ^a consider, and behold our reproach.

^a This prayer, as is thought, was made when some of the people were caried away captive, others, as the poorest remained, and some went into Egypt, and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 Our inheritance is turned to the strangers, our houses to the aliens.

3 Wee are fatherlesse, even without father, *and* our mothers are as widows.

4 Wee have drunken our ^b water for money, *and* our wood is sold unto us.

^b Meaning, their extreame servitude and bondage.

5 Our necks are under persecution, we are weary, *and* have no rest.

6 Wee have given our ^c hands to the Egyptians, *and* to Alhur, to bee satisfied with bread.

^c We are joynt in league and unity with them, or have submitted our selves unto them.

7 Our fathers have sinned, *and* are not, *and* we have born their ^d iniquities.

8 Servants have ruled over us, none would deliver us out of their hands.

^d As our fathers have been punished for their sins, so we that are culpable of the same finnes, are punished.

9 Wee gate our bread with the *perill* of our lives, because of the sword ^e of the wilderness.

^e Because of the enemy that came from the wilderness, *and* would not suffer us to goe and seek out necessary food.

10 Our skinned was blacke like as an oven, because of the terrible famine.

11 They defiled the women in Zion, *and* the maids in the cities of Judah.

12 The princes are hanged up by ^f their hand, the faces of the Elders were not had in honour.

^f That is, by the enemies hand.

13 They took the yong men to grind, *and* the children fell under ^g the wood.

^g Their slavery was so great that they were not able to abide it.
^h There were no more laws, nor forme of common wealth.

14 The Elders have ceased from the ^h gate, *and* the yong men from their songs.

15 The joy of our heart is gone, our dance is turned into mourning.

16 The crown of our head is fallen: wo now unto us, that we have sinned.

17 Therefore our heart is heavy for these things, our ⁱ eyes are dimme,

ⁱ With weeping.

18 Because of the mountain of Zion which is desolate: the foxes run upon it.

19 *But* thou, O Lord, remainest for ever: thy throne is from generation to generation.

^k And therefore thy covenant and mercies can never faile.

20 Wherefore dost thou forget us for ever, *and* forsake us so long time?

^l Whereby is declared, that it is not in mans power to turn to God, but is onely his worke to convert us, *and* thus God worketh in us before we can turn to him. Jer. 31. 18

21 Turn thou us unto thee, O Lord, *and* we shall be turned: renew our daies as of old.

22 But thou hast utterly rejected us: thou art exceedingly angry against us.

EZEKIEL.

THE ARGUMENT.

After that Jehojachin, by the counsell of Jeremiah and Ezekiel, had yielded himselfe to Nebuchadnezzar, *and* so went to captivity with his mother, *and* divers of his princes, *and* of the people, certain beganne to repent *and* murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, *and* therefore their estate should be stil miserable under the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions *and* revelations shewed unto him, that the city should most certainly be destroyed, *and* the people grievously tormented by Gods plagues, in so much that they that remained, should be brought into cruel bondage. *And* lest the godly should despair in these great troubles, he assureth them that God will deliver his Church at his time appointed, *and* also destroy their enemies, which either afflicted them, or rejoiced in their miseries.

series, The effect of the one and the other should chiefly be performed under Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Jeremiah prophesied in Judah, and there began in the fift yeare of Jehojachins captivity.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place.
3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.



I came to passe in the thirtieth year, in the fourth month, and in the fift day of the month (as I was among the captives by the river Chebar) that the heavens were opened,

and I saw the visions of God.

2 In the fift day of the moneth (which was the fift yeare of King Jehojachins captivity)

3 The word of the Lord came unto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was upon him.

4 And I looked, and behold, a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of the amber,

5 Also out of the middes thereof came the likenesse of foure beasts, and this was their forme: they had the appearance of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feet were streight feet, and the sole of their feet, was like the sole of a calves foot, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from under their wings in the four parts of them, and they foure had their faces and their wings.

9 They were joyned by their wings one to another, and when they went forth, they returned not, but every one went streight forward.

10 And the similitude of their faces was as the face of a man: and they foure had the face of a lion on the right side, and they foure had the face of a bullock on the left side: they four also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out above: two wings of every one were joyned one to another, and two covered their bodies.

12 And every one went streight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coals of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gave a glister, and out of the fire there went lightning.

14 And the beasts ran; and returned like unto lightning.

15 ¶ Now as I beheld the beasts, behold, a wheele appeared upon the earth by the beasts, having foure faces.

16 The fashion of the wheels and their work was like unto a Chrysolite: and they foure had one form, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went upon their foure sides, and they returned not when then went.

18 They had also rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift up from the earth, the wheeles were lift up.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles lead them, and the wheeles were lifted up besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheeles were lifted up besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament upon the heads of the beasts was wonderful, like unto Chrysell, spread over their heads above.

23 And under the firmament were their wings streight, the one toward another: every one had two, which covered them, and every one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their wings like the noise of great waters; and as the voyce of the Almighty, even the voice of speech, as the noise of an hoste: and when they stood, they let down their wings.

25 And there was a voice from the firmament, that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads, was the fashion of a throne, like unto a Saphire stone, and

Upon

a After that the book of the Law was found, which was the eighteenth year of the reign of Josiah, so that five and twenty years after this book was found, Jeconiah was led away captive with Ezekiel (and many of the people) who the first yeare after, saw these visions.

b Which was a part of Emphrases so called.

c That is, notable and excellent visions, so that it might be known, it was no naturall dream, but came of God.

d That is, the Spirit of prophesie, as cap. 3. 22. and 37. 1.

e By this diversity of words he signifieth the fearefull judgement of God, and the great afflictions that should come upon Jerusalem.

f Or, pale yellow.

g Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

h The wing of the one touched the wing of the other.

i Every Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullock, and of an eagle on the left side.

k The wheeles had their spirit in them, so that they could go.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Hebrew word is Tarsith: meaning that the colour was like the Cicilian sea, or a precious stone so called.

l Or, the tread.

m Which declared the faithfulness and the fearefulness of Gods judgement.

n Which signified, that they had no power of themselves, but only waited to execute Gods commandments.

o Or, the throne.

CHAP. III.

¹ The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent unto the people that were in captivity. ¹⁷ The office of true ministers.

Moreover he said unto me, Sonne of man, ^a eate that thou findest: eate this roule, and goe, and speake unto the house of Israel.

² So I opened my mouth, and he gave me this roule to eat.

³ And he said unto me, Sonne of man, cause thy belly to eat, and fill thy bowels with this roule that I give thee, Then did I eat it, and it was in my mouth as sweet as hony.

⁴ And he said unto me, Son of man, go, and enter into the house of Israel, and declare them my words.

⁵ For thou art not sent to a people of an [†] unknown tongue, or of an hard language, but to the house of Israel:

⁶ Not to many people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee.

⁷ But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

⁸ Behold, I have made thy face ^b strong against their faces, and thy forehead hard against their foreheads.

⁹ I have made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

¹⁰ He said moreover unto me, Son of man, ^c receive in thine heart all my words that I speak unto thee, and heare them with thine ears.

¹¹ And goe, and enter to them that are led away captives unto the children of thy people, and speake unto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

¹² Then the spirit tooke me up, and I heard behinde me a noise of a great rushing, saying, ^d Blessed be the glory of the Lord out of his place.

¹³ I heard also the noise of the wings of the beasts, that touched one another, and the ratling of the wheeles that were by them, even a noise of a great rushing.

¹⁴ So the Spirit lift me up, and took me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong upon me.

¹⁵ Then I came to them that were led away captives, to Tel-abib, that dwell by the river Chebar, and I sate where they sate, and remained there astonished among them ^e seven daies.

16 And

upon the similitude of the throne ^{was} by appearance, as the similitude of a man above upon it.

²⁷ And I saw as the appearance of amber, and as the similitude of fire ^a round about within it to look to, even from his loines upward: and to look to, even from his loines downward, I saw as a likeness of fire, and brightnesse round about it.

²⁸ As the likenes of the bow that is in the cloud in the day of raine, so ^{was} the appearance of the lightround about.

²⁹ This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell ^o upon my face, and I heard a voice of one that spake.

CHAP. II.

The Prophet is sent to call the people from their error.

And ^a he said unto me, ^b Sonne of man, stand up upon thy feet, and I wil speak unto thee.

² And the Spirit entred into me, when he had spoken unto me, and set me upon my feet, so that I heard him that spake unto me.

³ And he said unto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers have rebelled against me, even unto this very day.

⁴ For they are [†] impudent children, and stiffe hearted: I doe send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

⁵ But surely they will not heare, neither indeed will they cease, for they are a rebellious house: yet shall they know that ^d there hath been a Prophet among them.

⁶ And thou son of man, ^e feare them not, neither be afraid of their words, although rebels, and thornes ^{be} with thee, and thou remainest with scorpions: feare not their words, nor bee afraid at their looks, for they are a rebellious house.

⁷ Therefore thou shalt speak my words unto them: but surely they will not hear, neither will they indeed cease: for they are rebellious.

⁸ But thou sonne of man, heare what I say unto thee, be not thou rebellious, like ^{this} rebellious house: open thy mouth, and ^f eate that I give thee.

⁹ And when I looked up, behold, an hand was sent unto me, and loe, a roule of a booke ^{was} therein,

¹⁰ And he spread it before me, and it was written within and without, and there was written therein, ^g Lamentations, and mourning, and woe.

ⁿ Whereby was signified a terrible judgement toward the earth.

^o Considering the majesty of God, and the weaknesse of flesh.

^a That is, the Lord.
^b Meaning, man, which is but earth and ashes, which was to humble him, and cause him to consider his own state, and Gods grace.
^c So that he could not abide Gods presence till Gods spirit did enter into him.

[†] Ebr. hard of face.

^d This declareth on the one part, Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them and admonisheth his ministers on the other part that they cease not to doe their duty, though the people be never so obstinate: for the word of God shall be either to their salvation, or greater condemnation.

^e Read Jer. 1. 17. he sheweth, that for none afflictions they should cease to doe their duties.
^f He doth not onely exhort him to his duty, but also giveth him the means where-with he may be able to execute it.
^g He sheweth, what were the contents of this booke, to wit, Gods judgements against the wicked.

^a Whereby is meant, that none is meet to be Gods messenger before he have received the word of God in his heart, as ver. 10. and have a zeale thereto, and delight therein, as Jer. 15. 16. Revel. 10. 10.

[†] Ebr. deep lips.

^b God promised his assistance to his ministers, and that he will give them boldnesse and constancy in their vocation. Isa. 40. 7. Jer. 1. 18. Mich. 3. 8.

^c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speak nothing as of themselves, but that onely which they have received of the Lord.

^d Whereby he signifieth that Gods glory should not be diminished although he departed out of his Temple: for this declared, that the city and Temple should be destroyed.

^e This sheweth, that there is ever an infirmity of the flesh which can never be ready to render full obedience to God, and also Gods grace, who ever afflicteth his, and overcome their rebellious affections.

^f Which was a place by Euphrates where the Jews were prisoners.
^g Declaring hereby, that Gods ministers must with adversity and de-liberation meet his judgements.

CHAP. IV.

16 And at the end of seven dayes, the word of the Lord came againe unto me, saying,

17 Sonne of man, I have made thee a ^h Watchman unto the house of Israel: therefore heare the word at my mouth, and give them warning from me.

18 When I shall say unto the wicked, Thou shalt surely die, and thou givest not him warning, nor speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soule.

20 Likewise if a ⁱ righteous man turne from his righteousnesse, and commit iniquity, I will lay a ^k stumbling block before him, and he shall die, because thou hast not given him warning: he shall die in his sinne, and his ^l righteous deeds, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neverthelesse, if thou admonish that righteous man, that the righteous sin not, and that he doth not sinne, he shall live because he is admonished: also thou hast delivered thy soule.

22 And the ^m hand of the Lord was there upon me, and he said unto me, Arise, and goe into the ⁿ field, and I will there talk with thee.

23 So when I had risen up, and gone forth into the field, behold, the ^o glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell down upon my face.

24 Then the Spirit entred into me, which ^p set me up upon my feet, and spake unto me, and said to me, Come and ^q shut thy selfe within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue ^r cleave to the rooffe of thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall have spoken unto thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaveth off, ^s let him leave: for they are a rebellious house.

ⁱ The besieging of the city of Ierusalem is signified. ^o The long continuance of the captivity of Israel. ^p An hunger is prophesied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and lay engines of war against it round about.

3 Moreover, take an ^a Iron pan, and set it for a wall of Iron between thee and the city, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe unto the house of Israel:

4 Sleepe thou also upon thy left side, and lay the iniquity of the ^b house of Israel upon it: according to the number of the dayes, that thou shalt sleep upon it, thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the dayes, *even* three hundred and ninety daies: so shalt thou beare the iniquity of the house of Israel.

6 And when thou hast accomplished them, sleepe againe upon thy ^c right side, and thou shalt beare the iniquity of the house of Judah fourty daies: I have appointed thee a day for a yeare, *even* a day for a yeare.

7 Therefore thou shalt direct thy face toward the siege of Jerusalem, and thine ^d arme shall be uncovered, and thou shalt prophesie against it.

8 And behold, I will lay ^e bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also unto thee wheat and barley, and beanes, and lentils, and millet, and ^f fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleep upon thy side: *even* ^g three hundred and ninety dayes shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, shall be by weight, *even* ^h twenty shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure; *even* the sixth part of ⁱ an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it ^k in the dounge that commeth out of man, in their sight.

13 And the Lord said, So shall the

D d 2 chil-

^h Of this read Chap. 33. 2.

^j If he that hath been instructed in the right way turn back, I will give him up into a reprobate guide. Rom. 1. 28.

^k Which seemed to have been done in faith, and were not.

^m That is, the spirit of prophesie.

ⁿ Or, valley.

^o Meaning the vision of the Cherubims, and the wheels.

^p Read Chap. 2. 2.

^q Signifying, that not only he should not profit, but they should grievously trouble and afflict him.

^r Which declareth the terrible plague of the Lord when God stoppeth the mouths of his ministers, and that all such are the rods of his vengeance that doe it.

^s 20. 22. 11.

^a Which signified the stubbornnesse and hardnesse of their heart.

^b Hereby he represented the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninety daies.

^c Which declared Judah, who had now from the time of Josiah slept in their sins forty years.

^d In token of a speedy vengeance

^e The people should so straitly be besieged, that they should not be able to turn them.

^f Meaning, that the famine should bee so great, that they should be glad to eat whatsoever they could get.

^g Which were fourteen moneths that the city was besieged, and this was as many daies as Israel lived years.

^h Which make a pound.

ⁱ Read Exod. 29. 40.

^k Signifying hereby, the great scarcity of fuel, and matter to burn.

children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth up, even unto this houre, I have not eaten of any thing dead, or torn in pieces, neither came there any ¹unclean flesh in my mouth.

15 Then he said unto me, Lo, I have given thee bullockes ^m doun for mans doun, and thou shalt prepare thy bread therewith.

16 Moreover, He said unto me, Sonne of man, behold, I will breake ^a the staffe of bread in Jerusalem, and they shall eate bread by weight, and with care, and they shall drink water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquity.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, or take thee a barbour's rasour, and cause it ^a to passe upon thine head, and upon thy beard: then take thee balances to weigh, and divide the *haire*.

2 Thou shalt burne with fire the third part in the midst of ^b the city, when the daies of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clasp.

4 Then take of them again and cast them into the midst of the fire, and burn them in the fire: ^d for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries *that* are round about her.

6 And she hath changed my ^e judgements into wickednes more then the nations, and my statutes more then the countries that are round about her, for they have refused my judgements and my statutes, *and* they have not walked in them.

7 Therefore thus saith the Lord God, Because your ^f multitude is greater then the nations that are round about you, and yee have not walked in my statutes, neither have yee kept my judgements: no, ye have not done according to the judgements of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I, even *I come* against thee, *and* will execute judgement in the midst of thee, *even* in the sight of the nations.

9 And I will do in thee, that I never did *before*, neither will doe any more the like, because of all thine abominations.

10 For in the midst of thee, the fathers ^{*} shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute judgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare *thee*, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be ^g comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment unto the nations that are round about thee, when I shall execute judgements in thee, in anger and in wrath, and in sharp rebukes: I the Lord have spoken it.

16 When I shall send upon them the ^h evil ^h arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will breake your staffe of bread.

17 ^{*} So will I send upon you famine, and evil beasts, and they shall spoile thee, and pestilence and bloud shall passe thorough thee, and I will bring the sword upon thee: I the Lord have spoken it.

CHAP. VI.

Hee sheweth that Jerusalem shall be destroyed for their idolatry, & hee prophesieth the repentance of the remnant of the people, and their deliverance.

AGain the Word of the Lord came unto me, saying,

2 Sonne of man, Set thy face towards

¹ Much lesse such vile corruption.

^m To be as fire to bake thy bread with.

ⁿ That is, the force and strength wherewith it should nourish. Isa. 3. 1. Chap. 5. 17. and 14. 13.

^a To shave thine head & thy beard.

^b To wit, of that city which he had purtraied upon the brick, Chap. 4. 1. By the fire and pestilence he means, wherewith one part perished during the siege of Nebuchad-nezzar. By the sword, those that were slaine when Zedekiah fled, and those that were carried away captive. And by the scattering into the winde, those that fled into Egypt and into other parts after the city was taken.

^c Meaning, that a very few should be left, which the Lord would preserve among all these stormes, but not without troubles and trial. ^d Out of that fire which thou kindest, shall a fire come, which shall signifie the destruction of Israel.

^e My word and law into idolatry and superstitions. ^f Because your idols are in greater number, and your superstitions more then among the professed idolaters. read Isa. 65. 11 or he condemneth their ingratitude in rejecting his benefits.

^{*} Levit. 26. 29. Deut. 28. 53. 2 King 6. 19. Lament. 4. 10. Baruch. 2. 3.

^g That is, I will not be pacified till I be revenged. Isa. 1. 24.

^h Or, dangerous. Which were the grasshoppers, mill-dew, and whatsoever were occasions of famine.

^{*} Chap. 14. 13.

* Chap. 36.1.

wards the * mountainss of Israel, and prophesie against them,

3 And say, Ye mountains of Israel, heare the word of the Lord God : thus saith the Lord God to the * mountaines and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a sword upon you, and I will destroy your high places :

4 And your altars shall be defolate, and your images of the ^b Sunne shall be broken: and I will cast down your flaine men before your idols.

5 And I will lay the dead carkeises of the children of Israel before their * idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be defolate, and the high places shall bee laid waste, so that your altars shall be made waste and defolate, and your idols shall be broken, and cease, and your images of the Sun shall be cut in pieces, and your works shall be abolished.

7 And the flaine shall fall in the midst of you, and ye shall know that I am the Lord.

8 Yet will I leave a remnant, ^d that you may have *some* that shall escape the sword among the nations, when you shall be scattered through the countries.

9 And they that escape of you, shall remember me among the nations, where they shall be in captivity, because I am grieved for their whorish hearts, which have departed from me, and for their eyes, which have gone a whoring after their idols, and they * shall be displeased in themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the Lord, and that I have not said in vaine that I would do this evil unto them.

11 Thus saith the Lord God, ^f Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off shall die of the pestilence, and he that is neere shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath upon them.

13 Then ^g ye shall know, that I am the Lord, when their flaine men shall be among their idols round about their altars, upon every high hill in all the tops of the mountaines, and under every green tree, and under every thicke oke, *which is* the place where they did offer sweet savour to all their idols.

14 So will I * stretch mine hand upon

them, and make the land waste and defolate ^h from the wilderness unto Diblath in all their habitations, and they shall know that I am the Lord.

^h Some read, more defolate then the wilderness of Diblath, which was in Syria, & bordered upon Israel, or from the wilderness, which was South unto Diblath, which was North: meaning, the whole country.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreover, the Word of the Lord came unto me, saying,

2 Also thou son of man, thus saith the Lord God, An end ⁱ is come unto the land of Israel: the end is come upon the foure corners of the land.

3 Now ^j is the end *come* upon thee, and I will send my wrath upon thee, and will judge thee according to thy wayes, and will lay upon thee all ^k thine abominations.

4 Neither shall mine eye spare thee, neither will I have pity: but I will lay thy wayes upon thee: and thine abomination shall be in the midst of thee, and yee shall know that I am the Lord.

5 Thus saith the Lord God, ^l Behold, one evil, *even one* evil is come.

6 An end is come, the end is come, it ^m watched for thee: behold, it is come.

7 The ⁿ morning is come unto thee, that dwellest in the land: the time is come, the day of trouble is near, and not the ^o sound- ing again of the mountains.

8 Now I will shortly poure out my wrath upon thee, and fulfill mine anger upon thee: I will judge thee according to thy waies, and will lay upon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I have pity, *but* I will lay upon thee according to thy waies, and thine abominations shall be in the midst of thee, and yee shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the ^p rod flourisheth: ^q pride hath budded.

11 ^r Cruelty is risen up into a rod of wickednesse: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there be ^s lamentation for them.

12 The time is come, the day draweth neare: let not the buyer ^t rejoyce, nor let him that selleth, ^u mourn: for the wrath is upon all the multitude thereof.

13 For he that selleth, shall not ^v re- turne to that which is sold, although they were yet alive: for the ^w vision was unto all the multitude thereof, and they returned not, ^x neither doth any encourage himselfe in the punishment of his life.

14 ^y They have blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is upon all the multitude thereof.

^a He speaketh to all the places where the Israelites accustomed to commit their idolatry, threatening them destruction.

^b Read a King. 23.11.

^c In contempt of their power and force, which shall neither be able to deliver you, nor themselves, 2 King 23.30.

^d He sheweth that in all dangers God will preserve a few, which shall be as the seed of his Church, & call upon his Name.

^e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

^f By these signes he would that the Prophet should signifie the great destruction to come.

^g That is, all nations, when you shall see my judgments.

* Chap. 5. 14.

^a I will punish thee as thou hast deserved for thine idolatry.

^l Or, behold, evil cometh after evil. ^b He sheweth that the judgements of God ever watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance. ^c The beginning of his punishments is already come. ^d Which was a voice of joy and mirth. ^e The scourge is in a readinesse. ^f That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready. ^g This cruell enemy shall be a sharp scourge for their wickednesse. ^h Their own affliction shall be so great, that they shall have no regard to lament for others. ⁱ For the present profit. ^k For he shall lose nothing. ^l In the year of the Jubile, meaning, that none should enjoy the privilege of the Law, Lev. 25. 13. for they should all be carried away captives. ^m This vision signified that all should be carried away, and none should return for the Jubile. ⁿ No man, for all this, endeavoureth himselfe, or taketh heart to repent for his evil life. Some read, for none shall be strengthened in his inquiry of his life, meaning, that they should gaine nothing by flattering themselves in evil. ^o The Israelites made a brag, but their hearts failed them.

15 The sword without, and the pestilence, and the famine within: hee that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall devoure him.

16 But they that flee away from them, shall escape, and shall be in the mountains, like the doves of the valleys: all they shall mourn, every one for his iniquity.

17 * All hands shall be weake, and all knees shall fall away as water.

18 * They shall also gird themselves with sack-cloth, and feare shall cover them, and shame shall be upon all faces, and baldnesse upon their heads.

19 They shall cast their silver in the streets, and their gold shall be cast farre off: their * silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfie their souls, neither fill their bowels: for this ruine is for their iniquity.

20 He had also set the beauty of his Ornament in majestic: but they made images of their abominations, and of their idols therein: therefore have I set it farre from them.

21 And I will give it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turn also from them, and they shall polute my * secret places: for the destroyers shall enter into it, and defile it.

23 ¶ Make a * chaine: for the land is full of the * judgement of bloud, and the city is full of cruelty:

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their * holy places shall be defiled.

25 When destruction commeth, they shall seek peace, and shall not have it.

26 Calamity shall come upon calamity, and rumour shall bee upon rumour: then shall they seeke a vision of the Prophet: but the law shall perish from the Priest, and counsell from the ancient.

27 The king shall mourne, and the prince shall bee clothed with desolation, and the hands of the people in the land shall bee troubled: I will doe unto them according to their wayes, and according to their judgements will I judge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Jerusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

And in the * sixt yeare, in the ^b sixt ^a moneth, and in the fift day of the month, as I sate in mine house, and the Elders of Judah sate before me, the hand of the Lord God fell thereupon me.

2 Then I beheld, and loe: *there was* a likenesse, as the appearance of ^c fire, to looketo; from his loins downward: and from his loins upward, as the appearance of brightnesse, and like unto amber.

3 And he stretched out the likenesse of an hand, and took me by an hairy lock of mine head, and the Spirit lift me up between the earth, and the heaven, and brought me ⁺ by a Divine ^d vision to Jerusalem, into the entry of the inner ^e gate that lyeth toward the North, where remained the idole of ^f indignation, which provoked indignation.

4 And behold, the glory of the God of Israel *was* there according to the vision, that I saw ^g in the field.

5 Then said hee unto me, Sonne of man, lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, Northward, at the gate of the ^h altar, this idol of indignation *was* in the entry.

6 He said furthermore unto me, Sonne of man, seest thou not what they doe? *even* the great abominations that the house of Israel committeth here, to cause me to depart from ⁱ my Sanctuary? but yet turn thee *and* thou shalt see greater abominations.

7 And he caused mee to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then said he unto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he said unto me, Go in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* every similitude of creeping things, and ^k abominable beasts, and all the idols of the house of Israel, painted upon the wall round about.

11 And there stood before them seventy ^l men of the ancients of the house of Israel, and in the mids of them stood Jaazaniah, the Sonne of Shaphan, with every man his censer in his hand, and the vapour of the incense went up like ^m a cloud.

12 Then said hee unto me, Sonne of man, hast thou seen what the ancients of the house of Israel ⁿ doe in the darke, every one in the chamber of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth.

13 Again,

* Isa. 13. 7.
Jerem. 6. 24.

* Isa. 15. 3.
Jer. 48. 37.

* Psa. 11. 4.
Zeph. 1. 18.

p Meaning. the Sanctuary.

q That is. of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.

s Signifying, that they should be bound and led away captives.
t That is, of sins that deserve death.

v Which was the Temple, that was divided into three parts. Pl. 68. 35.

a Of the captivity of Jeconiah: b Which contained part of August, and part of September.

c As Chap. 1. 27.

† Ebr. in the vision of God. d Meaning, that he was thus carried in spirit, and not in body. e Which was the porch, or the court where the people assembled. f So called, because it provoked Gods indignation, which was the idole of Baal. g Reade Chap. 3. 12.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idols are.

k Which were forbidden in the Law, Levit. 11. 4.

l Thus they that should have kept all the rest in the feare and true service of God, were the ring-leaders to all abomination, and by their example pulled others from God. m It was in such abundance.

n For besides their common idolatry, they had particular service, which they had in secret chambers.

13 Again, he said also unto me, Turn thee again, and thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for Tammuz.

15 Then said he unto me, Hast thou seen this, O sonne of man? Turn thee again, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord, between the porch and the altar were about five and twenty men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said unto me, Hast thou seen this, O sonne of man? Is it a small thing to the house of Judah to commit these abominations which they doe here? for they have filled the land with cruelty, and have returned to provoke me: and loe, they have cast out their stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them: neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAP. IX.

¹ The destruction of the city. ⁴ They that shall be saved, are marked. ⁸ A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voice in mine ears, saying, The visitations of the city draw neer; and every man hath a weapon in his hand to destroy it.

2 And behold, six men came, by the way of the high gate, which lieth toward the North, and every man a weapon in his hand, to destroy it: and one man among them was clothed with linnen, with a writers Inke-horn by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the Cherub, whereupon he was, and stood on the doore of the house, and he called to the man clothed with linnen, which had the writers Inke-horn by his side.

4 And the Lord said unto him, Goe through the mids of the city, even through the mids of Jerusalem, and set a mark upon the foreheads of them that mourn: and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I

might heare, Goe ye after him through the city, and smite: let your eye spare none, neither have pity.

6 Destroy utterly the old, and the young, and the maids, and the children, and the women, but touch no man upon whom is the marke, and begin at my Sanctuary. Then they began at the ancient men, which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: then goe forth: and they went out, and slew them in the city.

8 Now when they had slain them, and I had escaped, I fell downe upon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath upon Jerusalem?

9 Then said he unto me, The inquiry of the house of Israel and Judah is exceeding great, so that the land is full of blood, and the city full of corrupt judgement: for they say, The Lord hath forsaken the earth, and the Lord seeth us not.

10 As touching me also, mine eye shall not spare them, neither will I have pity, but will recompense their waies upon their heads.

11 And behold, the man clothed with linnen which had the Inke-horn by his side, made report, and said, Lord, I have done as thou hast commanded me.

CHAP. X.

¹ Of the man that tooks hot burning, scales out of the middle of the wheels of the Cherubims. ⁸ A rehearsal of the vision of the wheels of the beast, and of the Cherubims.

AND as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared upon them like unto the similitude of a throne, as it were a saphir stone.

2 And he spake unto the man clothed with linnen, and said, Go in between the wheels, even under the Cherub, and fill thine hands with coles of fire from between the Cherubims, and scatter them over the city. And he went in in my sight.

3 Now the Cherubims stood upon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went up from the Cherub, and stood over the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the sound of the Cherubims wings was heard into the utter court, as the voice of the Almighty God, when he speaketh.

6 And

^a The Jews write that this was a prophet of the Jews, who after his death was once a year mourned for in the night.

^p Declaring, that the censings, and service of the idolaters, are but infection and villany before God.

^{*Tmo. 1. 28.}
^{Isa. 46. 7.}
^{Jer. 11. 11.}
^{Mic. 3. 4.}

^a The time to take vengeance.
^b Which were Angels in the firmament of men.
^c Signifying, that the Babylonians should come from the North to destroy the cities and the Temple.
^d To make them that should be saved.
^e Which declared that he was not bound thereunto, neither would remain any longer, then there was hope that they would turn from their wickedness, and worship him aright.
^f Or, there should.
^g Or, mark with them.
^h He sheweth, what is the manner of Gods children whom hee marketh to salvation: to wit, to mourn and cry out against the wickedness, which they see committed against Gods glory.

^g Thus in all his plagues the Lord preserveth his small number which he marketh, as Exod. 12. 23. Revel. 7. 3. but the chiefe mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting. ^h Which were the chiefe occasion of these evils, as Chap. 8. 11. ⁱ This declareth, that the servants of God have a compassion, when they see his judgments executed.

^k That is, with all kinde of wickedness, read Isa. 1. 15.

^l And yett I saw the beast, and the wheels.

^a Which in the next Chap. ver. 1. he called the four beasts.

^b This signified, that the City should be burnt.

^c There was one of the Cherubims, and the wheels.

^c Meaning, that the glory of God should depart from the Temple.

^d Read Gap. 1. 24.

^e I saw the beast, and the wheels, and the Cherubims.

6 And when he had commanded the man clothed with linnen, saying, Take fire from between the wheelles, and from between the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from between the Cherubims, unto the fire, that was between the Cherubims, and took thereof, and put it into the hands of him that was clothed with linnen: who took it, and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand under their wings.

9 And when I looked up, behold, foure wheelles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheelles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had been in another wheele.

11 When they went forth, they went upon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their rings, and their hands, and their wings, and the wheelles were full of eyes round about, even in the same foure wheelles.

13 And the Cherub cryed to these wheelles in mine hearing, saying, O wheelles.

14 And every beast had foure faces: the first was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted up: this is the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheelles went by them: and when the Cherubims lift up their wings to mount up from the earth, the same wheelles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted up, they lifted themselves up also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from above the door of the house, and stood upon the Cherubims.

19 And the Cherubims lift up their wings, and mounted up from the earth in my sight: when they went out, the wheelles also were besides them: and every one stood at the entry of the gate of the Lords House, at the East side, and the glorie of the God of Israel was upon them on high.

20 * This is the beast that I saw under

the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was under their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

CHAP. XI.

1. When they were that seduced the people of Israel. 5. Against these he prophesieth, shewing them how they shall be dispersed abroad. 10. The renewing of the heart commeth of God. 21. He threatneth them that leane unto their owne counsels.

Moreover, the Spirit lift me up, and brought me unto the East gate of the Lords House, which lieth Eastward, and behold, at the entry of the gate were five and twenty men: among whom I saw Jaazaniah the sonne of Azur, and Pelatiah the sonne of Benajah, the princes of the people.

2 Then said he unto me, Son of man, these are the men that imagine mischief, and devise wicked counsell in this city.

3 For they say, * It is not neer, let us build houses: this city is the cauldron, and we be the flesh.

4 Therefore prophesie against them, son of man prophesie.

5 And the spirit of the Lord fell upon me, and said unto me, Speake, Thus saith the Lord, O ye house of Israel, this have ye said, and I know that which riseth up of your minds.

6 Many have ye murdered in this city, and ye have filled the streets thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye have slaine, and have laid in the mids of it, they are the flesh, and this city is the cauldron, but I will bring you forth of the mids of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliver you into the hands of strangers, and will execute judgements among you.

10 Ye shall fall by the sword, and I will judge you in the border of Israel, and ye shall know that I am the Lord.

11 This city shall not be your cauldron, neither shall ye be the flesh in the mids thereof, but I will judge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgements, but have

and he said to me, Son of man, I will shew thee that which shall be done unto this city, and thou shalt tell it to the people of Israel. And he said unto me, Thus saith the Lord, This city shall be destroyed, and thou shalt be brought out of thence, and shalt go into a strange land. And he said unto me, Thou shalt be brought out of thence, and shalt go into a strange land. And he said unto me, Thou shalt be brought out of thence, and shalt go into a strange land.

e Read Chap. 1. 6.

f Untill they had executed Gods judgements.

g Or, tents.

* Chap. 1. 15.

h Read Chap. 9. 3.

i That is, the whole body of the foure beasts, or Cherubims.

j That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gave themselves still to their pleasures. b We shall not be pulled out of Jerusalem, till the hour of our death come, as the flesh is not taken out of the cauldron till it be sod.

c Contrary to their vaine confidence, he sheweth in what time this city is the cauldron: that is, because of the dead bodies that have been murdered therein, and so lie as flesh in the cauldron. d That is, of the Chaldeans.

e That is, in Babylon, read a King. 25. 6.

f That is, in the border of Israel.

have done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of^f Benajah died: then fell I downe upon my face, and cryed with a loud voice, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Againe, the word of the Lord came unto me, saying,

15 Sonne of man, thy^g brethren, *even* thy brethren, the men of thy kinred, and all the house of Israel, *wholly* are they unto whom the inhabitants of Jerusalem have said, Depart yee farre from the Lord: *for* the Land is given us in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries: yet will I bee to them as a little^h Sanctuary in the Countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countries where yee have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the idols thereof, and all the abominations thereof from thence.

19 * And I will give them one heart, and I will put a new spirit within their bowels; and I will take theⁱ stony heart out of their bodies, and will give them an heart of flesh:

20 That they may walke in my statutes, and keep my judgements, and execute them: and they shall be my people, and I will be their God.

21 But upon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way upon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift up their wings, and the wheels besides them, and the glory of the God of Israel *was* upon them on high.

23 And the glory of the Lord went up from the mids of the City, and stood upon the mountaine which is toward the East side of the City.

24 Afterward the Spirit took me up, and brought me in a vision by the spirit of God into Caldea to them that were led away captives: so the Vision that I had seen, went up from me.

25 Then I declared unto them that were^k led away captives, all the things that the Lord had shewed me.

CHAP. XII.

¹ The Parable of the Captivitie. ¹⁸ Another Parable, whereby the distresse of hunger and thirst is signified.

THE word of the Lord also came unto me, saying;

2 Sonne of man, thou dwellest in the mids of a rebellious house, which have eyes to see, and see^a not: they have eares to hear, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, [†]prepare thy stuffe to goe into captivity, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captivity: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and cary it forth in the dark: thou shalt cover thy face that thou see not the earth: for I have set thee as a^b sign unto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said unto thee, What^c dost thou?

10 But say thou unto them, Thus saith the Lord God, This [†]burden concerneth the chief in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall go into bondage and captivity.

12 And the chiefeft that is among them, shall bear upon his shoulder in the darke, and shall go forth: they shall dig through the wall, to cary out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net will I also spread^d upon him, and he shall be taken in mine net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every winde all that are about him to help him, and all his Garisons, and I will draw

E e out

^f It seemeth that this Noble man died of some terrible death, and therefore the Prophet feared some strange judgement of God toward the rest of the people.

^g They that remained still at Jerusalem, thus reproched them that were gone into captivity, as though they were cast off and forsaken of God.

^h They shall be yet a little Church: shewing that the Lord will ever have some to call upon his Name, whom hee will preserve and restore, though they be for a time afflicted.

^{*} Jer. 32. 29, Chap. 36. 26. ⁱ Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receive my graces.

^a That is, they receive not the fruit of that which they see and hear.

[†] Ebr. make three vessels to goe into captivity.

^b That as thou dost, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

^c Doe not they deride thy doings?

[†] Or, prophesie.

^d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

^k When Jeconiah was led away captive.

out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the Nations, and disperse them in the Countries.

^e Which should
beare his Name,
and should be his
Church, reade
Chap. 11. 16.

16 But I will leave a ^c little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came unto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say unto the people of the Land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance because of the cruelty of them that dwell therein.

20 And the Cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, saying,

22 Sonne of man, what is that proverb that you have in the land of Israel, saying, The dayes ^f are prolonged, and all visions ^g fail?

^f Because they did
not immediately
see the propheties
accomplished,
they contemned
them as though
they should never
be fulfilled.
^g Or take none effect.

23 Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a Proverbe in Israel: but say unto them, the dayes are at hand, and the effect of every Vision.

23 Forno Vision shall be any more in vaine, neither shall there be any flattering divination within the house of Israel.

24 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the things, and will perform it, saith the Lord God.

26 Again, the word of the Lord came unto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for ^h many dayes to come, and he prophesieth of the times that are far off.

^g That is, it shall
not come to passe
in our dayes, and
therefore we care
not for it: thus
the wicked ever
abuse Gods patience
and benignity.

28 Therefore say unto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I have spoken, shall be done, saith the Lord God.

CHAP. XIII.

² The word of the Lord against false Prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came unto me, saying,

2 Sonne of man, prophesie against the Prophets of ^a Israel, that prophesie, and say thou unto them, that prophesie out of their owne ^a hearts, Heare the word of the Lord.

^a Chap. 14. 9.

^a After their own
fantasie, and not
as having the re-
velation of the
Lord, Jer. 23. 16.

3 Thus saith the Lord God, Woe unto the foolish Prophets that follow their own spirit, and have seen nothing.

4 O Israel, thy Prophets are like the foxes ^b in the waste places.

^b Watching to
destroy the vine-
yard.

5 ^c Ye have not risen up in the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.

^c He speaketh to
the governors and
true ministers
that should have
refuted them.

6 They have seene vanitie, and lying divination, saying, the Lord saith it, and the Lord hath not sent them: and they have made ^d others to hope that they would confirm the word of ^e their prophesie.

7 Have ye not seene a vaine Vision? and have ye not spoken a lying divination? ^d ye say, The Lord saith it, albeit I have not spoken.

^d Ye promised
peace to this peo-
ple, and now ye
see their destruc-
tion, so that it is
manifest, that ye
are false Prophets.

8 Therefore thus saith the Lord God, Because ye have spoken vanity, and have seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the Prophets that see vanity, and divine lies: they shall not be in the assembly of my people, neither shall they be written in the ^e writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

^e That is, in the
Booke of Life,
wherein the true
Israelites are writ-
ten.

10 And therefore, because they have deceived my people, saying, ^f Peace, and there was do peace: and one built up a ^g wall: and behold, the others daubed it with untempered mortar.

^f Reade Jerem. 6.
14.

11 Say unto them which daub it with untempered mortar, that it shall fall: for there shall come a great showre, and I will send hail-stones, which shall cause it to fall, and a stormy wind shall break it.

^g Whereas the
true Prophets
prophesied the
destruction of the
citie to bring the
people to repen-
tance, the false
prophets spake the
contrary, and flattered
them in their vanities,
so that what one
false Prophet
said, (which is
here called the
building of the
wall) another
false Prophet
would affirme
though hee had
neither occasion
nor good ground
to beare him.

12 Loe, when the wall is false, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to break forth in my wrath, and a great showre shall be in mine anger, and haile-stones in mine indignation to consume it.

14 So I will destroy the wall that ye have daubed with untempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath upon

h Whereby is meant, whatsoever man of himselfe stretcheth forth under the authority of Gods word.

upon the wall, and upon them that have daubed it with ^h untempered mortar, and will say unto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie upon Jerusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe unto the women that sow ⁱ pillowes under all arme-holes, and make vailes upon the head of every one that standeth up to hunt soules: will ye hunt the soules of my people, and will ye give life to the soules that come unto you?

19 And will ye pollute me among my people, for handfuls of ^k barley, and for pieces of bread to slay the soules of them that should not die, and ^l to give life to the soules that should not live, in lying to my people, that hear your lies?

20 Wherefore thus saith the Lord God, Behold, I will have to doe with your pillowes, wherewith ye hunt the ^m soules to make them to flie, and I will tear them from your armes, and will let the soules goe, ⁿ even the soules, that ye hunt to make them to flie.

21 Your vailes also will I teare, and deliver my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lyes yee have made the heart of the ^o righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIV.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 Hee reserveth a small portion for his Church.

Then came certaine of the Elders of Israel unto me, and sate before me.

2 And the word of the Lord came unto me, saying,

3 Sonne of man, these men have set up their Idols in their ^p heart, and put the stumbling blocke of their iniquity before

their face: should I, being required, answer them?

4 Therefore speake unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his Idols in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the ^c Prophet, I the Lord will answer him that commeth, according to the multitude ^d of his idols.

5 That ^e I may take the house of Israel in their own heart, because they are all departed from mee through their Idols.

6 Therefore say unto the house of Israel, thus saith the Lord God, Returne, and withdraw your selves, and turn your faces from your Idols, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth up his Idols in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him ^f for my self.

8 And I will set my face against that man, and will make him an example and proverbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be ^g deceived, when he hath spoken a thing, I the Lord have deceived that Prophet, and I will stretch out mine hand upon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall be even as the punishment of him that asketh:

11 That the house of Israel ^h may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came again unto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then will I stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it: and I will destroy man and beast for that it.

14 Though these three men, ⁱ Noah, Daniel, and Job were among them, they should deliver ^j but their owne soules by their ^k righteousness, saith the Lord God.

15 If I bring noisome beasts into the land, and they spoile it, so that it bee

desolate,

c To enquire of things which the Lord hath appointed to come to passe.

d As his abomination hath defiled, that is, hee shall bee led with lies, according as he delighted therein. 2. Thef. 2. 10.

e That is, convince them by their owne conscience.

f Or, by my self.

g The Prophet declareth, that God, for mans ingratitude, raiseth up false Prophets to seduce them, that delight in lies, rather then in the truth of God, and thus he punisheth sin by sinne, 1 Kings 22. 20. 23. and destroyeth as well those Prophets as that people.

h Thus Gods judgments against the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themselves with like abominations.

i Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

j Though Noah and Job were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Job. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

i These superstitious women for lucre would prophesie, and tell every man his fortune, giving them pillowes to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serve your bellies? l These soecers made the people believe that they could preserve life, or destroy it, and that it should come to every one according as they prophesied. m That is, to cause them to perish, and that they should depart from the body.

n By threatening them that were godly, and upholding the wicked.

o Beleeve, the hypocrite of the idolaters, who will dissemble to hear the Prophets of God, though in their heart they follow nothing but their own inventions, and also how by one means or other, God doth discover them. p They are not onely idolaters in heart, but also worship their Idols openly, which leadeth them in blindness, and cause them to stumble, and cast them out of Gods favour, so that hee will not heare them when they call unto him, reade Jer. 10. 15.

desolate, that no man may passe through, because of beasts,

16 *Though* these three men were in the midst thereof, As I live, saith the Lord God, they shall save neither sonnes nor daughters: they onely shall be delivered, but the land shall be waste.

17 *Or if* I bring a sword upon this Land, and say, Sword, goe through the Land; so that I destroy man and beast out of it,

18 *Though* these three men were in the midst thereof, As I live, saith the Lord God, they shall deliver neither sonnes nor daughters, but they onely shall be delivered themselves.

19 *Or if* I send a pestilence into this land, and powre out my wrath upon it in bloud, to destroy out of it man and beast,

20 *And though* Noah, Daniel, and Job were in the midst of it, As I live, saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God, How much more when I send my *four sore judgements upon Jerusalem, *even* the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a remnant of them that shall be caried away *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their enterprises: and ye shall be comforted, concerning the evill that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Jerusalem shall be burnt.

And the word of the Lord came unto me, saying,

1 Sonne of man what commeth of the vine tree above all *other* trees? and of the vine branch which is among the trees of the forrest?

2 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessell thereon?

3 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the midst of it is burnt. Is it meet for any worke?

4 Behold, when it was whole, it was

meet for no worke: how much lesse shall it be meet for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, *that is* among the trees of the forrest, which I have given to the fire to be consumed, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from *one* fire, and *another* fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them,

8 And *when* I make the land waste, because they have greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Jerusalem. 13 Their unkindnesse. 46 He justifieth the wickednesse of another people in comparison of the sins of Jerusalem. 49 The cause of the abominations into the which the Sodomites fell. 60 Mercy is promised to the repentant.

A Gaine, the word of the Lord came unto me, saying,

2 Sonne of man, cause Jerusalem to know her abominations;

3 And say, Thus saith the Lord God unto Jerusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy navill was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clouts.

5 None eye pittied thee to do any of these unto thee, for to have compassion upon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast born.

6 And when I passed by thee, I saw thee polluted in thine own blood; and I said unto thee, when thou wast in thy blood, Thou shalt live: *even* when thou wast in thy blood, I said unto thee, Thou shalt live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxed great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was as the time of love, and I spread my skirts over thee, and covered thy filthinesse: yea, I ware unto thee, and entred into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyl.

10 I clo-

^b Though they escape one danger, yet another shall take them.

^a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, Isa. 1. 4. and 57. 3.
^b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

^c Being thus in thy filthinesse, and forsaken of all men, I took thee; and gave thee life: whereby is meant, that before God with his Church, and give life, there is nothing but filthinesse and death.
^d These words as blood, pollution, nakednesse, and filthinesse, are oftentimes repeated, to bear downe their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.
^e That thou shouldst be a chaste wife unto me, and that I should maintaine thee, and endue thee with all graces.
^f I washed away thy sins.
^g I sanctified thee with mine holy spirit.

* Chap. 5. 17.

1 Read Chap. 5. 3.

^a Which bringeth forth no fruit, no more then the other trees of the forrest doe: meaning, that if Jerusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

10 I clothed thee also with brodered work, and shod thee with badgers skin: and I girded thee about with fine linnen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a frontlet upon thy face, and eareings in thine eares, and a beaurifull crown upon thine head.

13 Thus wast thou deckt with gold and silver, and thy rayment was of fine linnen, and silke, and brodered work: thou didst eat fine flower, and honey, and oyl, and thou wast very beautifull, and thou didst grow up into a kingdom.

14 And thy Name was spread among the heathen for thy beauty: for it was perfect through my beauty which I had set upon thee, saith the Lord God.

15 Now thou didst trust in thine own beauty, and playedst the harlot, because of thy renowne, and hast powred out thy fornications on every one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of my gold and of my silver, which I had given thee, and madest to thy selfe images of men, and didst commit whoredom with them,

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oyl and my perfume before them.

19 My meat also which I gave thee, as fine floure, oyl, and honey, wherewith I fed thee, thou hast even set it before them for a sweetsavour: thus it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them, to bee devoured: is this thy whoredom a small matter?

21 That thou hast slaine my children, and delivered them to cause them to passe thorow fire for them.

22 And in all thine abominations and whoredoms thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy bloud.

23 And beside all thy wickednesse (woe, woe unto thee, saith the Lord God.)

24 Thou hast also built unto thee an high place, and hast made thee an high place in every street.

25 Thou hast built thine high place at every corner of the way, and hast made thy beauty to bee abhorred: thou hast

opened thy feet to every one that passed by, and multiplyed thy whordom.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredom, to provoke me.

27 Behold, therefore I did stretch out mine hand over thee, and will diminish thine ordinary, and deliver thee unto the will of them that hate thee, even to the daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou dost all these things, even the work of a presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not been as an harlot, that hath despised a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou givest gifts unto all thy lovers, and rewardest them that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy shame was powred out, and thy filthinesse discovered through thy fornications with thy lovers, and with all the idols of thine abominations, and by the bloud of thy children, which thou didst offer unto them,

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthinesse unto them, that they may see all thy filthinesse.

38 And I will judge thee after the manner of them that are harlots, and of them that shed bloud, and I will give thee the bloud of wrath and jealousy.

39 I will also give thee into their hands,

p Hee noteth the great impiety of this people, who first falling from God to seeke help at strange nations, did also at length embrace their idolatry, thinking thereby to make their amity more strong.

† Or, cities.

† Or, that will bear rule.

q Meaning, that some harlots contented with small rewards, but no lovers gave a reward to their wives: but they gave to all others: signifying, that the idolaters bestow all their substance, which they receive of God for his glory, to serve their vile abominations.

† Or, neither parts.

Chap. 23. 9.

† Or, crow

h Hereby hee sheweth how hee loved his Church, enriched it, and gave it power and dominion to reign

i Hee declareth wherein the dignity of Jerusalem stood: to wit, in that, that the Lord gave them of his beauty and excellency. k In abusing my gifts, and in putting thy confidence in thine own wisdom and dignity, which were the occasion of thine idolatry. l There was none idolatry so vile wherewith thou didst not pollute thy selfe.

m This declareth, how the idolaters put their chief delight in those things, which please the eyes and upward senses. n Thou hast converted my vessels and instruments which I gave thee to serve me with, to the use of thine idol.

o Meaning, by fire, read Levit. 18. 21. 1 King. 23. 10: that thou didst offer them to the use of thine idol.

† Or, head.

hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leave thee naked and bare.

40 They shall also bring up a Company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

* 2 Kings 23. 9.

41 And they * shall burne up thine houses with fire, and execute judgements upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

r I will utterly destroy thee, and so my jealousie shall cease.

42 So will I make my wrath toward thee to rest, and my * jealousie shall depart from thee, and I will cease, and be no more angry.

e I have punished thy faults, but thou wouldst not repent.

43 Because thou hast not remembered the daies of thy youth, but hast provoked me with all these things, behold, therefore I also have * brought thy way upon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

x As were the Canaanites, and the Hittites, and others your predecessors, so are you their successors.

44 Behold, all that use proverbs, shall use *this* proverb against thee, saying, As *is* the mother, * *so is* her daughter.

y That is, of Samaria and Sodom.

45 Thou art my mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy * sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

z That is, her Cities.

46 And thine elder sister is Samaria, and her * daughters that dwell at thy left hand, and † thy younger sister that dwelleth at thy right hand, *is* Sodom and her daughters.

* Ebr. thy sister, younger than thou.

47 Yet hast thou * not walked after their wayes, nor done after their abominations: but as it *had bene* a very little thing, thou wast corrupted more then they in all thy wayes.

b Hee alledgeth these foure vices, pride, excess, idleness, and contempt of the poor, as four principall causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

48 As I live, saith the Lord God, Sodom thy sister hath not done, *neither she*, nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, * Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needy.

c Which worshipped the calves in Bethel and Dan. d Thou art so wicked, that in respect of thee, Sodom and Samaria were just.

50 But they were haughty, and committed abomination before me: therefore I took them away as pleased me.

51 Neither *hath* Samaria committed half of thy sins, but thou hast exceeded them in thine abominations, and hast *justified* thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast justified thy sisters, bear thine own shame for thy sins, that thou hast committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded also, and bear thy shame, seeing that thou hast justified thy sisters.

e This he speaketh in compassion, saying, that he would restore Jerusalem, when Sodom should be restored, that is, never: and this is meant of the greatest part of the Jews.

53 Therefore I will bring again * their captivity, with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters, even the captivity of thy Captives in the midst of them.

54 That thou mayest bear thine owne shame, and mayst be confounded in all that thou hast done, in that thou hast * comforted them.

f In that thou hast shewed thy selfe worse then they, and yet thoughtst to escape punishment.

55 And thy sister, Sodom and her daughters, shall returne to their former state: Samaria also and her daughters shall returne to their former state, * when thou and thy daughters shall returne to your former state.

g Meaning, that it should never come to passe.

56 For thy sister Sodom † was not heard of by thy report in the day of thy pride,

† Ebr. was not a rumour in thy mouth. h Thou wouldst not call her punishment to minde when thou wast aloft, to learne by her example to feare my judgements.

57 Before thy wickednesse was *discovered*, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about *her*, which despise thee on all sides.

i That is, till thou wast brought under by the Syrians and Philistims, 2 Chron. 28. 19. k Which joyned with the Syrians, or compassed about Jerusalem.

58 Thou hast borne *therefore* thy wickednesse, and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might even deale with thee, as thou hast done: when thou didst despise the *oath*, in breaking the covenant.

l When thou brake the Covenant, which was made betweene thee and me, as verse 8. m That is, of mercy and love I will pittie thee, and be hand to my Covenant, though thou hast deserved the contrary.

60 Nevertheless, I will *remember* my Covenant *made* with thee in the dayes of thy youth, and I will confirme unto thee an everlasting Covenant.

n Whereby hee sheweth, that among the most wicked he had ever some seed of his Church, which he would cause to fructifie in due times: and here he declareth how he will call the Gentiles. o But of my free mercy, as verse 9. p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former life.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive *thy* sisters, *both* thy elder and thy younger, and I will give them unto thee for daughters, but not *by* thy Covenant.

62 And I will establish my Covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayst remember, and be *ashamed*, and never open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAPTER XVII.

The Parable of the two Eagles.

And the word of the Lord came unto me, saying,

2 Sonne of man, *pur forth* a Parable, and speake a *proverbe* unto the house of Israel.

3 And say, Thus saith the Lord God,

The

The great ^a eagle with great wings, and long wings, and full of feathers which had divers colours, came unto Lebanon, and took the highest branch of the cedar,

4 And brake off the top of his twig, and carried it into the land of ^b merchants, and set it in a City of merchants.

5 He tooke also of the ^c seed of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded up, and was ^d like a spreading Vine of ^e low stature, whose branches turned toward it, and the roots whereof were under it, so it became a Vine, and it brought forth branches, and shot forth buds.

7 There was also ^f another great Eagle with great wings and many feathers, and behold, this Vine did turne her rootes toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soile by great ^g waters, that it should bring forth branches, and beare fruit, and be an excellent Vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall ^h he not pull up the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaves of her bud shall wither without great power, or many people to pluck it up by the roots thereof.

10 Behold it was planted: but shall it prosper? shall it not be dried up and wither? ⁱ when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, saying,

12 Say now to this rebellious house, Know yee not what these things ^j meane? tell them, Behold, the King of Babel is come to Jerusalem, and hath taken ^k the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken ^l one of the Kings seed, and made a covenant with him, and hath taken ^m an oath of him: he hath also taken the princes of the land.

14 That the kingdome might bee in subjection, and not lift itself up, ⁿ but keep their covenant and stand to it.

15 But he rebelled against him, and sent his Ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the covenant, and be delivered?

16 As I live, saith the Lord God, he shall die in the mids of Babel: in the

place of the King, that had made him King; whose oath he despised, and whose covenant ^o made with him, he brake.

17 Neither shall Pharaoh with ^p his mighty hoste, and great multitude of people, maintaine him in the Warre, when they have cast up Mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the Covenant (yet loe, hee had given ^q his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I live, I will surely bring mine Oath that he hath despised, and my Covenant that he hath broken, upon his own head.

20 ^r And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into judgement with him there for his trespasses that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes, and yee shall know that I the Lord have spoken it.

22 Thus saith the Lord God, I will also take off the top ^s of this high cedar, and will set it, and cut off the ^t top of the tender plants thereof, and I will plant it upon an high mountain and great.

23 ^u Even in the high mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruit, and be an excellent cedar, and under it shall remain all birds, and every ^v fowle shall dwell in the shadow of the branches thereof.

24 And all the ^w trees of the field shall know that I the L O R D have brought down the high tree, and exalted the low tree: that I have dried up the greene tree, and made the drie tree to flourish: I the L O R D have spoken it, and have done it.

CHAP. XVIII.

2 Hee sheweth that every man shall beare his owne sinne.

21 To him that amendeth is salvation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

THE word of the Lord came unto me again, saying,

2 What meane yee that yee speake this Proverb, concerning the Land of Israel, saying, ^a The fathers have eaten sowre grapes, and the childrens teeth are set on edge?

3 As I live, saith the Lord God, ye shall use this proverb no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of

m Because hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giving his hand, therefore the Prophet declareth that God would not suffer such perjurie and infidelity to escape punishment. * Chap. 12. 13. and 32. 2.

n This promise is made to the Church, which shall be as a small remnant, and as the top of a tree. o I will trim it, and dresse it.

p Both the Jewes and Gentiles shall be gathered into it. q All the world shall know that I have plucked down the proud enemies, and set up my Church which was low and contemned.

a The people murmured at the chastisings of the Lord, and therefore used this proverb, meaning that their fathers had sinned, and their children were punished for their transgressions. Read Jer. 31. 29.

a That is, Nebuchadnezzar, who had great power, riches, and many Countries under him, shall come to Jerusalem, and take away Jechoniah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Jerusalem, and made King in stead of Jechoniah. 2 King. 24. 17. Jer. 37. 1.

d This was Zedekiah's kingdom.

e That it might not have power to rebel against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be moistened by the waters of Nilus.

h Shall not Nebuchadnezzar destroy it?

i By this drie winde, he meaneth the Babylonians.

j That is, Jechoniah, 2 King. 24. 15.

k For his subjection and obedience.

l For his subjection and obedience.

m For his subjection and obedience.

n For his subjection and obedience.

o For his subjection and obedience.

p For his subjection and obedience.

q For his subjection and obedience.

r For his subjection and obedience.

s For his subjection and obedience.

t For his subjection and obedience.

u For his subjection and obedience.

of the son are mine : the soule that sinneth, it shall die.

5 But if a man be just, and doe that which is lawfull, and right,

^b If hee hath not eaten of the flesh that hath been offered up to idols, so honour them thereby.

* Levit. 18. 20.

* Ebr. come neere.

* Levit. 20. 18.

6 And hath not eaten ^b upon the Mountaines, neither hath lift up his eyes to the idols of the house of Israel, neither * hath defiled his neighbours wife, neither hath ‡ lyen with a * menstruous woman,

7 Neither hath oppressed any, ^{but} hath restored the pledge to his debtor: he that hath spoiled none by violence, * ^{but} hath given his bread to the hungry, and hath covered the naked with a garment,

* Isa. 58. 7.

Matth. 25. 35.

* Ebr. small. 24. 25.

Matth. 25. 37.

Matth. 23. 19.

Psal. 15. 5.

8 And hath not given forth upon * usurie, neither hath taken any increase, ^{but} hath withdrawne his hand from iniquity, and hath executed true judgement between man and man,

9 And hath walked in my Statutes, and hath kept my Judgements to deale truly, he is just, he shall surely live, saith the Lord God.

‡ Or, a cruel man.

10 ¶ If he beget a sonne, that is ‡ a thiefe, or a shedder of blood, if he doe any one of these things:

11 Though he doe not all these things, ^{but} either hath eaten upon the mountains, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift up his eyes unto the Idols, or hath committed abomination,

13 Or hath given forth upon usury, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, ^c he shall die the death, and his blood shall be upon him.

^c Hee sheweth how the sonne is punished for his fathers fault: that is, if he bee wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.

14 ¶ But if he beget a sonne, that seeth all his fathers finnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten upon the mountains, neither hath lift up his eyes to the Idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, ^{but} hath given his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withdrawne his hand from the afflicted, nor received usury nor increase, ^{but} hath executed my judgements, and hath walked in my statutes, he shall not die in the iniquity of his father: ^{but} he shall surely live.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among

his people, loe, even he dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed judgement and justice, and hath kept all my statutes, and done them, hee shall surely live.

20 * The same soul that sinneth, shall die, the son shall not beare the iniquity of the father, neither shall the father beare the iniquity of the son; ^{but} the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himself.

* Deut. 24. 16.

2 King. 14. 6.

2 Chron. 25. 4.

21 But if the wicked will returne from all his finnes that he hath committed, and keep all my ^d statutes, and doe that which is lawfull and right, he shall surely live, and shall not die.

22 All his transgressions that he hath committed, they shall not be ‡ mentioned unto him, ^{but} in his ^e righteousness that he hath done, he shall live.

^d He joyneth the observation of the commandments with repentance: for none can repent in deed, except he labour to keepe the Law.

* Or, not laid to his charge.

^e That is in the fruits of his faith, which declare that God doth accept him.

23 ^f Have I any desire that the wicked should die, saith the Lord God? ‡ or shall he not live, if he returne from his wayes?

^f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declar-eth, Chap. 33. 11.

Albeit God in his eternall counsell appointed the death and damna- tion of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory.

And also because hee doth not approve sin, therefore it is here said, that hee would have them to turn away from it, that they might live.

* Or, rather that he may returne from his wayes and live.

^g That is the false opinion that the hypocrites have of their righteousness.

^h In punishing the father with the children.

25 Yet ye say, the way of the Lord is not ^h equall: heare now, O house of Israel, Is not my way equall? or are not your wayes unequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquity, he shall even die for the same, he shall even die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall save his soule alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall, O house of Israel, are not my wayes equall? or are not your wayes unequal?

30 Therefore I will judge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from

from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye have transgressed, and makeⁱ you a new heart, and a new spirit; for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and live yee.

CHAP. XIX.

¹ The captivitie of the Kings of Iudah signified by the Lions whelpes, and by the Lion. ¹⁰ The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

THou also, take up a lamentation for the^a princes of Israel,

2 And say, wherefore lay thy^b mother as a Lionesse among the Lions? she nourished her yong ones among the Lions whelps,

3 And she brought up one of her whelps, and it became a Lion, and it learned to catch the prey, and it devoured men.

4 The^c nations also heard of him, and he was taken in their nets, and they brought him in chains unto the land of Egypt.

5 Now when she saw, that shee had waited, and her hope was lost, shee tooke another of her^d whelps, and made him a Lion.

6 Which went among the Lions, and became a Lion, and learned to catch the prey, and he devoured^e men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein, by the noise of his roaring.

8 Then the^f nation set against him on every side of the countreys, and laid their nets for him: so hee was taken in their pit.

9 And they put him in prison, and in chaines, and brought him to the king of Babel, and they put him in holds, that his voice should no more be heard upon the mountaines of Israel.

10 Thy^g mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked up in wrath: shee was cast downe to the ground, and the^h East winde dried up her fruit: her branches were broken, and withered, as for

the rodde of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thirstie ground.

14 And fire is gone outⁱ of a rodde of her branches, which hath devoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

³ The Lord denieth that he will answer them when they pray, because of their unkindnesse. ³³ He promisseth that his people shall returne from captivitie. ⁴⁶ By the forest that should be burnt, is signified the burning of Ierusalem.

AND in the^a seventh yeare, in the fifth moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and fate before me.

2 Then came the word of the Lord unto me, saying,

3 Sonne of man, speake unto the Elders of Israel, and say unto them, Thus saith the Lord God, Are yee come to enquire of me? as I live, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou judge them? Sonne of man? wilt thou judge them? cause^b them to understand the abominations of their fathers,

5 And say unto them, Thus saith the Lord God, In the day when I chose Israel, and^c lift up mine hand unto the seed of the house of Jaakob, and made my selfe knowne unto them in the land of Egypt, when I lift up mine hand unto them, and said, I am the Lord your God,

6 In the day that I lift up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and honie, which is pleasant among all lands,

7 Then said I unto them, Let every man cast away the abominations of his eyes, and defile not your selves with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare mee: for none cast away the abominations of^e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my^f Name, that it should not be polluted before the heathen among whom they were, and in whose sight I made my selfe knowe unto them, in bringing them forth of the land of Egypt.

F f to Now

ⁱ He sheweth that man cannot forsake his wickednesse till his heart be changed, which is only the worke of God.

^a That is, Jehoahaz and Jehoahazim, Iosias sons, who, for their pride and cruelty, are compared unto Lions.

^b To wit, Jehoahaz mother, or Ierusalem.

^c By Pharaoh Necho king of Egypt, a King. 23. 33.

^d Which was Jehoahazim.

^e He slew of the Prophets, and then that feared God, and ravished their wives.

^f Nebuchad-nezzar with his great army which was gathered of divers nations.

^g He speaketh this in reproch of this wicked king, in whose blood, that is in the race of his predecessors, Ierusalem should have beene blessed according to Gods promise, and flourish as a fruitful vine.

^h Meaning, that the Chaldeans should destroy them, as the east winde doth the fruit of the vine.

ⁱ Destruction is come by Zedekiah, who was the occasion of this rebellion.

^a Of the captivitie of Ieconiah.

^b This declareth the great lenitie and patience of God, which calleth sinners to repentance before hee condemne them. ^c I sware that I would bee their God, which manner of oath was observed from all antiquitie, where they used to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and also the judge of the heart, wishing that hee should take vengeance, if they concealed any thing which they knew to be truth.

^d God hath forbidden them to make mention of the idoles, Exod. 23. 13. Psal. 16. 4.

^e Which thing declareth the wickednesse of mans heart, which judge Gods service by their eyes and outward fences. ^f God had ever this respect to his glory, that hee would not have his Name evil spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly ever prayed, as Exod. 32. 13. Numb. 14. 13.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and declared my judgements unto them, * which if a man doe, hee shall live in them.

12 Moreover, I gave them also my * Sabbaths to be a signe between me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my judgements, which if a man doe, he shall live in them, and my Sabbaths have they greatly polluted: then I thought to powre out mine indignation upon them * in the wilderness to consume them.

14 But I had respect to my Name, that it should not be polluted before the * heathen, in whose sight I brought them out.

15 Yet neverthelesse, I lift up mine hand unto them in the wilderness that I would not bring them into the land, which I had given them, flowing with milke and honie, which was pleasant above all lands.

16 Because they cast away my judgements, and walked not in my statutes, but have polluted my * Sabbaths: for their heart went after their idoles:

17 Nevertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said unto their children in the wilderness, walke ye not in the ordinances of your * fathers, neither observe their manners, nor defile your selves with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my judgements and doe them,

20 And sanctifie my Sabbaths, and they shall bee a signe between me and you, that yee may know that I am the Lord your God.

21 Notwithstanding, the children rebelled against me: they walked not in my statutes, nor kept my judgements to doe them, which if a man doe, hee shall live in them, but they polluted my Sabbaths: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Neverthelesse, I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift up mine hand unto them

in the wilderness, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my judgements, but had cast away my statutes, and had polluted my Sabbaths, and their eies were after * their fathers idoles.

25 Wherefore I¹ gave them also statutes that were not good, and judgements, wherein they should not live,

26 And I polluted them in their owne * gifts, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end, that they might know that I am the Lord.

27 Therefore, Sonne of man, speake unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed mee, though they had before grievously transgressed against me.

28 ^a For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of provocation: there also they made their sweet savour, and powred out there their drinke-offrings.

29 Then I said unto them, What is the high place whereunto yee goe? And the name thereof was called * Bamah, unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God, Are yee not polluted † after the manner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, and make your sons to passe thorow the fire, you pollute your selves with all your idoles unto this day: shall I answer you when I am asked, O house of Israel? As I live saith the Lord God, I will not answer you when I am asked.

32 Neither shall that bee done that commeth into your mind: for yee say, Wee will bee as the heathen, and as the families of the countries, and serve wood, and * stone.

33 As I live, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched-out arm, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countries wherein yee are scattered, with a mighty hand, and with a stretched-out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will

* Levit. 18. 5.
Rom. 10. 5.
Galat. 3. 12.

* Exod. 20. 8.
and 31. 13.
Deut. 5. 12.

* Num. 14. 28.
29. and 26. 65.

g Who might thereby take an occasion to blaspheme my Name, and to accuse mee of lack of ability, or else that I had sought a means to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gave themselves to serve me according to their owne fantasies.

i Whereby the holy Ghost confureth them that say, that they will follow the religion & example of their fathers, and not measure their doings by Gods word, whether they be approveable thereby or no.

k Meaning, that they set their delight upon them. l Because they would not obey my Lawes, I gave them up to themselves, that they should obey their owne fantasies, as verse 39. Rom. 1. 21, 24.

m I condemned those things, and counted them as abominable which they thought had bin excellent, and to have bin excellent, and most zeale. Luke 15. 16. for that which God required as most excellent, that gave they to their idoles.

n Not onely in the wilderness when I brought the out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing that by no admonition he can bee drawne backe.

o Which signifieth an high place, declaring that they wanted themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly, that they should have no altar lifted up on his by fires, Exod. 20. 26, † Lev. 19. 12.

p He sheweth, that the ingratitude of the people disserveeth, that God should cut them off, and that they should not have the comfort of his word. q Hee declareth that man of nature is wholly enmied unto God, & to his owne salvation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy, in forgiving his rebellion and wickedness. r I will bring you amongst strange nations, as into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.

will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe under the rod, and will bring you into the bond of the covenant.

38 And I will^f chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, ^g Goe you, and serve every one his idole, seeing that yee will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, ^h even in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet savour, when I bring you from the people, and gather you out of the countries, wherein ye have been scattered, that I may be sanctified in you before the heathen.

42 And yee shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein yee have been defiled, and yeeⁱ shall judge your selves worthy to be cut off for all your evils, that yee have committed.

44 And yee shall know that I am the Lord, when I have respect unto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came unto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop ^j thy word toward^k the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Hear the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour all the greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and every face from the South to the North shall be burnt therein.

48 And all flesh shall see that I the

Lord have kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doth not hee speake^l parables?

CHAP. XXI.

3 Hee threatneth the sword, and destruction to Jerusalem. 25 He sheweth the fall of King Zedekiah. 28 Hee is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadnezzar.

THE word of the Lord came to mee againe, saying,

2 Sonne of man, set thy face toward Jerusalem,^a and drop ^b thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the^c righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the^d North.

5 That all flesh may know that I the Lord have drawne my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore, thou Sonne of man, ^e as in the paine of ^f thy^g reines, and mourn bitterly before them.

7 And if they say unto thee, Wherefore mournest thou? then answer, Because^h of the bruit: for it commeth, and every heart shall melt, and all hands shall be weake, and all mindes shall faint, and all knees shall fall away ⁱ as water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came unto me, saying,

9 Sonne of man, prophesie and say, Thus saith the Lord God, say, A sword, a sword, both sharpe and fourbished.

10 It is sharpened to make a fore slaughter, and it is fourbished that it may^j glitter: how shall we reioice? for it contemneth the^k rod of my son, as^l all other trees.

11 And he hath given it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that he may give it into the hand of the^m slayer

12 Cry, and howle, Sonne of man: for this shall come to my people, and it shall come unto all the princes of Israel: the terrours of the sword shall be upon my people: ⁿ smite therefore upon thy thigh.

13 For it is a triall,^o and what shall this be, if the sword contemne even the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite^p hand to hand, and let

z The people said that the Prophet spake darkly: therefore hee desired the Lord to give them a plaine declaration hereof.

a Speake sensibly that all may understand.

b That is, such which seeme to have an outward shew of righteousness, by observation of the ceremonies of the Law.

c Meaning, the row all the land

d As though thou were in extreme anguish.

e Because of the great noise of the army of the Caldeans.

f And to cause a scare.

g Meaning, the scypter: shewing that it will not spare the king, who should be as the son of God, and in his place.

h That is, the rod of the people.

i To wit, unto the army of the Caldeans.

k Reule Jer. 31.

l 19.

m Ezekiel moved with compassion, thus complaineth fearing the destruction of the kingdom which God had confirmed to David, and his posteritie: by promise: which promise God performed, although here it seemed to many eyes that it should utterly perish.

n That is, encourage the sword

f Signifying, that he will not burne the corn with the chaffe, but chuse out the wicked to punish them when he will spare his.

g This is spoken to the hypocrites.

i Your own consciences shall convict you after that you have felt my mercies.

j For Judah stood South from Babylon.

k Both strong & weak in Jerusalem.

the sword be doubled; let the sword that hath killed, *returne* the third time: it is the sword of the great slaughter entring into their privie chambers.

15 I have brought the feare of the sword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, and it is dressed for the slaughter.

n Provide for thy selfe: for thou shalt see Gods plague of all parts on this country.

16 Get theeⁿ alone: goe to the right hand, or get thy selfe to the left hand, whithersoever thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord have said it.

18 ¶ The word of the Lord came unto me againe, saying,

19 Also thou Sonne of man, appoint thee^o two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

o This was spoken, because that when Nebuchadnezzar came against Judah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his sooth sayers, and so went against Judah.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and p to Judah in Ierusalem the strong citie.

p That is, to the Tribe of Judah that kept themselves in Ierusalem.

21 And the king of Babel stood at the parting of the way, at the head of the two waies, consulting by divination, and made his arrowes bright: hee consulted with idoles, and looked in the liver.

q To know whether he should goe against the Ammonites, or them of Ierusalem.

22 At his right hand was the divination for Ierusalem to appoint captaines, to open *their* mouth in the slaughter, and to lift up *their* voice with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

r He used conjuring and sorcerie.

23 And it shall bee unto them^f as a false divination in their sight, for the oathes made unto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

f Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

24 Therefore thus saith the Lord God, Because ye have made your iniquitie to be remembered, in discovering your rebellion, that in all your works your sins might appeare: because *I say*, that yee are come to remembrance, ye shall be taken with the hand.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come upon them.

25 And thou^v prince of Israel polluted, and wicked, whose day is come, when iniquitie shall have an end.

v Meaning, Zedekiah, who practised with the Egyptians to make himselfe high, and able to resist the Babylonians.

26 Thus saith the Lord God, I will take away the^x diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

x Some referre this to the priests attire: for Iehozadak the Priest went into captivity with the king.

27 I will overturne, overturne, overturne it, and it shall be no more untill he come, whose right it is, and I will give it him.

y That is, unto the coming of Messiah: for though the Iewes had some signe of government afterward under the Persians, Greeks, and Romans, yet their restitution was not till Christs coming, and at length should be accomplished, as was promised, Gen. 49. 10.

28 ¶ And thou Sonne of man, prophesie, and say, Thus saith the Lord God

to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawne forth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see^z vanitie unto thee, and prophesie a lye unto thee to bring thee upon the neckes of the wicked that are flaine, whose day is come when their iniquitie shall have an end.

z Though the Iewes and Ammonites would not beleve that thou, to wit, the sword, shouldst come upon them, and said that the Prophets which threatened, spake lies, yet thou shalt as surely come, as though thou werest already upon their necks.

30 Shall I cause it to returne into his sheath? I will judge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will powre out mine indignation upon thee, and will blow against thee in the fire of my wrath, and deliver thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be devoured: thy blood shall be in the mids of the land, and thou shalt bee no more remembered: for I the Lord have spoken it.

CHAP. XXII.

1 Ierusalem is reproved for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their unsatiable covetousnesse. 27 The tyranny of rulers. 29 The wickednesse of the people.

Moreover, the word of the Lord came unto me, saying,

2 Now thou Sonne of man, wilt thou^a judge, wilt thou judge this bloudy citie? wilt thou shew her all her abominations?

a Art thou ready to execute, thy charge, which I commit unto thee against Ierusalem, that miseth the Prophets and them that are godly.

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her^b time may come, and maketh idoles^c against her selfe to pollute her selfe.

b That is, the time of her destruction.

c To her owne undoing.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come unto thy terme: therefore have I made thee a reproch to the heathen, and a mocking to all countries.

5 Those that be neere, and those that be far from thee, shall mocke thee, which art vile in^d name, and sore in affliction.

d Whose very name all men hate.

6 Behold, the princes of Israel every one in thee was ready to his power, to shed blood.

7 In thee have they despised father and mother: in the middes of thee^e have they oppressed the stranger: in thee have they vexed the fatherlesse and the widow.

e Hee meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come upon her.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee are they that eat upon the

the mountaines : in the midst of thee they commit abomination.

* Levit. 20. 11. 13.

10 * In thee have they discovered their fathers shame : in thee have they vexed her that was polluted in *her* floures.

* Jer. 5. 8.

11 And every one * hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man forced his owne sister, *even* his fathers daughter.

12 In thee have they taken gifts to shed blood : thou hast taken usury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

f In token of my wrath and vengeance.

13 Behold, therefore I have ^f smitten mine hands upon thy covetousnesse, that thou hast used, and upon the blood, which hath been in the midst of thee.

g That is, able to defend thy selfe.

14 Can thine heart endure, or can thine hands ^g be strong, in the dayes that I shall have to doe with thee ? I the Lord have spoken it, and will doe it.

h I will thus take away the occasion of thy wickednes.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will cause thy ^h filthinesse to cease from thee.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

16 And thou shalt take thine ⁱ inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came unto me, saying,

k Which before was most precious.

18 Son of man, the house of Israel is unto me as ^k drosse: all they are brasse, and tin, and Iron, and lead in the midst of the furnace: they are *even* the drosse of silver.

19 Therefore thus saith the Lord God, Because ye are all as drosse, behold, therefore I will gather you in the midst of Jerusalem.

20 As they gather silver and brasse, and Iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and I will put you *there*, and melt you.

l Meaning here, by, that the godly should bee tried, and the wicked destroyed.

21 I will gather you, I say, and blow the fire of my wrath upon you, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know that I the Lord have powred out my wrath upon you.

m Thou art like a barren land, which the Lord plague with drought. n The false prophets have conspired together to make their doctrine more probable.

23 And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the Land that is uncleane, ⁿ and not rained upon in the day of wrath.

25 *There is a conspiracy* ⁿ of her pro-

phets in the midst thereof, like a roaring lion, ravening the prey : they have devoured soules : they have taken the riches and precious things: they have made her many widows in the midst thereof.

26 Her priests have broken my Law, and have defiled mine holy things : they have put no difference between the holy and prophane, neither discerned between the uncleane and the cleane, and have hid their ^o eyes from my sabbath, and I am prophaned among them.

o They have neglected my service.

27 Her princes in ^{*} the midst thereof ^{*} are like wolves, ravening the prey, to shed blood, and to destroy soules for their own covetous lucre.

* Micah. 3. 11. * Zephani. 3. 3.

28 And her ^p prophets have dawbed them with untempered *morter*, seeing vanities, and divining lies unto them, saying, Thus saith the Lord God, when the Lord had not spoken.

p They which should have reproved them, flattered them in their vices, and covered their doings with lies, Chap. 13. 10.

29 The people of the land have violently oppressed by spoiling and robbing, and have vexed the poore and the needy : yea, they have oppressed the stranger against right.

30 And I sought for a man among them, that should ^q make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

q Which would shew himselfe zealous in my cause by resisting vice. Isa. 59. 16. and 63. 5. and also pray unto mee to withhold my plagues. Psal. 106. 23.

31 Therefore have I powred out mine indignation upon them, and consumed them with the fire of my wrath : their owne wayes have I rendred upon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatry of Samaria and Jerusalem, under the names of Aholah and Aholibah.

The word of the Lord came againe unto me, saying,

2 Son of man, there were two women, the daughters of one ^a mother.

a Meaning, Israel and Iudah, which came both out of one family.

3 And they committed fornication ^b in Egypt, they committed fornication in their youth : there were their breasts pressed, and there they bruised the teates of their virginity.

b They became idolaters after the manner of the Egyptians.

4 And the names of ^c them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters : thus were their names : Samaria ^d Aholah, and Jerusalem Aholibah.

c Aholah, signifieth a mansion or dwelling in her selfe, meaning, Samaria, which was the royall city of Israel : and Aholibah signifieth my mansion in her, whereby is meant Jerusalem, where Gods Temple was.

5 And Aholah played the harlot ^e when she was mine, and she was set on fire with her lovers, ^e to wit, with the Assyrians ^e her neighbours,

e For, under me, when the Israelites were named, the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.

6 Which were clothed with blue silke, ^f both captaines and princes: they were all pleasant young men, and horsemen riding upon horses.

Ff 3

7 Thus

7 Thus shee committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled her selfe with all their idols.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they^e lay with her, and they bruised the breasts of her virginity, and powred their whoredome upon her.

9 Wherefore I delivered her into the hands of her lovers, *even* into the hands of the Assyrians, upon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an *evill* name among women: for^f they had executed judgement upon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate love, more then she, and with her fornications more then her sister with her fornications.

12 She doted upon the Assyrians *her* neighbours, both captaines and princes clothed with divers sutes, horsemen riding upon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when she saw men^g painted upon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles upon their loines, and with died attire upon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativity)

16 As soone, I say, as she saw them, she doted upon them, and sent messengers unto them into Caldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had plaid the harlot in the land of Egypt.

20 For she doted upon their servants, whose members are *as* the members of asses, and whose issue is *like* the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians:

therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thine heart is departed, and I will bring them against thee on every side,

23 *Towit*, the Babylonians, and all the Caldeans,^h Poked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding upon horses.

24 *Even* these shall come against thee with charrets, wagons, and wheelles, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and[†] I will leave the punishment unto them, and they shall judge thee according to their[‡] judgements.

25 And I will lay mine indignation upon thee, and they shall deale cruelly with thee: they shall cut off thyⁱ nose and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fayre jewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hatest: *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy^k labour, and shall leave thee naked and bare, and the shame of thy fornications^l shall bee discovered, both thy wickednesse, and thy whoredome.

30 I will doe these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister: therefore will I give her^m cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large, thou shalt bee laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled withⁿ drunkennesse and sorrow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and wring it out *to the dregs*, and thou shalt breake

^e The holy Ghost useth these terms, which seeme strange to chaste eares, to cause this wicked vice of idolatry to be abhorred, that uneth any should abide to heare the name thereof mentioned.

^f Meaning, the Assyrians.

^g This declareth, that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging love & filthy lusts dote upon the images and paintings of them after whom they lust.

^h These were the names of certain princes and captaines under Nebuchad-nezzar.

[†] Ebr. I will give judgement before them.
[‡] Or, law.

ⁱ They shall destroy thy princes and Priests, with the rest of thy people.

^k All thy treasures and riches which thou hast gotten by labour.
^l All the world shall see thy shame, full forsaking of God to serve idols.

^m I will execute the same judgments and vengeance against thee, and that with greater severity.

ⁿ Meaning, that the afflictions should be so great that they should cause them to lose their senses and reason.

break the sheards thereof, and teare thine owne breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behinde thy back, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whores, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sonnes, whom they bare unto me, to passe by the fire to be their meat.

38 Moreover, thus have they done unto me: they have defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idols, they came the same day into my Sanctuary to defile it: and loe, thus have they done in the midst of mine house.

40 And how much more is it that they sent for men to come from farre, unto whom a messenger was sent, and lo, they came, for whom thou didst wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, was with her: and with the men to make the company great were brought men of Saba from the wilderness, which put bracelets upon their hands, and beautiful crownes upon their heads.

43 Then I said unto her, that was old in adulteries, Now shall she and her fornications come to an end.

44 And they went in unto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall judge them, after the maner of harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude upon them, and will give them unto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes and their daughters, and burne up their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse upon you, and ye shall beare the finnes of your idols, and ye shall know that I am the Lord God.

CHAP. XXIV.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiel's wife, being dead.

A Gaine, in the ninth year, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord unto me, saying,

2 Son of man, write the name of the day, even of this same day: for the king of Babel set himselfe against Ierusalem, this same day.

3 Therefore speake a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, even every good piece, as the thigh and the shoulder, and fill it with the chiefe bones,

5 Take one of the best sheepe, and burne also the bones under it, and make it boile well, and seeth the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloody citie, even to the pot, whose scum is therein, and whose scum is not gone out of it: bring it out piece by piece: let no dot fall upon it.

7 For her blood is in the midst of her: seee set it upon an high rock, and powred it not upon the ground to cover it with dust,

8 That it might cause wrath to arise and take vengeance: even I have set her blood upon an high rock that it should not be covered.

9 Therefore thus saith the Lord God, Wo to the bloody citie, for I will make it the burning great.

10 Heap on much wood, kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty upon the coles thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the scum of it may be consumed.

12 She hath wearied herselfe with lies, and her great scum went not out of her: therefore her scumme shall be consumed with fire.

13 Thou remainest in thy filthinesse and

r Meaning, all other cities and countries.

a Of I coniah captivity, & of the reigne of Zedekiah, 2 King. 24. 1. b Called Tebeth, which containeth part of December, and part of January, in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is the citizens, & the chiefe men thereof.

e Or, heape. f Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them. g Whose iniquities, and wicked citizens, there yet remained. h Signifying, that they should not be destroyed all at once, but by little and little. i Spare none estate or condition. j The city shewed her cruelty to all the world, & was not ashamed thereof, neither yet hid it.

k Nab. 3. 1. Hab. 2. 12. l Or, as heape of wood. m Meaning, that the city should be utterly destroyed, and that he would give the enemies an appetite thereunto. n Or, burnings.

o The city hath flattered her selfe in vaine.

q This is to be sacrificed to their idols, read Chap. 16. 30.

p They sent into other countries to have such as should teach the service of their idols.

q He meaneth the altar that was prepared for the idols.

r Which should teach the maner of worshipping their gods.

s That is, worthy death, read Chap. 16. 38.

m I laboured by
sending my Pro-
phets to call thee
to repentance, but
thou wouldst not.

and wickednesse : because I would^m have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I have caused my wrath to light upon thee.

14 I the Lord have spoken it : it shall come to passe, and I will doe it : I will not goe back, neither will I spare, neither will I repent : according to thy wayes, and according to thy workes shall ^a they judge thee, saith the Lord God.

15 ¶ Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the ^o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weep, neither shall thy teares run downe.

17 Cease from sighing : make no mourning for the dead, *and* binde the tire of thine head upon thee, ^p and put on thy shooes upon thy feet, *and* cover not thy lips, and eate ^q not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died: and I did in the morning; as I was commanded.

19 And the people said unto me, Wile thou not tell us what these things meane toward us, that thou dost so?

20 Then I answered them, The word
of the Lord came unto me, saying,

21 Speake unto the house of Israel,
Thus saith the Lord God, Behold, I will
pollute my Sanctuary, *even* the pride of
your power, the pleasure of your eyes,
and your hearts desire, and your sonnes,
and your daughters whom ye have left
shall fall by the sword.

22 And ye shall doe as I have done:
ye shall not cover your lips, neither shall
ye eate the bread of men.

23 And your tire shall be upon your heads, and your shooes upon your feet: ye shall not mourne nor weep, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done, ye shall doe: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day, when I take from them their power, the joy of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day,
shall come unto thee to tell thee that which
he hath heard with his eares.

27 In that day shall thy mouth be
opened to him which is escaped, and thou

thalt speak, & be no more dumb, and thou shalt be a signe unto them, and they shall know that I am the Lord.

CHAPTER XXV.

1 The word of the Lord against Ammon, which rejoiced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistims.

THe word of the Lord came againe
unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesie against them,

3 And say unto the Ammonites,
Hear the word of the Lord God, Thus
saith the Lord God, Because thou saidst,
* Ha, ha, against my Sanctuary, when it
was polluted, and against the land of Is-
rael when it was desolate, and against the
house of Judah, when they went into
captivity,

4 Behold, therefore I will deliver thee to the ^b men of the East for a possession, and they shall set their ^c palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke.

5 And I will make^d Rabbah a dwelling place for camels, and the Ammonites a sheep-cote, and yee shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped thy hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel :

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Judah is like unto all the heathen,

9 Therefore behold, I will open the
side of Moab, *even* of the cities ^e of his
cities, *Ifay*, in his frontiers with the plea-
sant country, Beth-jeshimoth, Baal-me-
on, and Kiriathaim.

So I will call the men of the East against the Ammonites, and will give them in possession; so that the Ammonites shall no more be remembered among the nations.

II And I will execute judgements upon Moab, and they shall know that I am the Lord.

12. ¶ Thus saith the Lord God, Be-
cause that Edom hath done *evil* by taking
vengeance upon the house of Judah, and hatin

o Meaning, his wife, in whom he delighted, as verse 18.

p For in mourning
they went bare-
headed and bare-
footed, and also
covered their lips.
q That is, which
the neighbours
sent to them that
mourned.

r Meaning, the
morning follow-
ing. 20-10-43

...who were the
innocents, whom
they had slain.

f By sending the
Caldeans to de-
stroy it, as Chap.
7, 32.
g Wherein you
boast and delight.

1. The city of New York
 2. The city of New York
 3. The city of New York
 4. The city of New York
 5. The city of New York
 6. The city of New York
 7. The city of New York
 8. The city of New York
 9. The city of New York
 10. The city of New York

1. Of the
 2. Of the
 3. Of the
 4. Of the
 5. Of the
 6. Of the
 7. Of the
 8. Of the
 9. Of the
 10. Of the

• Ebr. lifting up
• their souls.

in value.

a Because yee re-
joyced when the
enemy destroyed
my city and Tem-
ple.

b That is, to the
Babylonians.
c They shall chase
thee away and
take thy gorgeous
houses to dwell in :

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduites; 2 Sam. 12, 27.

So that no power or strength should be able to resist the Babylonians.

hath committed great offence, and revenged himselfe upon them.

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims have executed vengeance, and revenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the Sea coast.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

Hee prophesieth that Tyrus shall be overthrowne, because it rejoiced at the destruction of Jerusalem. 15 The wondering and astonishment of the merchants for the destruction of Tyrus.

And in the eleventh yeare, in the first day of the moneth, the word of the Lord, came unto me, saying,

2 Sonne of man, because that Tyrus hath said against Jerusalem, Aha, the gate of the people is broken: it is turned unto me; for seeing she is desolate, I shall be replenished:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, as the Sea mounteth up with his waves.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the Sea: for I have spoken it, saith the Lord God, and it shall be a spoile to the Nations.

6 And her daughters which are in the fields, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar king of Babel, a king of kings from the North, with horses, and with charrets, and with horsemen, with a multitude, and much people.

8 Hee shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall cover thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when he shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shall he tread downe all thy streets: he shall slay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall rob thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones, and thy timber, and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Isles tremble at the sound of thy fall: and at the cry of thy wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their brodered garments, and shall cloth themselves with astonishment: they shall sit upon the ground, and be astonished at every moment, and be amazed at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie, which was strong in the Sea, both she and her inhabitants, which cause their feare to be on all that haunt therein?

18 Now shall the Isles be astonished in the day of thy fall: yea, the Isles that are in the Sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe upon thee, and great waters shall cover thee;

G 8 20 When

f Which were certaine garisons of Philistims, whereby they oft-times molested the Jews: of the Cherethims, David also had a guard, Sam. 8. 18.

g Either of the captivitee of Ierusalem, or of the reigne of Zedekiah.

h That is: the famous citie Jerusalem, whereunto all people resort.

i My riches and fame shall increase: thus the wicked rejoice at their fall by whom they may have any profit or advantage.

j The towns that belonged unto her.

e For Tyrus was much built by art, and by labour of men was wonne out of the Sea. Some referre this unto the images of the noble men which they had erected up for their glory and renowne.

** Ier. 7. 34.*

f I will make thee to bare, that thou shalt have nothing to cover thee.

g The governors and rulers of other countries that dwell by the sea: whereby he signifieth, that her destruction should be so horrible, that all the world should be astonished thereof and be amazed.

h Meaning, merchants, which by their traffick did enrich her wonderfully, and increase her power.

i Which were
dead long agoe.

k Meaning in
Judea, when it
shall be restored.
† Or, make thee a
terror.

a Which seruest
all the world with
thy merchandise.

† Ebr. heart.

b This mountain
was called Her-
mon: but the A-
morites called it
Shenir. Deut. 3.9.

c Which is taken
for Grecia and Ita-
lie.

d Meaning, that
they built the
walles of the ci-
ty, which is here
meant by the
ship: and of these
were the builders
of Salmons
Temple. 1 King.
7.13.

e That is, they of
Cappadocia, or
Pigmies & dwarfs,
which were so
called, because
that out of the
high towres they
seemed little.

20 When I shall cast thee downe with
them that descend into the pit, with the
people of old time, and shall set thee in the
low parts of the earth, like the olde ruines,
with them, I say, which goe downe to the
pit, so that thou shalt not be inhabited, and
I shall shew my glory in the land of the
living.

21 I will † bring thee to nothing, and
thou shalt be no more: though thou bee
sought for, yet shalt thou never be found
again, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the dejection of Tyrus, shewing what were
the riches, power and authoritie thereof in time past.

The word of the Lord came againe
unto me, saying,

2 Sonne of man, take up a lamentation
for Tyrus,

3 And say unto Tyrus that is scituate
at the entry of the sea, which is the mart
of the people for many Isles, Thus saith
the Lord God, O Tyrus, thou hast said, I
am of perfect beauty.

4 Thy borders are in the † mids of the
sea, and thy builders have made thee of
perfect beauty.

5 They have made all thy ship-boards
of firre trees of b Shenir: they have brought
Cedars from Lebanon, to make masts for
thee.

6 Of the oakes of Bashan have they
made thine oares: the company of the
Assyrians have made thy bankes of Ivory,
brought out of the Isles of c Chittim.

7 Fine linnen with broidered worke,
brought from Egypt, was spread over thee
to bee thy saile, blue filke and purple,
brought from the Isles of Eliphah, was thy
covering.

8 The inhabitants of Zidon, and Ar-
vad were thy mariners, O Tyrus: thy wife
men that were in thee, they were thy
pilots.

9 The ancients of Gebal, and the
wise men thereof were in thee thy d cal-
kers, all the ships of the sea with their
mariners were in thee to occupy thy mer-
chandise.

10 They of Persia, and of Lud, and of
Phut were in thine army: thy men of warre
they hanged the shield and helme in thee,
they set forth thy beauty.

11 The men of Arvad with thine armie
were upon thy walles round about, and the
Gammadims were in thy towres: they
hanged their shields upon thy walles
round about: they have made thy beauty
perfect.

12 They of Tarshish were thy merchants
for the multitude of all riches, for silver,
iron, tinne, and lead, which they brought to
thy faires.

13 They of f Javan, Tubal, and Me-
shech were thy merchants, g concerning
the lives of men, and they brought vessells
of brasse for thy merchandise.

14 They of the house of h Togarmah
brought to thy faires, horses, and horsemen,
and mules.

15 The men of Dedan were thy mer-
chants: and the merchandise of many Isles
were in thine hands: they brought thee for
a present, i hornes, teeth, and peacocks.

16 And they of Aram were thy mer-
chants for the multitude of thy † wares:
they occupied in thy faires with † eme-
ralses, purple, and broidered worke, and
† fine linnen, and corall, and pearle.

17 They of Judah and of the land of
Israel were thy merchants: they brought
for thy merchandise wheate of k Min-
nith, and Pannag, and honie, and oyle, and
† balme.

18 They of Damascus were thy mer-
chants in the multitude of thy wares, for
the multitude of all riches, as in the wine
of Helbon, and white wooll.

19 They of Dan also and of Javan,
going to and fro, occupied in thy faires:
Iron worke, cassia and calamus were a-
mong thy merchandise.

20 They of Dedan were thy merchants
in precious clothes for the charets.

21 They of Arabia, and all the princes
of Kedar, † occupied with thee, in lambes,
and rammes, and goates: in these were they
thy merchants.

22 The merchants of Sheba, and Raa-
mah were thy merchants: they occupied in
thy faires with the chiefe of all spices, and
with all precious stones and gold.

23 They of Hiram, and Canneh, and
Eden, the merchants of Sheba, Ashur and
Chilmad were thy merchants.

24 These were thy merchants in all
sorts of things, in raiment of blue filke,
and of broidered worke, and in coffers
for the rich apparell, which were bound
with cordes: chaines also were among thy
merchandise.

25 The ships of Tarshish † were thy
chiefe in thy merchandise, and thou wast
replenished and made very glorious in the
mids of the sea.

26 Thy † robbers have brought thee
into great waters: the East l winde hath
broken thee in the mids of the sea.

27 Thy riches and thy faires, thy mer-
chandise, thy mariners and pilots, thy
calkers, and the occupiers of thy merchan-
dise, and all thy men of warre that are in
thee, and all thy multitude which is in the
mids of thee, shall fall in the mids of the sea
in the day of thy ruine.

28 The m suburbs shall shake at the
found

f Of Grecia, Ita-
lie, and Cappado-
cia.
g By selling
slaves.

h Which are ta-
ken for a people
of Asia minor.

i Meaning, Uni-
cornes hornes, and
Elephants teeth.

† Or, workes.

† Or, carbuncle.

† Or, filkes.

k Where the best
wheat growed.

† Or, turpentine, or
trials.

† Or, were mer-
chants, whose mer-
chandise passed
through these lands.

† Or, came in com-
pany towards thee.

† Or, rowers.
† That is, Nebu-
chad-negar.

m That is, the ci-
ties neere about
thee, as was Zi-
don, Arvad, and
others.

found of the crie of thy pilots.

29 And all that handle the oare, the mariners, and all the pilots of the sea shall come downe from their ships, and shall stand upon the land,

30 And shall cause their voice to bee heard against thee, and shall crie bitterly, and shall cast dust upon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weepe for thee with sorrow of heart, and bitter mourning.

32 And in their mourning, they shall take up a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the mids of the sea.

33 When thy wares went forth of the seas, thou filledst many people, and thou didst enrich the Kings of the earth with the multitude of thy riches, and of thy merchandise.

34 When thou shalt be broken by the seas, in the depths of the waters, thy merchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the Isles shall be astonished at thee, and all their kings shall be before afraid, and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt be a terror, and never shalt be any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride.
21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe unto me, saying,

2 Sonne of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God, in the mids of the sea, yet thou art but a man and not God, and though thou didst thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then Daniel: there is no secret that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom, and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring stran-

gers upon thee, even the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say then before him that slaieth thee, I am a God? but thou shalt be a man, and no God, in the hands of him that slaieth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 Moreover, the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the summe, and art full of wisdom and perfect in beauty.

13 Thou hast been in Eden the garden of God, every precious stone was in thy garment, the rubie, the topaze and the diamond, the chrysolite, the onix, and the jasper, the saphire, the emerald, and the carbuncle and gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou was created.

14 Thou art the anointed Cherub, that covereth, and I have set thee in the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou wast perfect in thy waies from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they have filled the midst of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O covering Cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandise: therefore will I bring forth a fire from the midst of thee, which shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Like the rest of the heathen and infidels, which are Gods enemies.

He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength, and pleasures.

Or, I asper.

Or, carbuncle.

He meaneth the royall state of Tyrus, which for the excellency & glory thereof he compareth to the Cherubims which covered the Arke: and by this word

anointed, he signifieth the same, if I did thee this honour to make thee one of the builders of my Temple, which was when Hyram sent unto Salomon things necessary for the worke. To wit, among my people I have which thine precious stones, which I have set thee to this digmity. Thou shalt have no part among my people.

That is, the honour wherunto I called thee.

Or, brought to nothing.

20 ¶ Againe, the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and bloud into her streets, and the flaine shall fall in the midst of her: ^m the enemy shall come against her with the sword on every side, and they shall know that I am the Lord.

24 And they shall bee no more a pricking thorne unto the house of Israel, nor any grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall bee sanctified in them in the sight of the heathen, then shall they dwell in the land that I have given to my servant Jaakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed judgements upon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He propheseth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after forty years. 14 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyrus.

IN the tenth year, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great Dragon, that lieth in the midst of his rivers, which hath said, The river is mine, and I have made it for my selfe.

4 But I will put hookes in thy jawes, and I will cause the fish of thy rivers to stick unto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee in the wilderness, both thee and all the fish of thy rivers:

thou shalt fall upon the open field: thou shalt not be brought together, nor gathered: for I have given thee for meat to the beasts of the field, and to the fowles of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have beene a staffe of reed to the house of Israel.

7 When they took hold of thee with their hand, thou didst breake, and rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loynesto stand upright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I come upon thee, and upon thy rivers, and I will make the land of Egypt utterly waste and desolate, from the towne of Seveneh, even unto the borders of the black Moors.

11 No foot of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited forty yeares.

12 And I will make the land of Egypt desolate in the midst of the countries, that are desolate, and her cities shall be desolate among the cities that are desolate, for forty yeares: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God, * At the end of forty yeares will I gather the Egyptians from the people, where they were scattered.

14 And I will bring againe the captivity of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquity to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the seven and twentieth yeare also in the first moneth, and in the first day of the moneth, came the word of the Lord unto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his army to serve a great service against Tyrus: every head was made bare, and every shoulder was made bare: yet had he no wages, nor his army

^l By executing my judgments against thy wickednesse.

^m That is, Nebuchad-nezzar.

ⁿ He sheweth for what cause God will assemble his Church, and preserve it till, though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

ⁿ He sheweth for what cause God will assemble his Church, and preserve it till, though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

^a To wit, of the captivity of Iecanah, or of the siege of Zedekiah. Of the order of these propheties, and how the former sometimes standeth after the latter, read Ierem. 27. 1.

^b Hee compareth Pharaoh to a Dragon, which hideth himselfe in the river Nilus, as, Isa. 51. 9.

^c I will send enemies against thee, which shall pluck thee and thy people, which trust in thee, out of thy sure places.

^d Read 2 King. 11. 21. Isa. 36. 6.

^f Or, shall. ^e When they felt their hurt, they would stay no more upon thee, but stood upon their feet, and put their trust in others.

^f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone.

^g Or, Cush, or Ethiopia.

^{*} Ier. 46. 26.

^g Meaning, that they should not have full dominion, but bee under the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them, but learn to depend on God. ^h Left I should by this meanes punish their finnes.

ⁱ Counting from the captivity of Iecanah.

^k Hee tooke great paines at the siege of Tyrus, and his army was fore handled.

signifying, that
Nebuchad-nezzar
had more paines
then profit by the
taking of Tyrus.

1 army for Tyrus, for the service that he served against it.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoile her spoile, and take her prey, and it shall be the wages of his army.

20 I have given him the land of Egypt for his labour, that he served \ddagger against it, because they wrought \ddagger for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will give them an open mouth in the midst of them, and they shall know that I am the Lord.

CHAPTER XXX.

The destruction of Egypt, and the cities thereof.

The word of the Lord came again unto me, saying,

2 Son of man, prophesie, and say, Thus saith the Lord God, Howle and cry, Woe be unto this day.

3 For the day is neare, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall bee broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of ^bSeveneh shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall bee destroyed.

9 And that day shall their messengers goe forth from mein ships, to make the carelesse Mores afraid, and feare shall come upon them, as in the day of Egypt: for so, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he, and his people with him, even the terrible nations shall be brought to destroy the land: and they shall draw

their swords against Egypt, and fill the land with the slaine.

12 And I will make the rivers drie, and sell the land into the hands of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord have spoken it.

13 Thus saith the Lord God, I will also destroy the idols, and I will cause their idols to cease out of \ddagger Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt:

14 And I will make Parthos desolate, and will set fire in \ddagger Zoan, and I will execute judgement in No.

15 And I will powre my wrath upon \ddagger Sin, which is the strength of Egypt: and I will destroy the multitude of \ddagger No.

16 And I will set fire in Egypt: Sin shall have great sorrow, and No shall be destroyed, and Noph shall have sorrows daily.

17 The young men of \ddagger Aven, and of \ddagger Phibeseh shall fall by the sword: and these cities shall goe into captivity.

18 At Tehaphnehes the day shall re-
straine his light, when I shall breake there, the ^d barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall cover her, and her daughters shall goe into captivity.

19 Thus will I execute judgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the ^e eleventh yeare, in the first moneth, and in the seventh day of the moneth, the word of the Lord came unto me, saying,

21 Sonne of man, I have broken the arme of Pharoah king of Egypt: and loe, it shall not be bound up to be healed, neither shall they put a roule to binde it, and so make it strong, to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharoah king of Egypt, and will break his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall

Gg 3 know

\ddagger Or, Memphis of
Algeria.

\ddagger Or, Tanis.

\ddagger Or, Pelusium.

\ddagger Or, Alexandria.

\ddagger Or, Heliopolis.

\ddagger Or, Tuba Ham.

^c Meaning, that
there shall be great
sorrow and affliction
there, when the
strength & force.

^e Of the captivity
of Ieconiah, or of
Zedekiah's reigne.

^f For Nebuchad-
nezzar destroyed
Pharaoh Necho at
Carchemish, Jer.
46.16.

^g His force, and
power.

^b Phut and Lud
are neere Africa
and Libya.

^b Which was a
strong city of E-
gypt, Chap. 29. 10.

^h Whereby wee see that tyrants have no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

know, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperic them among the countries, and they shall know, that I am the Lord.

C H A P. XXXI.

² A comparison of the prosperity of Pharaoh, with the prosperity of the Assyrians. ¹⁹ He prophesieth a like destruction to them both.

^a Of Zedekiah's reigne, or of Iecoziah's captivity.

And in the ^aeleventh yeare, in the third moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, speake unto Pharaoh King of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

^b Meaning, that he was not like in strength to the King of the Assyrians whom the Babylonians overcame.

3 Behold, Ashur was like a cedar in Lebanon with faire branches, and with thick shadowing boughs, and shot up very high, and his top was among the thicke boughs.

^c Many other nations were under their dominion.

4 The waters nourished him, and the deepe exalted him on high with her rivers running round about his plants, and sent out her ^clittle rivers unto all the trees of the ^dfield.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neare great waters.

^d Signifying, that there was no greater power in the world then his was.

8 The cedars in the garden ^dof God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughes, all the trees in the garden of God were not like unto him in his beauty.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

^e Or, thou must lift up.

10 Therefore thus saith the Lord God, Because ^ehee is lift up on high, and hath shot up his top among the thicke boughes, and his heart is lift up in his height:

^e That is, of Nebuchad-nezzar, who afterward was the Monarch, and onely ruler of the world.

11 I have therefore delivered him into the hands of the ^emightiest among the heathen: hee shall handle him, for I have cast him away for his wickednesse.

12 And the strangers have destroyed

him, even the terrible nations, and they have left him upon the mountaine; and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land, and all the people of the earth are departed from his shadow, and have forsaken him.

^f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Upon his ruine shall all the fowles of the heaven remaine, and all the beasts of the field shall be upon his branches;

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot up their top among the thicke boughes, neither shall their leaves stand up in their height, which drinke so much water: for they are all delivered unto death in the nether parts of the earth, in the mids of the children of men, among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did restrain the floods thereof, and the great waters were staid: I caused Lebanon to mourne for him, and all the trees of the field fainted.

^g The deep waters that caused him to mount so high (meaning his great abundance and pompe) shall now lament as though they were covered with sackcloth.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shall be comforted in the nether parts of the earth.

^h To cause this destruction of the King of Assyria to seeme more horrible, hee letteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of such a tyrant.

17 They also went downe to hell with him, unto them that bee slaine with the sword, and his arme, and they that dwell under his shadow in the mids of the heathen.

18 To whom art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden, unto the nether parts of the earth: thou shalt sleepe in the middes of the ^huncircumcised, with them that bee slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

ⁱ Meaning, that Pharaoh's power was nothing so great as his was.

C H A P. XXXII.

² The Prophet is commanded to berayle Pharaoh king of Egypt. ¹² He prophesieth that destruction shall come unto Egypt through the King of Babylon.

And in the ^atwelfth yeare, in the twelfth moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

^a Which was the first yeare of the generall captivity under Zedekiah.

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a ^blion of the nations, and art as a ^cdragon in the sea: thou castedst out thy rivers, and troubledst the waters with thy feet; and stampedst in their rivers.

^b Thus the Scriptures compare tyrants to cruell and huge beasts, which devoure all that be weaker then they, and such as they may overcome.

^c Or, whale. ^c Thou preparedst great armies.

3 Thus

* Chap. 12. 13. and 37. 29.

3 Thus faith the Lord God ; * I will therefore spread my net over thee with a great multitude of people , and they shall make thee come up into my net.

4 Then will I leave thee upon the land , and I will cast thee upon the open field , and I will cause all the fowles of the heaven to remaine upon thee , and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh upon the mountaines , and fill the vallyes ^d with thine height.

6 I will also water with thy blood the land wherein thou ^e swimmest , *even* to the mountaines , and the rivers shall be full of thee.

7 And when I shall ^f put thee out , I will cover the heaven , and make the stars thereof darke : * I will cover the sunne with a cloud , and the moone shall not give her light.

8 All the lights of heaven will I make darke for thee , and bring ^g darknesse upon thy land , faith the Lord God.

9 I will also trouble the hearts of many people , when I shall bring thy destruction among the nations , and upon the countries which thou hast not known.

10 Yea , I will make many people amazed at thee , and their Kings shall bee astonished with feare for thee , when I shall make my sword to glitter against their faces ; and they shall be afraid at everie moment : everie man for his owne life in the day of thy fall.

11 For thus faith the Lord God , the sword of the King of Babel shall come upon thee.

12 By the swords of the mightie will I cause thy multitude to fall : they all shall bee terrible nations , and they shall destroy the ^h pompe of Egypt , and all the multitude thereof shall bee consumed.

13 I will destroy also all the beasts thereof from the great water sides , neither shall the foot of man trouble them any more , nor the hooves of beasts trouble them.

14 Then will I make ⁱ their waters deepe , and cause their rivers to runne like oile , faith the Lord God.

15 When I shall make the land of Egypt desolate , and the countrie with all that is therein , shall be laid waste : when I shall smite all them which dwell therein , then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her : the daughters of the nations shall lament her : they shall lament for Egypt , and for all her multitude , faith the Lord God.

17 ¶ In the twelfth yeare also , in the

fifteenth *day* of the moneth , came the word of the Lord unto me , saying,

18 Sonne of man , lament for the multitude of Egypt , and ^k cast them downe , *even* them and the daughters of the mightie nations , unto the nether parts of the earth , with them that goe downe into the pit.

19 Whom dost thou passe ^l in beautie ? goe downe and sleep with the uncircumcised.

20 They shall fall in the mids of them that are slaine by the sword : ^m she is delivered to the sword : draw her downe , and all her multitude.

21 The most mightie and strong shall speake to ⁿ him out of the mids of hell with them that helpe her : they are gone downe and sleepe with the uncircumcised that be slaine by the sword.

22 Afshur is there and all his companie : their graves are about him : all they are slaine and false by the sword.

23 Whose graves are made in the side of the pit , and his multitude are round about his grave : all they are slaine and false by the sword , which caused feare to be in the land of the living.

24 There is ^o Elam and all his multitude round about his grave : all they are slaine and false by the sword , which are gone downe with the uncircumcised into the nether parts of the earth , which caused themselves to be feared in the land of the living , yet have they borne their shame with them that are gone downe to the pit.

25 They have made his bed in the mids of the slaine with all his multitude : their graves are round about him : all these uncircumcised are slaine by the sword : though they have caused their feare in the land of the living , yet have they borne their shame with them that goe downe to the pit : they are laid in the mids of them that be slaine.

26 There is ^p Meshech , Tubal , and all their multitude , their graves are round about them : all these uncircumcised were slaine by the sword , though they caused their feare to be in the land of the living.

27 And they shall not lie with the valiant ^q of the uncircumcised that are false , which are gone downe to the grave , with their weapons of warre , and have laid their swords under their heads , but their iniquitie shall be upon their bones : because they were the feare of the mightie in the land of the living.

28 Yea , thou shalt be broken in the mids of the uncircumcised , and lie with them that are slaine with the sword.

29 There is ^r Edom , his Kings , and all his

k That is , prophesie , that they shall bee cast downe : thus the Lord giveth his Prophets power both to plant and to destroy by his word , reade Jer. 1. 10. l Have not other kingdomes , more beautifull then thou , perished?

m That is , Egypt.

n To make the matter more sensible , he bringeth in Pharaoh , whom the dead shall meet and marvaile at him , read Isa. 14. 9.

o Meaning , the Persians.

p Whom in this life all the world feared.

q That is , the Cappadocians , and Italians , or Spaniards , as Iosephus writeth.

r Which died not by cruel death , but by the course of nature , and are honourably buried with their coats of armour , and signes of honour.

d With heapes of the carcases of thine armie.

e As Nilus overfloweth Egypt , so will I make the blood of thine holie to overflow.

f The word signifies , to be put out , as a candle is put out.

g Isa. 13. 10. Isa. 2. 31. and 3. 15. Matth. 24. 29.

h By this manner of speech is meant the great sorrow that shall be for the slaughter of the King and his people.

i This came to passe in lesse then four years after this prophesie.

j To wit , of the Chaldeans thine enemies , which shall quietly enjoy all thy commodities.

his princes, which with their strength are laid by them that were slaine by the swords: they shall sleepe with the uncircumcised, and with them that goe downe to the pit.

^f The Kings of Babylon.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare they are ashamed of their strength, and the uncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

^z As the wicked rejoice when they see others partakers of their miseries.

^v I will make the Egyptians afraid of mee, as they caused others to feare them.

31 Pharaoh shall see them, and he shall be comforted over all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I have caused my feare to be in the land of the living: and he shall be laid in the mids of the uncircumcised with them that are slaine by the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

² The office of the governours and ministers. ¹⁴ He strengtheneth them that despaire, and boldneth them with the promise of mercie. ³⁰ The word of the Lord against the mothers of the Prophet.

A Gaine, the word of the Lord came unto me, saying,

^z Or, of their iniquity, as the sheweth, that the people ought to have continually governours and teachers which may have a care over them, and to warne them ever of the dangers which are at hand.

2 Sonne of man, speake to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man ^z from among them, and make him their watchman,

3 If when he seeth the sword come upon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come and take him away, his blood shall be upon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be upon him: but he that receiveth warning, shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquitie, but his blood will I require at the watchmans hand.

^b Signifying, that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then hee will not obey, he shall deserve double punishment.

^c Chap. 3. 17. which teacheth that he that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

7 * So thou, O sonne of man, I have made thee a watchman unto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say unto the wicked, O wicked man, thou shalt die the death, if thou dost not speake, and admonish the

wicked of his way, that wicked man shall die for his iniquitie, but his blood will I require at thine hand.

9 Nevertheless, if thou warne the wicked of his way to turne from it: if he doe not turne from his way, he shall die for his iniquitie, but thou hast delivered thy soule.

^d The watchman must answer for the blood of all that perish through his negligence.

10 Therefore, O thou sonne of man, speake unto the house of Israel, Thus ye speake and say, If our transgressions and our sinnes be upon us, and we are consumed because of them, how should we then live?

^e Thus the wicked when they heare Gods judgments for their sinnes, despaire of his mercies, and murmur. ^f Reade Chap. 18. 23.

11 Say unto them, As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and live: turne you, turne you from your evill waies, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that he returneth from his wickednesse, neither shall the righteous live for his righteousness in the day that he sinneth.

^g Reade of this righteousness, chap. 18. 23. 24.

13 When I shall say unto the righteous, that he shall surely live, if he trust to his owne righteousness, and commit iniquitie, all his righteousness shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Again, when I shall say unto the wicked, Thou shalt die the death, if he turne from his sinne, and doe that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and give againe that he had robbed, and walke in the statutes of life, without committing iniquitie, hee shall surely live, and not die.

^h Hereby he condemneth all them of hypocritie, which pretend to forsake wickednes, and yet declare not themselves such by their fruits. That is, in obeying Gods commandments, and by godly life.

16 None of his sinnes that he hath committed, shall be mentioned unto him: because he hath done that which is lawfull, and right, he shall surely live.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is unequal.

ⁱ Chap. 18. 25.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shall even die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawfull and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will judge you every one after his waies.

21 Also in the twelfth yeare of our captivitie in the tenth month, and in the fift day

^j When the Prophet was led away captive with Jeconiah.

day of the month, one that had escaped out of Jerusalem, came unto mee, and said, The city is smitten.

22 Now the hand of the Lord had beene upon mee in the evening afore hee that had escaped came, and had opened my mouth, until he came to mee in the morning, and when hee had opened my mouth, I was no more dumb.

23 Again, the word of the Lord came unto mee, and said,

24 Son of man, these that dwell in the desolate places of the land of Israel, talke and say, ^m Abraham was but one, and he possessed the land: but we are many, therefore the land shall bee given us in possession.

25 Wherefore say unto them, Thus saith the Lord God, Yee eat with the ^a bloud, and lift up your eyes toward your idols, and shed bloud: should yee then possesse the land?

26 Yee leane upon your ^o swords: yee worke abomination, and yee defile every one his neighbours wife: should yee then possesse the land?

27 Say thus unto them, Thus saith the Lord God, As I live, so surely they that are in the desolate places shall fall by the sword: and him that is in the open field, will I give unto the beasts to be devoured: and they that bee in the forts and in the caves, shall die of the pestilence.

28 For I will lay the land desolate and wast, and the ^a pomp of her strength shall cease: and the mountaines of Israel shall bee desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I have laid the land desolate and wast, because of all their abominations, that they have committed.

30 Also thou son of man, the children of thy people that ^p talke of thee by the walles and in the doores of houses, and speake one to another, every one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come unto thee, as the people ^useth to come: and my people sit before thee, and heare thy words, but they will not doe them: for with their mouths they make ^q jests, and their heart goeth after their covetousnesse.

32 And loe, thou art unto them, as a [†] jesting song of one that hath a pleasant voice, and can sing well, for they heare thy words, but they do them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath beene among them.

CHAP. XXXIV.

² Against the shepherds that despise the flock of Christ, and seeke their owne gains. 7 The Lord saith that he will visit his dispersed flock: and gather them together. 23 He promisseth the true shepherd Christ, and wish him peace.

And the word of the Lord came unto mee, saying,

2 Son of man, prophesie against the shepherds of Israel, prophesie and say unto them, Thus saith the Lord God unto the shepherds, ^{*} Woe bee unto the ^a shepherds of Israel, that feed themselves: should not the shepherds feed the flocks?

3 Yee eat the ^b fat, and yee clothe you with the wooll: ye kill them that are fed, but yee feed not the sheep.

4 The ^c weake have yee not strengthened, the sick have yee not healed, neither have yee bound up the broken, nor brought againe that which was driven away, neither have yee sought that which was lost, but with cruelty, and with rigour have yee ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were ^d devoured of all the beasts of the field.

6 My sheep wandered through all the mountaines, and upon every high hill: yea, my flock was scattered through all the earth, and none did seek or search after them.

7 Therefore yee shepherds, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flock was spoiled, and my sheep were devoured of all the beasts of the field, having no shepherd, neither did my shepherds seeke my sheep, but the shepherds fed themselves and fed not my sheep,

9 Therefore, heare ye the word of the Lord, O yee shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and I will require my sheep at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feed themselves any more: for I will deliver my sheepe from ^e their mouths, and they shall no more devour them.

11 For thus saith the Lord God, Behold, I will search my sheepe and seeke them out.

12 As a shepherd searcheth out his flock, when hee hath beene among his sheepe that are scattered, so will I seeke out my sheepe and will deliver them out of all places where they have beene scattered in ^f the cloudy and darke day.

13 And I will bring them out from

Hn the

¹ I was induced with the spirit of prophesie, Chap. 1. 2.

¹ Whereby is signified, that the members of God, should seeke till God give them courage, and open their mouths, Chap. 24. 27. and 29. 21. Ephes. 6. 19.

² That the wicked thinke themselves more worthy to enjoy Gods promise then the Saints of God, to whom they were made: and would bind God to bee subject to them, though they would not bee bound to him.

³ Contrary to the Law, Levit. 17. 14. 4 As they that are ready still to shed blood.

⁵ Chap. 7. 24. and 24. 21. and 30. 6. 7.

^p In derision.

^q This declareth, that wee ought to heare Gods word with such zeale & affection, that wee should in all points obey it: else we abuse the word to our owne condemnation, and make of his ministers as though they were jests to serve mens foolish fantasies.

¹ Jer. 23. 1. a By the shepherds hee meaneth the king, the magistrates, priests, and prophets.

² Yee seek to enrich your selves by their commodities, and so spoile their riches and substance.

³ Hee describeth the office and duty of a good Pastor: who ought to love and succour his flock, and not to bee cruell toward them.

⁴ For lack of good government and doctrine they perished.

⁵ By destroying the covetous hirelings, and restoring true shepherds, whereof we have a signe as he often saith, God doth true prophets, who both by doctrine and life, labour to feed his sheep in the pleasure pictures of his word. ^f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

the people, and gather them from the countries, and will bring them to their owne land, and feed them upon the mountaines of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feed them in a good pasture, and upon the high mountaines of Israel shall their fold bee: there shall they lie in a good fold; and in fat pasture shall they feed upon the mountaines of Israel.

15 I will feed my sheep, and bring them to their rest, saith the Lord God.

16 I will seek that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen the weak: but I will destroy the fat and the strong, and I will feed them with judgement.

17 Also you my sheep, Thus saith the Lord God, Behold, I judge betweene sheep, and sheep, betweene the rams and the goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread downe with your feet the residue of your pasture? and to have drunke of the deep waters, but yee must trouble the residue with your feet?

19 And my sheep eat that which yee have troden with your feet: and drink that which yee have troubled with your feet.

20 Therefore thus saith the Lord God unto them, Behold, I, even I will judge betweene the fat sheep and the leane sheep.

21 Because yee have thrust with side and with shoulder, and pusht all the weak with your hornes, till yee have scattered them abroad,

22 Therefore will I helpe my sheep, and they shall no more be spoiled, and I will judge betweene sheep and sheep.

23 And I will set up a shepherd over them, and he shall feed them, even my servant David, he shall feed them, and hee shall bee their shepherd.

24 And I the Lord will bee their God, and my servant David shall be the prince among them. I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the wild beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will set them, as a blessing even round about my mountaine: and I will cause raine to come downe in due season, and there shall bee raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall give her fruit, and they shall be safe in their land, &

shall know that I am the Lord, when I have broken the cords of their yoke, and delivered them out of the hands of those that served themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land devoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renowne: and they shall bee no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they understand that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And yee my sheep, the sheep of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

² The destruction that shall come on mount Seir, because they troubled the people of Israel.

Moreover, the word of the Lord came unto mee, saying,

2 Son of man, set thy face against mount Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and wast.

4 I will lay thy cities wast, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamity, when their iniquity had an end.

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate and wast, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleis, and in all thy rivers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not returne, and yee shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countries shall bee mine, and wee will possesse them (seeing the Lord was there.)

11 Therefore, as I live, saith the Lord God, I will even doe according to thy wrath, and according to thine indignation

which

g Meaning such as lift up themselves above their brethren, and thinke they have no need to be governed by mee.
h That is, by putting difference betweene the good and the bad, and so give to either, as they deserve.
i By good pasture and deepe water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poore, till they had corrupted it.

k Meaning, Christ, of whom David was a figure, Jer. 30.9. Hose. 3.5.

l This declareth, that under Christ the flock should be truly delivered from sin and hell, and so be safely preserved in the Church, where they should never perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roof of Israel, Isa. 11.1.

a Where the Idols means dwell.

b When by their punishment I called them from their iniquity.

c Except thou repent thy former cruelty.

d To wit, to their former estate.

e Meaning, Israel and Judah.

f And so by fighting against Gods people, they should go about to put him out of his owne possession.
g As thou hast done cruelly, so shalt thou be cruelly handled.

which thou hast used in thine hatred against them: and I will make my selfe knowne among^h them when I have judged thee.

12 And thou shalt know that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie wast, they are given us to be devoured.

13 Thus with your mouths yee have boasted against mee, and have multiplied your words against mee: I have heard them.

14 Thus saith the Lord God, So shall all the world rejoyce when I shall make thee desolate.

15 As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt bee desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

⁸ His promises to deliver Israel from the Gentiles. ²² The benefits done unto the Levites, are to be ascribed to the mercy of God, and not unto their deservings. ²⁶ God reneweth our hearts, that we may walke in his commandments.

Also thou son of man, prophesie unto the * mountaines of Israel, and say, yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the * enemy hath said against you, Ah, even the ^b high places of the world are ours in possession,

3 Therefore prophesie, and say, Thus saith the Lord God, Because that they have made you desolate and swallowed you up on every side, that yee might bee a possession unto the residue of the heathen, and yee are come unto the lips, and ^c tongues of men, and unto the reproach of the people:

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers and to the valleyes, and to the wast, and desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely, in the fire of mine indignation have I spoken against the residue of the heathen; and against all Idumea, which ^d have taken my land for their possession, with the joy of all their heart, and with despitefull minds, to cast it out for a prey.

6 Prophesie therefore upon the land of Israel, and say unto the mountaines,

and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, and in my wrath, because yee have suffered the * shame of the heathen;

7 Therefore thus saith the Lord God, I have ^e lifted up mine hand, surely the heathen that are about you shall beare their shame.

8 But you, O mountaines of Israel, yee shall ^f shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come unto you, and I will turne unto you, and yee shall be filled and sowne.

10 And I will multiply the men upon you, even all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefits upon you more then ^h at the first, and yee shall know that I am the Lord.

12 Yea, I will cause men to walke uponⁱ you, even my people Israel, and they shall possesse^j you, and yee shall be their inheritance, and yee shall no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they say unto you, Thou^k land devourest up men, and hast beene a waster of thy people;

14 Therefore thou shalt devour men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou bear the reproch of the people any more, neither shalt cause thy folk to fall any more, saith the Lord God.

16 Moreover the word of the Lord came unto mee, saying,

17 Son of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deeds: their way was before mee as the filthinesse of the menstruous.

18 Wherefore I powdered my wrath upon them, for the bloud that they had shed in the land, and for their idols, ^l where-with they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countries: for according to their wayes, and according to their deeds, I judged them.

20 * And when they entred unto the heathen, whither they went, they polluted

Hh 2 mine

^h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care over them, and so praise his Name: and also that the wicked rage as though there were no God, till they see his hand to their destruction.

^e Because you have bin laughing at me, I will laugh at you.

^f By making a solemn oath, read Chap. 20. 5.

^g God declareth his mercies and goodnesse toward his Church, who still preserveth his, even when he destroyeth his enemies.

^h Which was accomplished under Christ, to whom all these temporall deliverances did direct them. ⁱ That is, upon the mountaines of Jerusalem. ^j Or, their.

^k This the enemies imputed as the reproch of the land, which God did for the sins of the people according to his just judgements.

^a That is, the Idumeans. ^b That is, Jerusalem, which for Gods promises was the chiefest of all the world.

^c Yee are made a matter, of talkes and derision to all the world.

^d They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

¹ And therefore would not suffer my Name to be had in contempt as the heathen would have reproached mee, if I had suffered my Church to perish.

21 But I favoured mine holy¹ Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine^m holy Names sake, which yee polluted among the heathen whither yee went.

^m This excludeth from man all dignity, and meane to deserve any thing by, seeing that God referreth the whole to himself, and that onely for the glory of his holy Name.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom yee have polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before[†] their eyes.

[†] Or, your.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your owneland.

ⁿ That is, his Spirit, whereby he reformeth the heart, and regenerateth his, Isa. 44. 3.

25 Then will I powre cleane^a water upon you, and yee shall be cleane: yea, from all your filthinesse, and from all your idols will I cleanse you.

^{*} Jer. 32. 39. Chap. 11. 19.

26 * A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and yee shall keepe my judgements and doe them.

28 And ye shall dwell in the land that I gave to your fathers, and yee shall be my people, and I will be your God.

^o Under the abundance of temporal benefits hee concludeth the spiritual graces.

29 I will also deliver you from all your filthinesse, and I will call for^o corne, and will increase it, and lay no famine upon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that yee shall beare no more the reproach of famine among the heathen.

31 Then shall yee remember your owne wicked wayes, and your deeds that were not good, and shall judge your selves worthy to have bin^p destroyed for your iniquities, and for your abominations.

^p Ye shall come to true repentance, and thinke your selves unworthy to be of the number of Gods creatures for your ingratitude against him.

32 Be it knowne unto you that I do not this for your sakes, saith the Lord God: therefore, O yee house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be til-

led, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall^q know that I the Lord build the ruinous places, and plant the desolate places: I the Lord have spoken it, and will doe it.

^q Hee declareth that it ought not to be referred to the soile or plentifulnesse of the earth, that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare, when he maketh it barren.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it unto them: I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall know that I am the Lord.

CHAP. XXXVII.

^r Hee prophesieth the bringing againe of the people, being in captivity. ¹⁶ Hee sheweth the union of the ten tribes with the two.

THe hand of the Lord was upon mee, and caried me out in the Spirit of the Lord, and set mee downe in the midst of the[†] field, which was full of^a bones.

[†] Or, valley. ^a He sheweth by a greater miracle, that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raise them up againe.

2 And he led me round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said unto mee, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again, he said unto mee, Prophecie upon these bones, and say unto them, O ye dry bones, heare the word of the Lord.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and yee shall live.

6 And I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, that yee may live, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noise, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews, and the flesh grew upon them, and above, the skin covered them, but there was no breath in them.

9 Then said he unto mee, Prophecie unto the wind: prophecie son of man, and say to the wind, Thus saith the Lord God, Come from the four^b winds, O breath, and breath upon these flaine, that they may live.

^b Signifying, all parts, whereas the Israelites were scattered: that is, the faithfull shall be brought to the same unity of spirit, and doctrine, wherefoever they are scattered throughout the world.

10 So I prophesied as he had commanded mee: and the breath came into them, and

and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto mee, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is gone away, and we are cleane cut off.

12 Therefore prophesie, and say unto them, Thus saith the Lord God, Behold, my people, I will open your graves, and cause you to come up out of your sepulchres, and bring you into the land of Israel,

13 And yee shall know that I am the Lord, * when I have opened your graves, O my people, and brought you up out of your sepulchres,

14 And shall put my Spirit in you, and yee shall live; and I shall place you in your owne land: then yee shall know that I the Lord have spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe unto mee, saying,

16 Moreover, thou son of man, take thee a *piece* of wood, and write upon it, Unto Judah, and to the children of Israel his companions: then take ^d another *piece* of wood, and write upon it, Unto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt joyn^e them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree ^e of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, *even* with the tree of Judah; and make them one tree, and they shall bee one in mine hand.

20 And the *pieces* of wood, whereon thou writest, shall be in thine hand in their fight.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their owne land.

22 And I will make them one people in the land, upon the mountaines of Israel, * and one king shall be king to them all: and they shall bee no more two people, neither bee divided any more henceforth into two kingdoms.

23 Neither shall they be poluted any more with their idols, nor with their

abominations, nor with any of their transgressions: but I will save them out of all their dwelling places; wherein they have sinned, and will cleanse them: so shall they bee my people, and I will be their God.

24 And David my * servant shall bee king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and doe them.

25 And they shall dwell in the land, that I have given unto Jaakob my servant, where your fathers have dwelt, and they shall dwell therein, *even* they, and their sons, and their sons sons for ever, and my servant David shall bee their prince for ever.

26 Moreover, I will make * a covenant of peace with them: it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for evermore.

27 My Tabernacle also shall bee with them: yea, I will bee their God, and they shall bee my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall bee among them for evermore.

CHAP. XXXVIII.

2 Hee prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came unto mee, saying,

2 Son of man, set thy face against Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him.

3 And say, thus saith the Lord God, Behold, I come against thee; O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy jawes, and I will bring thee forth, and all thine host, both horses, and horsemen, all clothed with all sorts of armour, *even* a great multitude with bucklers, and shields, all ^b handling swords.

5 They of ^c Paras, of Cush, and Phut with them, *even* all they that bear shield and helmet.

6 ^d Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and ^e make thee ready, both thou, and all thy multitude, that are assembled unto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeares thou shalt

. Hh 3 come

* Isa. 40. 11.
Jer. 23. 5. chap.
34. 23. Dan. 9. 24.

Meaning, that the elect by Christ shall dwell in the heavenly Jerusalem, which is meant by the land of Canaan.

* Psal. 109. 4. and 116. 2.

That is, when I have brought you out of those places and townes where you are captives.

Which signifieth the joyning together of the two houses of Israel and Judah.

That is, the house of Israel.

Isa. 10. 16.

a Which was a people that came of Magog, the son of Japhet, Gen. 10. 2. Magog also here signifieth a certain country, so that by these two countries, which had the government of Grecia and Italy, heo meant, the principall enemies of the Church, Revel. 10. 8. and 12. 1.

b He sheweth that the enemies should bend themselves against the Church, but it should be to their owne destruction. c The Persians, Ethiopians, and men of Africa. d Gomer was Japhets son, and Togarmah, the son of Gomer, and are thought to bee they that inhabit Asia minor. e Signifying, that all the people of the world should assemble themselves against the Church, and Christ their head.

come into the land, that hath been destroyed with the sword, and is gathered out of many people upon the mountaines of Israel, which have long laine waste: yet they have been brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come up like a tempest, and shalt be like a cloud to cover the land, both thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Even at the same time shall many things come into thy minde, and thou shalt thinke^f evill thoughts.

11 And thou shalt say, I will goe up to the land that hath no walled towers: I will goe to them that are at rest, and dwell in safety, which dwell all without walls, and have neither barres nor gates,

12 Thinking to spoile the prey, and to take a bootie, to turne thine hand upon the desolate places that are now inhabited, and upon the people, that are gathered out of the nations which have gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the lions thereof shall say unto thee, Art thou come to spoile the prey? hast thou gathered thy multitude to take a bootie? to cary away silver and gold, to take away cattell and goods, and to spoile a great prey?

14 Therefore, Sonne of man, prophesie, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwellleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee: all shall ride upon horses, even a great multitude and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land: thou shalt bee in the latter daies, and I will bring thee upon my land, that the heathen may know mee; when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou hee of whom I have spoken in old time, by the hands of my servants the Prophets of Israel, which prophesied in those daies, and yeares, that I would bring thee upon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel:

20 So that the fishes of the Sea, and the fowles of the heaven, and the beasts of the field, and all that move and creepe upon the earth, and all the men that are upon the earth, shall tremble at my presence, and the mountaines shall be overthrowne, and the stars shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: every mans sword shall be against his brother.

22 And I will plead against him with pestilence, and with bloud, and I will cause to raine upon him and upon his bands, and upon the great people that are with him, a sore raine and hailestones, fire and brimstone.

23 Thus will I be magnified and sanctified, and knowne in the eyes of many nations, and they shall know that I am the Lord.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog and Magog. 11 The graves of Gog and his host. 17 They shall bee drowned of birds and beasts. 23 Wherefore the house of Israel is captive. 24 Their bringing againe from captivity is promised.

Therefore thou son of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leave but the sixth part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountaines of Israel:

3 And I will smite thy bow out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall upon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will give thee unto the birds, and to every feathered fowle and beast of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the Cities, and they shall know that I am the Lord.

7 So will I make mine holy Name knowne in the midst of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of

^f Or, it: meaning, the land of Israel.

^f That is, to molest and destroy the Church.

^g Meaning, Israel, which had now been destroyed, & was not yet built againe: declaring hereby the simplicity of the godly, who seeke not to much to fortifie themselves by outward force, as to depend on the providence and goodness of God.

^h One enemy shall envy another, because every one shall thinke to have the spoile of the Church.

ⁱ Shalt not thou spy thine occasion to come against my Church, when they suspect nothing?

^k Meaning, in the last age, and from the coming of Christ unto the end of the world.

^l Signifying, that God will bee sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 28. m Hereby he declareth that none affliction can come to the Church, whereof they have not bin advertised aforetime, to teach them to endure all things with more patience when they know that God hath so ordained.

ⁿ All meanes whereby man should thinke to save himselfe shall faile, the affliction in those daies shall bee so great, and the destruction shall bee so terrible.

^o Against the people of Gog and Magog.

^{*} Chap. 36. 23. and 37. 28.

^a Or destroy thee with six plagues, as Chap. 38. 23.

^b Meaning, that by the verbe of Gods word, the enemy shall be destroyed wherefore he shall be Church.

^c That is, among all nations where the enemies of my people dwell, seeme they never so farr separate.

^d That is, this plague is fully determined in my counsell, and cannot be changed.

^e After this destruction the Church shall have great peace and tranquillity, and burne all their weapons, because they shall no more feare the enemy: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall bee overcome.

^f Which declaration, that the enemies shall have an horrible fall.

^g For the stinke of the cakesies.

^h Or, of the multitude of Gog, meaning, a long time.

ⁱ Partly, that the holy land should not bee polluted, and partly, for the compassion that the children of God have, even on their enemies.

^j Or, multitude.

^k Whereby hee signifies the horrible destruction that should come upon the enemies of his Church.

of Israel, shall goe forth, and shall burne and set fire upon the weapons, and on the shields, and bucklers, upon the bowes, and upon the arrowes, and upon the staves in their hands, and upon the speares, and they shall burne them with fire seven yeares.

10. So that they shall bring no wood out of the field, neither cut downe any out of the Forrests: for they shall burne the weapons with fire, and they shall rob those that robbed them: and spoile those that spoiled them, saith the Lord God.

11. And at the same time will I give unto Gog ^a a place there for a buriall in Israel, even the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses; and there shall they bury Gog with all his multitude: and they shall call it the valley of [†] Hamon-Gog.

12. And seven months long shall the house of Israel be burying of them, that they may cleanse the land.

13. Yea, all the people of the land shall bury them, and they shall have a name when I shall bee glorified, saith the Lord God.

14. And they shall chuse out men to go continually through the ⁱ land with them that travell, to bury those that remaine upon the ground, to cleanse it: they shall search to the end of seven moneths.

15. And the travellers that passe through the land, if ^{any} see a mans bone, then shall hee set up a signe by it, till the buriers have buried it, in the valley of Hamon-Gog.

16. And also the name of the city shall be [†] Hamonah: thus shall they cleanse the land.

17. And thou son of man, thus saith the Lord God, Speake unto every feathered fowle, and to all the beasts of the field, Assemble your selves, and come: ^k gather your selves on every side to my sacrifice: for I doe sacrifice a great sacrifice for you upon the mountaines of Israel, that yee may cate flesh, and drinke blood.

18. Yee shall cate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, and of bullocks, even of all fat beasts of Balhan.

19. And ye shall eat fat till ye be full, and drinke blood till yee bee drunken of my sacrifice, which I have sacrificed for you.

20. Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21. And I will set my glory among the heathen, and all the heathen shall see my judgement that I have executed, and mine hand, which I have laid upon them.

22. So the house of Israel shall know that I am the Lord their God from that day and so forth.

23. And the heathen shall know, that the house of Israel went into captivity for their iniquity, because they trespassed against mee: therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24. According to their uncleannesse, and according to their transgressions have I done unto them, and hid my face from them.

25. Therefore thus saith the Lord God, Now will I bring againe the captivity of Jaakob, and have compassion upon the whole house of Israel, and will bee jealous for mine holy Name.

26. After that they have borne their shame, and all their transgressions, whereby they have transgressed against mee, when they dwelt safely in their land, and without feare of any.

27. When I have brought them again from the people, and gathered them out of their enemies lands, and am ^{*} sanctified in them in the sight of many nations,

28. Then shall they know that I am the Lord their God, which caused them to bee led into captivity among the heathen: but I have gathered them unto their owne land, and have left none of them any more there,

29. Neither will I hide my face any more from them: for I have powred out my Spirit upon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the city and the Temple.

IN the five and twentieth yeare of our being in captivity, in the ^a beginning of the yeare, in the tenth ^{day} of the moneth, in the foureteenth yeare after that the city was smitten; in the selfe same day, the hand of the Lord was upon mee; and brought mee thither.

2. Into the land of Israel brought hee mee by [†] a divine vision, and set mee upon a very high mountaine, whereupon was as the building of a city toward the South.

3. And hee brought mee thither, and behold, there was a ^b man, whose similitude was to looke to like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4. And

ⁱ The heathen shall know that they overcame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sins.

^{*} Chap. 36. 23.

^a The Jewes counted the beginning of the yeare after two sorts: for their feasts they began to count in March; and for their other affaires in September: so that this is to bee understood of September.

[†] Or, vision of God.

^b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man said unto mee, Son of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee: for to the intent that they might bee shewed thee, art thou brought hither: declare all that thou seest unto the house of Israel.

5 And behold, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reed to measure with, of six cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reed, and the height with one reed.

6 Then came he unto the gate, which looketh toward the East, and went up the *staires* thereof, and measured the *†* post of the gate, *which was* one reed broad, and *†* the other post of the gate, *which was* one reed broad.

† Or, threshold.

† Or, upper post.

7 And *every* chamber was one reed long, and one reed broad, and betweene the chambers *were* five cubits: and the post of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, with one reed.

† Or, post.

9 Then measured hee the porch of the gate of eight cubits, and the *†* posts thereof, of two cubits, and the porch of the gate *was* inward.

10 And the Chambers of the gate Eastward, *were* three on this side, and three on that side: they three *were* of one measure, and the posts had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteene cubits.

12 The space also before the chambers *was* one cubit *on this side*, and the space *was* one cubit on that side, and the chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the rooffe of a chamber to the top of the gate: the breadth *was* five and twenty cubits, doore against doore.

14 Hee made also posts of threescore cubits, and the posts of the court, and of the gate *had one measure* round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within, *were* fifty cubites.

16 And *there were* narrow windowes in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windowes *were* round about within: and upon the posts *were* palme-trees.

17 ¶ Then brought hee mee into the outward court, and loe, *there were* cham-

bers, and a pavement made for the court round about, and thirty chambers *were* upon the pavement.

18 And the pavement *was* by the side of the gates over against the length of the gates, and the pavement *was* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof, *were* three on this side, and three on that side, and the posts thereof, and the arches thereof, *were* after the measure of the first gate: the length thereof *was* fifty cubites, and the breadth five and twenty cubites.

22 And their windowes and their arches with their palme-trees, *were* after the measure of the gate that looketh toward the East, and the going up unto it *had* seven steps, and the arches thereof *were* before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, he brought mee toward the South, and loe, *there was* a gate toward the South, and he measured the posts thereof, and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes: the height *was* fifty cubites, and the breadth five and twenty cubites.

26 And there were seven steps to goe up to it, and the arches thereof *were* before them: and it had palme-trees, one on this side, and another on that side upon the posts thereof.

27 ¶ And *there was* a gate in the inner Court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought mee into the inner Court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, and the posts thereof, and the arches thereof, according to these measures, and *there were* windowes in it, and in the arches thereof round about, *it was* fifty cubites long, and five and twenty cubites broad.

30 And the arches round about *were* five

five and twenty cubites long, and five cubites broad.

31 And the arches thereof were toward the utter court, and palme trees were upon the posts thereof, and the going up to it had eight steps.

32 ¶ Againe, hee brought me into the inner court toward the East, and he measured the gate according to these measures,

33 And the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and five and twenty cubits broad.

34 And the arches thereof were toward the utter court, and palme trees were upon the posts thereof, on this side and on that side, and the going up to it had eight steps.

35 ¶ After he brought me to the North gate, and measured it according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the utter court, and palme trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the entrie thereof was under the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they flew the burnt-offering, and the sinne-offering, and the trespass-offering.

40 And at the sides beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side, by the side of the gate, even eight tables whereupon they flew their sacrifices.

42 And the foure tables were of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubite high: whereupon also they laid the instruments wherewith they flew the burnt offering and the sacrifice.

43 And within were boardes an hand broad fastned round about, and upon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South,

and one was at the side of the East gate, having the prospect toward the North.

45 And he said unto me, This chamber whose prospect is toward the South, is for the Priests that have charge to keep the house.

46 And the chamber whose prospect is toward the North, is for the Priests that have the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come neere to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, even foure square: likewise the Altar that was before the house.

48 And he brought me to the porch of the house, and measured the posts of the porch, five cubites on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twentie cubits, and the breadth eleven cubits, and he brought mee by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side.

C H A P. XLI.

¹ The disposition and order of the building of the Temple, and the other things thereto belonging.

Afterward hee brought mee to the Temple, and mesured the posts, fixe cubits broad on the one side, and fixe cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tenne cubits, and the sides of the entry were five cubits on the one side, and five cubits on the other side, and hee measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he in, and measured the posts of the entry two cubits, and the entrie fixe cubits, and the breadth of the entrie seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits before the Temple. And he said unto me, This is the most holy place.

5 After, he measured the wall of the house, fixe cubits, and the breadth of every chamber, foure cubits round about the house, on every side.

6 And the chambers were chamber upon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the posts might be fastned therein, and not be fastned in the wall of the house.

7 And it was large, and went round,
 I i mount

mounting upward to the chambers: for the staire of the house *was* mounting upward round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by the mids.

8 I saw also the house high round about: the foundations of the chambers *were* a full reede of fixe great cubits.

9 The thickenesse of the wall which was for the chamber without, *was* five cubits, and that which remained *was* the place of the chambers that were within.

10 And betweene the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* five cubits round about.

12 Now the building that was before the separate place toward the West corner, *was* seventie cubites broad, and the wall of the building was five cubites thicke, round about, and the length nine-
tie cubites.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof *were* an hundred cubits long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East, *was* an hundred cubits.

15 And he measured the length of the building, over against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubits with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, sieled with Cedar wood round about, and from the ground up to the windowes, and the windowes were sieled.

17 And from above the doore unto the innerhouse and without, and by all the wall round about within and without it *was* sieled according to the measure.

18 And it was made with Chrubims and palme trees, so that a palme tree *was* betweene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the ground unto above the doore *were* Cherubims and palmetrees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke unto *was* the similitude and forme of the Sanctuary.

22 The Altar of wood *was* three cubits high, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof *were* of wood. And he said unto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, *even* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims and palm trees, like as was made upon the walles, and *there were* thicke planks upon the forefront of the porch without.

26 And *there were* narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and upon the sides of the house, and thick planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought hee mee into the utter court by the way toward the North, and he brought me into the chamber that was over against the separate place, and which was before the building, toward the North.

2 Before the length of an hundred cubits, *was* the North doore, and *it was* fiftie cubits broad.

3 Over against the twenty cubites which were for the inner court, and over against the pavement, which was for the utter court, was chamber against chamber in three rowes.

4 And before the chambers *was* a gallerie of tenne cubits wide, and within *was* a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers *seemed* to eat up these, *to wit*, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *even* from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forefront of the chambers, *was* fiftie cubits long.

8 For the length of the chambers that were in the utter court, *was* fiftie cubits: and loe, before the Temple *were* an hundred cubites.

9 And

9 And under these chambers *was* the entry, on the East side, as one goeth into them from the outward court.

10 The chambers *were* in the thicknes of the wall of the court toward the East, over against the separate place, and over against the building.

11 And the way before them *was* after the maner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *was* a doore in the corner of the way, *even* the way directly before the wall toward the East, as one entreth.

13 Then said he unto me, The North chambers *and* the South chambers which are before the separate place, they be holy chambers; wherein the Priests that approach unto the Lord, shall eate the most holy things; there shall they lay the most holy things, and the meate-offering, and the sinne-offering, and the trespass-offering: for the place *is* holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the utter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundreth reedes, *even* with the measuring reede round about.

17 Hee measured *also* the North side, five hundreth reedes, *even* with the measuring reede round about.

† Or, winds.

18 And he measured the South ‡ side, five hundreth reedes with the measuring reede.

19 He turned about *also* to the West side, *and* measured five hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hundreth reedes long, and five hundreth broad, to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* * like the vision, *even* as the vision that I saw ^a when I came to destroy the cite: and the visions *were* like the vision that I saw by the river Chebar: and I fell upon my face:

* Chap. 9. 3.

^a When I prophesied the destruction of the cite by the Chaldeans.

4 And the ^b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

^b Which was departed afore, Chap. 10. 4. and 11. 22.

5 So the Spirit tooke mee up and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto me out of the house: and there stood a man by me,

7 Which said unto me, Son of man, *this* place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more ^c defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of ^d their Kings in their high places.

^c By their idolatries.

8 Albeit they set their thresholds by my thresholds, and their postes by my posts (for there *was* but a wall betweene mee and them) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

^d He alludeth to Amon and Anasse, who were buried in their gardens nere the Temple, & there had erected up monuments to their idoles.

9 Now *therefore* let them put away their fornication, and the carkeises of their Kings farre from mee, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel; that they may bee ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the House, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the laws thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the ‡ description of the House, *It shall bee* upon the toppe of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

‡ Ebr. Law.

I 1 2

13 And

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite and an handbreadth, even the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites: and the breadth one cubite, and from the little piece to the great piece shall be foure cubits, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar upwards shall be foure hornes.

16 And the altar shall be twelve cubites long, and twelve broad, and foure square in the foure corners thereof.

17 And the frame shall be fourteene cubites long, and foureteene broad in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites that be of the seed of Zadok, which approach unto me to minister unto me, saith the Lord, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and upon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, and they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sinne offering: they shall also prepare a young bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven daies purifie the altar, and cleanse it, and † consecrate it. ^{† Ebr fill his hand.}

27 And when these daies are expired upon the eighth day and so forth, the Priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIV.

He reproveth the people for their offence. 7 The uncircumcised in heart, and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.

Then he brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord unto me, This gate shall be † shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut. ^{a Meaning, from the common people, but not from the Priests, nor the prince, read chap. 46. 8. 9.}

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he me toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord said unto me, Sonne of man, † marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the laws thereof, and marke well the entering in of the house, with every going forth of the Sanctuary. ^{† Ebr sit thine heart.}

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O house of Israel, ye have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary ^b strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when yee offer my bread, even fatte and blood: and they have broken my covenant, because of all your abominations. ^{b For they had brought idolaters which were of other countries, to teach them their idolatry, chap. 23. 40.}

8 For yee have not kept the ^c ordinances of mine holy things: but you your selves have set other to take the charge of my Sanctuary. ^{c Ye have not offered unto me according to my laws.}

9 Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the ^d Levites that are ^{d The Levites which had committed idolatry were put from their dignity, and could not be received into the Priests office, although they had been of the house of Aaron, but must serve the inferior offices, as to watch and to keep the doores, read 2 King. 23. 9.}

gonc

gone backe from me, when Israel went astray, which went astray from me after their idols, but they shall beare their iniquity.

11 And they shall serve in my Sanctuary, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall beare their iniquity,

13 And they shall not come neare unto me to doe the office of the Priest unto me, neither shall they come neare unto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the House, for all the service thereof, and for all that shall be done therein.

^e Which observed the Law of God, and fell not to idolatry.

15 But the Priests of the Levites, the sonnes of Zadok, that ^e kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come neare to mee to serve mee, and they shall stand before me to offer mee the fatte and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neare to my table, to serve me, and they shall keep my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come upon them while they serve in the gates of the inner court, and within.

18 They shall have linnen bonets upon their heads, and shall have linnen breeches upon their loynes: they shall not gird themselves in the sweating places.

19 But when they go forth into the utter court, even to the utter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

^f As did the idols and heathen.

20 They shall not also ^f shave their heads, nor suffer their locks to grow long, but round their heads.

* Levit. 10. 9.

21 * Neither shall any Priest drinke wine when they enter into the inner court.

* Lev. 21. 13.

22 Neither shall they take for their wives a widow, or her that is divorced: but they shall take maidens of the seed of the house of Israel, or a wi-

dow that hath beene the widow of a Priest.

23 And they shall teach my people the difference between the holy and prophane, and cause them to discern between the uncleane and the cleane.

24 And in controversie they shall stand to judge, and they shall judge it according to my judgements: and they shall keep my Laws and my statuts in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they be defiled.

* Levit. 21. 1, 2. 11.

^g They may be at their burial, which was a defiling.

26 And when he is cleansed, they shall reckon unto him seven daies.

27 And when he goeth into the Sanctuary unto the inner court to minister in the Sanctuary, he shall offer his sinne offering, saith the Lord God.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall yee give them no possession in Israel, for I am their possession.

* Deut. 18. 1. Num. 18. 20.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

30 * And all the first of all the first borne, and every oblation even all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

* Exod. 13. 2, and 22. 29. and 34. 19. Num. 3. 13.

31 The Priests shall not eate of any thing that is ^{*} dead, or torne, whether it be fowle or beast.

* Exod. 22. 31. Levit. 22. 8.

C H A P. XLV.

1 Out of the land of promise are there separated four portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the city, the fourth to the Prince. 9 An exhortation to the heads of Israel. 10 Of just weights and measures. 13 Of the first fruits, &c.

Moreover, when ye shall divide the land for inheritance, ye shall offer an oblation unto the Lord an ^a holy portion of the land, five and twenty thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

^a Of all the land of Israel the Lord only requireth this portion for the Temple, and for the Priests, for the city, and for the prince.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thou-

I i 3 sand,

land, and the breadth of ten thousand: and it shall be the Sanctuarie, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuarie which come neare to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuarie.

5 And in the five and twenty thousand of length, and the ten thousand of breadth, shall the Levites that minister in the house, have their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, and five and twentie thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel according to their tribes.

^b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

9 Thus saith the Lord God, Let ^b it suffice you, O princes of Israel: leave off crueltie and oppression, and execute judgement and justice: take away your exactions from my people, saith the Lord God.

10 Ye shall have just balance, and a true ^c Ephah, and a true Bath.

^c Ephah and Bath were both of one quantity, save that Ephah contained in drie things, that which Bath did in liquor, Levit. 5. 11. 1 King. 5. 11.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

*Exod 30. 13
Levit. 27. 25.
Numb. 3. 47.
^d That is, three-score shekels make a weight called Mina: for he joineth these three parts to a Mina.

12 * And the shekell shall be twentie Gerahs, and twentie shekels, and ^d five and twentie shekels, and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that yee shall offer, the sixt part of an Ephah of an Homer of wheate, and ye shall give the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oile, *even* of the Bath of oile, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel

for a meat offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meat offerings, and drinke offerings in the solemne feasts and in the new Moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offerings, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first day of ^e the moneth, thou shalt take a young bullocke without blemish, and cleanse the Sanctuarie.

^e Which was Nisan, containing part of March, and part of April.

19 And the Priest shall take of the blood of sin offering, and put it upon the posts of the house, and upon the foure [†] corners of the frame of the altar, and upon the postes of the gate of the inner court.

[†] Or, courts.

20 And so shalt thou doe the seventh day of the moneth, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first *moneth*, in the fourteenth day of the moneth ye shall have the Passe-over, a feast of seven daies, and ye shall eat unleavened bread.

* Exod. 12. 18
Levit. 23. 5.

22 And upon that day shall the Prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rams without blemish daily for seven daies, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an ^f hin of an oile for an Ephah.

^f Reade Exod. 29. 40.

25 In the seventh *moneth*, in the fifteenth day of the moneth shall he doe the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oile.

CHAP. XLVI.

¹ The sacrifices of the Sabbath, and of the new Moones.
⁸ Thorow which doores they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court that turneth toward the East, shall be shut the sixe working daies: but on the Sabbath it shall be opened,

and in the day of the new Moone it shall be opened.

2 And the Prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priest shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not be shut till the evening.

3 Likewise, the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new Moones.

4 And the burnt offering that the Prince shall offer unto the Lord on the Sabbath day, *shall be* sixe lambes without blemish, and a ram without blemish.

5 And the meate offering *shall be* an Ephah for a ramme: and the meate offering for the lambes ^a a gift of his hand, and an Hin of oile to an Ephah.

6 And in the day of the new Moone it *shall be* a young bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, *even* an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes ^b according as his hand shall bring, and an Hin of oile to an Ephah.

8 And when the Prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he that entreth in by the way of the North gate to worhip, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth over against it.

10 And the Prince shall be in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth *together*.

11 And in the feasts, and in the solemnities the meat offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oile to an Ephah.

12 Now when the Prince shall make a free burnt offering or peace offerings freely unto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lambe of one yeere without blemish: thou shalt doe it everie morning.

14 And thou shalt prepare a meate offering for it everie morning, the sixt part of an Ephah, and the third part of an Hin of oile, to mingle with the fine flour: *this* meate offering shall be continually by a perpetuall ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oile everie morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the ^c yeere of libertie: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover, the Prince shall ^d not take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherit of his owne possession, that my people be not scattered everie man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he unto me, This is the place where the Priests shall see the trespass offering, and the sin offering, where they shall bake the meate offering, that they should not beare them into the utter Court, ^e to sanctifie the people.

21 Then he brought me forth into the utter court, and caused me to goe by the foure corners of the court: and behold, in everie corner of the court, there *was* a court.

22 In the foure corners of the court there were courts joined of fortie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *even* about those foure, and kitchins were made under the walles round about.

24 Then said he unto me, This is the kitchen where the ministers of the house shall see the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple.
13 The coasts of the land of promise, and the division thereof by Tribes.

After

^a That is, as much as he will.

^b Meaning, as he shall think good.

^c Which was at the Jubile, Lev. 25. 9.

^d But be content with that portion that God hath assigned him, as Chap. 45. 8.

^e That the people should not have to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eat them.

a Whereby are meant the spiritual graces that should be given to the Church under the kingdom of Christ.

Afterward he brought me unto the doore of the house : and behold, ^a waters issued out from the threshold of the house Eastward : for the fore-front of the house stood toward the East, and the waters ran downe from under the right side of the house, at the South side of the Altar.

2 Then brought he me out toward the North gate, and led me about by the way without unto the utter gate, by the way that turneth Eastward : and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and hee brought me through the waters : the waters were to the ancles.

4 Againe, he measured a thousand ; and brought me through the waters : the waters were to the knees : againe, he measured a thousand, & brought me through : the waters were to the loines.

b Signifying, that the graces of God should never decrease, but ever abound in his Church.

5 Afterward he measured a thousand, and it was a ^b river, that I could not passe over : for the waters were risen, and the waters did flow, as a river that could not be passed over.

6 And he said unto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the river.

c Meaning, the multitude of them that should be refreshed by the spiritual waters, d Shewing, that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Geneareth, and the Sea called Mediterranean, Zech. 14. 8. e The waters which of nature are salt and unwholesome, shall be made sweet and comfortable.

7 Now when I returned, behold, at the brinke of the river were very ^c many trees on the one side, and on the other.

8 Then said he unto me, These waters issue out towards the East countrey, and run downe into the plaine, and shall goe into one ^d Sea : they shall runne into another Sea, and the ^e waters shall be wholesome.

9 And every thing that liveth, which moveth, wheresoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be wholesome, and every thing shall live whither the river commeth.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching win many.

10 And then the ^f fishers shall stand upon it, and from En-gedi even unto ^g Englain, they shall spread out their nets : for their fish shall be according to their kindes, as the fish of ^h the maine sea, exceeding many.

g Which were cities at the corners of the salt or dead sea.

11 But ⁱ the myric places thereof, and the marishes thereof, shall not be wholesome : they shall be made salt pits.

i That is, the wicked and reprobate.

12 And by this river, upon the brinke thereof, on this side, and on that side, shall grow all ^j fruitfull trees, whose leaf shall not fade, neither shall the fruit thereof fail : it shall bring forth new fruit according

j Or, tree for meate.

to his moneths, because their waters run out of the Sanctuary : and the fruit thereof shall be meate, and the leaf thereof shall be for ^k medicine.

k Or, for diseases and sores.

13 ¶ Thus saith the Lord God, This shall be the border whereby ye shall inherit the land according to the twelve tribes ^{*} of Israel : Joseph shall have two portions.

* Gen. 48. 20.

14 And ye shall inherit it, one as well as another : ^{*} concerning the which I lift up mine hand to give unto your fathers, and this land shall fall unto you for inheritance.

* Gen. 12. 7. and 13. 15. and 25. 18. and 26. 4. Deut. 34. 4.

15 And this shall be the border ^k of the land toward the North side, from the maine sea toward Hethlon, as men goe to Zedadah :

k By the land of promise he signifieth the spiritual land, whereof this was a figure.

16 Hamath, Berothah, Sibram, which is between the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the Sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath : so shall be the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jorden, and from the border unto the East sea : and so shall be the East part.

19 And the South side shall be toward Teman from Tamar to the waters [†] of Meriboth in Kadesh, and the river to the maine sea : so shall be the South part toward Teman.

† Or, strife.

20 The West part also shall be the great sea from the border, till a man come over against Hamath : this shall be the West part.

21 So shall yee divide this land unto you, according to the tribes of Israel.

22 And you shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you, as borne in the countrey among the children of Israel : [†] they shall part inheritance with you, in the mids of the tribes of Israel.

† Meaning, that in this spiritual kingdom, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

Now these are the names of the ^a tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Ezar, Enan, and the border of Damascus

a The tribes after that they entered into the land under Joshua, divided the land some what otherwise than is here set forth by this vision.

Damascus Northward the coast of Hamath, even from the East side to the West shall be a *portion* for Dan.

2 And by the border of Dan from the East side unto the West side, a *portion* for Asher.

3 And by the border of Asher from the East part even unto the West part, a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter unto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh from the East side unto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter unto the West quarter, a *portion* for Judah.

8 And by the border of Judah, from the East part unto the West part, ^b shall be the offering which they shall offer of five and twenty thousand *reeds* broad, and of length as one of the *other* parts, from the East side unto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that ye shall offer unto the Lord, *shall be* of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, *even* for the Priests shall be this holy oblation, toward the North, five and twenty thousand *long*, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South, five and twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 *It shall be* for the Priests that are sanctified of the sonnes of * Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 Therefore *this* oblation of the land that is offered, shall be theirs, *as* a thing most holy by the border of the Levites.

13 And over against the border of the Priests, the Levites *shall have* five and twenty thousand long, and ten thousand broad: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundred and four thousand, and the South part ^c five hundred and four thousand, and the East part five hundred and four thousand; and the West part five hundred and four thousand.

17 And the suburbs of the citie shall be toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length over against the oblation of the holy portion, *shall be* ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be food for unto them that serve in the citie.

19 And they that serve in the citie, *shall be* of all the tribes of Israel that shall serve therein.

20 All the oblation *shall be* five and twenty thousand with ^d five and twenty thousand: you shall offer this oblation, four square for the Sanctuary, and for the possession of the citie.

21 And the residue *shall be* for the Prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the citie, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against *shall be* for the portion of the Prince: this shall be the holy oblation, and the house of the Sanctuary *shall be* in the middes thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shall be the Princes: between the border ^e of Judah, and between the border of Benjamin shall be the Princes.

23 And the rest of the tribes *shall be* thus: from the East part unto the West part, Benjamin *shall be* a *portion*.

24 And by the border of Benjamin from the East side unto the West side, Simeon a *portion*.

25 And by the border of Simeon, from the East part unto the West part, Issachar a *portion*.

26 And by the border of Issachar, from the East side unto the West, Zebulun a *portion*.

27 And by the border of Zebulun from the East part unto the West, Gad a *portion*.

28 And by the border of Gad at the South side, toward ^f Temath, the border shall be even from ^g Tamar unto the waters

^c Meaning; that it should be square.

^d Every way it shall be five and twenty thousand.

^e So that Judah was on the North side of the Princes and Levites portions, and Benjamin on the South side.

^f Which is here taken for Idumea.
^g Which was Jericho the citie of palme-trees.

K k

waters

^b That is, the portion of the ground, which they shall separate & appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, & for the citie.

* Chap. 44. 15

^h Meaning, Nilus, that runneth into the Sea, called Mediterraneum.

waters of Meribah in Kadesh, and to the river that runneth into the maine sea.

29 This is the land which ye shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundredth

and foure thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about, eighteene thousand measures, and the name of the citie from that day, shall be, ‡ The Lord is there. ^{† Or, Jehovah. Shammah.}

DANIEL.

THE ARGUMENT.

In the great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most speciall revelations of such things as should come to the Church, even from the time that they were in captivitie, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also, of the certaine number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover, he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning, God ever exercised his people under the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church untill the dead rise againe, and Christ gather his into his kingdome in the heavens.

CHAP. I.

1 The captivitie of Jehojakim King of Judah. 4 The King chuseth certaine young men of the Jewes to learne his law. 5 They have the Kings ordinarie appointed, 8 But they abstaine from it.

^a Reade 2 Kin. 24. 1. and Jerem. 25. 1.



In the ^a third yeere of the raigne of Jehojakim king of Judah, came Nebuchad-nezzar king of Babel unto Jerusalem and besieged it.

2 And the Lord gave Jehojakim king of Judah into his hand, with part of the vessels of the house of God, which he caried into the land of ^b Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the king spake unto ^c Ashpenaz the master of his ^d Eunuches, that he should bring certaine of the children of Is-

rael, of the ^e kings seed, and of the Princes:

4 Children in whom was no blemish, but well ^f favoured, and instructed in all wisdom, and well seen in knowledg, and able to utter knowledge, and such as were able to stand in the kings palace, and whom they might teach the ^g learning, and the tongue of the Caldeans.

5 And the King appointed them provision every day of a ^h portion of the kings meat, and of the wine which he drank, so nourishing them ⁱ three yeare, that at the end thereof, they might ^k stand before the King.

^e His purpose was to keep them as hostages, and that he might shew himself victorious, and also by their good intreaty and learning of his religion, they might favour rather him then the Jewes, and so to be able to serve him as governors in their land: moreover, by this means the Jewes might be better kept in subjection, fearing otherwise to procure hurt to their noble men. ^f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better service: this did he for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy praise, that he esteemed learning, and knew that it was a necessarie meane to govern by. ^g That they might forget their owne religion and countrey fashions, to serve him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, inasmuch that he would not eat the meat that the king appointed him, but was content to learn the knowledge of naturall things. ^h That by their good entertainment they might learne to forget the mediocritie of their owne people. ⁱ To the intent that in this time they might both learn the manners of the Caldeans, and also their tongue. ^k As well to serve at the table, as in other offices.

^b Which was a plaine by Babylon, where was the temple of their great god, and is here taken for Babylon. ^c Who was as master of the Ward. ^d He calleth them Eunuches whom the king nourished and brought up to be rulers of other countries afterward.

6 Now

6 Now among these were certaine of the children of Judah, Daniel, Hana-
niah, Misael and Azariah.

7 Unto whom the chiefe of the Eunuch¹ gave other names: for he called Daniel, Belteshazzar; and Hananiah, Shadrach, and Misael, Melchach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not ^m defile him-
selfe with the portion of the Kings meat,
nor with the wine which he dranke: ther-
fore hee required the chiefe of the Eu-
nuches that he might not defile himselfe.

9 (Now God had brought Daniel in-
to favour, and tender love with the chiefe
of the Eunuches)

10 And the chiefe of the Eunuches
said unto Daniel, ⁿ I feare my lord the
king, who hath appointed your meate and
your drinke: therefore if he see your fa-
ces worse liking then the other children,
which are of your sort, then shall you
make me lose mine head unto the king.

11 Then said Daniel to Melzar, whom
the chiefe of the Eunuches had set over
Daniel, Hananiah, Misael, and Azariah,

12 Prove thy servants, I beseech thee,
^o ten daies, and let them give us ^p pulse
to eate, and water to drinke.

13 Then let our countenances be look-
ed upon before thee, and the countenan-
ces of the children that eat of the portion
of the kings meat: and as thou seest, deale
with thy servants.

14 So hee consented to them in this
matter, and proved them ten daies.

15 And at the end of ten daies, their
^q countenances appeared fairer and in-
^r better liking then all the childrens,
which did eat the portion of the Kings
meat.

16 Thus Melzar tooke away the por-
tion of their meate, and the wine that
they should drinke, and gave them pulse.

17 As for these foure children, God
gave them knowledge, and understanding
in all learning ^r and wisdom: also hee
gave Daniel understanding of all ^r visi-
ons and dreames.

18 Now when the time was ^r expired,
that the King had appointed to bring them
in, the chiefe of the Eunuches brought
them before Nebuchad-nezzar.

19 And the King communed with
them: and among them all was found
none like Daniel, Hananiah, Misael,
and Azariah: therefore stood they before
the King.

20 And in all matters of wisdom,
and understanding that the king enquired

of them, he found them ten times better
then all the inchanters and Astrologians,
that were in all his realme.

21 And Daniel was unto ^v the first
yeere of King Cyrus.

CHAP. II.

¹ The dreame of Nebuchad-nezzar. ¹³ The King com-
mandeth all the wise men of Babylon to be slaine, because
they could not interpret his dreame. ¹⁶ Daniel requireth
time to solute the question. ²⁴ Daniel is brought unto
the King, and sheweth him his dreame and the interpre-
tation thereof. ⁴⁴ Of the everlasting kingdome of
Christ.

ANd in the second^a yeare of the reign
of Nebuchad-nezzar, Nebuchad-
nezzar dreamed ^b dreames, wherewith
his spirit was ^c troubled, and his ^d sleepe
was upon him.

2 Then the king commanded to call
the inchanters, and the astrologians, and
the forcerers, and the ^e Caldeans for to
shew the king his dreames: so they came
and stood before the King.

3 And the king said unto them, I
have dreamed a dreame, and my spirit
was troubled to know the dreame.

4 Then spake the Caldeans to the
King in the ^f Aramites language, O king,
live for ever: shew thy servants thy
dreame, and we shall shew the interpreta-
tion.

5 And the King answered and said to
the Caldeans, The thing is gone from
me. If ye will not make me understand
the dream with the interpretation there-
of, ye ^g shall be drawn in pieces, and your
houses shall be made a jakes.

6 But if ye declare the dream and the
interpretation thereof, ye shall receive of
me gifts and rewards, and great honour:
therefore shew me the dream and the in-
terpretation thereof.

7 They answered againe, and said,
Let the king shew ^h his servants the dream,
and we will declare the interpretation
thereof.

8 Then the king answered, and said,
I know certainly that ye would ⁱ gaine
the time, because ye see the thing is gone
from me.

9 But if ye will not declare me the
dreame, there is but one judgement for
you: for ye have prepared lying and cor-
rupt words to speake before me till the
time be changed: therefore tell mee
the dreame that I may know if ye can de-
clare me the interpretation thereof.

10 Then the Caldeans answered before
the King, and said, There is no man up-
on earth, that can declare the kings mat-
ter: yea, there is neither king nor prince,
nor lord that asked such things at an en-
chanter or astrologian or Caldean.

^v That is, he was
esteemed in Baby-
lon as a Prophet,
so long as that
common wealth
stood.

^a The father and
the sonne were
both called by
this name: so
that this is meant
of the son when he
reigned alone: for
hee reigned also
after a sort with
his father.

^b Not that he
had many dreams,
but because many
matters were co-
ntained in this
dreame.

^c Because it was
so rare & strange
a dreame, that he
had not the like.
^d He was so hea-
vie with sleepe,
that he began to
sleepe againe.

^e Some read, and
his sleepe was
broken from him.

^f For all these
Astrologers and
forcerers called
themselves by this
name of honour,
as though all the
wisdom and know-
ledge of the
country depend-
ed upon them, and
that all other
countries were
void of the same.

^g That is, in the
Syrian tongue,
which differed
not much from
the Caldean, save
it seemed to be
more eloquent,
and therefore the
learned used to
speake it: as the
Jewish writers
doe to this day.

^h This is a just re-
ward of their ar-
rogance (which
vaunted of them-
selves that they
had the knowledg
of all things) that
they should bee
proved fools, and
that to their per-
petuall shame and
confusion.

ⁱ Herein appear-
ed their ignorance,
that notwithstanding
their
brags, yet were
they not able to
tell the dreame,
except he entred
them into the
matter, and there-
fore they would
pretend know-
ledge where was
meete ignorance,
and so as delusers
of the people, they
were worthe to
die.

^j Ebr. redemus
the time.

¹ That they
might altogether
forget their reli-
gion: for the
Jewes gave their
children names,
which might ever
put them in re-
membrance of some
point of religion:
therefore this was
a great temptation,
and a signe of
servitude which
they were not a-
ble to resist.

^m Not that hee
thought any reli-
gion to be in the
meate or drinke
(for afterward he
did eat) but be-
cause the king
should not entice
him by this sweet
posion to forget
his religion and
accustomed so-
beritie, and that
in his meate and
drinke hee might
daily remember
of what people
he was: and Da-
niel bringeth this
in, to shew how
God from the be-
ginning afflied
him with his Spi-
rit, and at length
called him to be a
Prophet.

ⁿ Hee supposed
they did this for
their religion,
which was con-
trary to the Baby-
lonians, and there-
fore herein he re-
presenteth them,
which are of no re-
ligion: for neither
he would cōdemn
theirs, nor main-
taine his owne.

^o Meaning, that
within this space
he might have the
triall, and that no
man should bee
able to discern it:
and thus he spake,
being moved by
the spirit of God.

^p Not that it was
a thing abominable
to eat daintie
meats, & to drinke
wine, as both be-
fore and after they
did, but if they
should have here-
by been wonne to
the King, and
have refused their
own religion, that
meate and drinke
had bene accur-
sed.

^q This bare feed-
ing, and that also
of Moses when
he fled from the
court of Egypt,
declareth, that we
must live in such
sobriety as God
doth call us unto,
seeing he will
make it more
profitable unto
us, then all dain-
ties: for his blef-
sing onely suffi-
ceth.

^r Ebr. satter in
flesh.
^s Meaning, in
the liberrall scien-
ces, and naturall
knowledge, and
not in the magi-
call Arts which
are forbidden.
Deut. 18. 11.

^t So that hee on-
ly was a Prophet and none of the other: for by dreames and visions God appeared to
his Prophets; Numb. 12. 6. & Of the three yeares above mentioned, verse 5.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great fury, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was given, the wise men were slaine: and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the kings chief steward, which was gone forth to put to death the wise men of Babel.

15 *Yea*, he answered and said unto Arioch the kings captain, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would give him leave: and that he would shew the king the interpretation thereof.

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed unto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said, * The Name of God be praised for ever and ever: for wisdom and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: he setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand.

22 He discovereth the deepe and secret things: he knoweth what is in the darkenesse, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, that thou hast given me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared unto us the kings matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordained to destroy the wise men of Babel: he went and said thus unto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus unto him, I have found a man of the children of

Judah that were brought captives, that will declare unto the king the interpretation.

26 Then answered the king, and said unto Daniel, whose name was Belshazzar, Art thou able to shew me the dream, which I have seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the Astrologians, the Inchanters, nor the Soothsayers declare unto the king.

28 But there is a God in heaven that revealeth secrets, and sheweth the king Nebuchad-nezzar what shall be in the latter daies. Thy dreame, and the things which thou hast seene in thine head upon thy bed, is this,

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that revealeth secrets, telleth thee, what shall come.

30 As for me, this secret is not shewed me for any wisdom that I have, more then any other living, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighes of brasse,

33 His legs of iron, and his feet were part of iron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brasse, the silver, and the gold broken all together, and became like the chaffe of the summer flowers, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory,

38 And in all places where the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler

over

i Which declareth that God would not have his servants joyed in the company of these forcerers and astrologers, whose arts were wicked, & therefore justly ought to die, though the King did it upon a rage and no zeale.
* Or, the captain of the guard.

* P^sal. 113. 2. and 115. 18.

k He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man understandeth any thing.
l To whom thou madst thy promise, and who lived in thy feare: whereby hee excludeth all other gods.
m Meaning, power to interpret it.
n Whereby appeareth that many were slaine, as ver. 13. and the rest at Daniels offer, were preserved on condition: not that Daniel favoured their wicked profession, but that he had respect to equity, because the king proceeded according to his wicked affection, and not considering, if their sentence were lawfull or no.

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the understanding onely thereof must come of God: whereby he smiteth the King with a certaine feare and reverence of God, that he might be the more apt to receive the high mysteries, that should be revealed.

p Because he had said that God onely must reveale the signification of this dreame, the King might have asked why Daniel did enterprise to interpret it, and therefore he sheweth, that he was but Gods minister, and had no gifts, but such as God had given him to set forth his glory.

q By gold, silver, brasse, and iron, are meant the Caldean, Persian, Macedonian, and Roman kingdomes, which should successively rule all the world, till Christ (which is here called the stone) come himselfe, and destroy the last: and thus was to assure the Jews, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchy.

¹ Daniel leaveth
on the kingdome
of the Assyrians,
which was before
the Babylonians,
both because it
was not a monar-
chie and generall
empire, and also
because he would
declare the things
that were to come,
to the coming of
Christ, for the
comfort of the
elect among these
woofull alterations:
and he called
the Babylonian
kingdome the
golden head, be-
cause in respect
of the other three,
it was the best,
and yet was of it
felte ricked and
cruell.

² Meaning, the
Persians which
were not inferior
in dignity, power
and riches, but
were worse touch-
ing ambition, cru-
elty, and all kinde
of vice; shewing
that the world
should grow
worse and worse,
till it was restored
by Christ.

³ That is, of the
Medonians shall
be of brasse, not
alluding to the
hardnes thereof,
but to the violence
in respect of silver,
⁴ That is, the Ro-
man empire shall
subdue all these o-
ther aforementioned,
which after Alex-
ander were divi-
ded into the Ma-
cedonians, Greci-
ans, Syrians and
Egyptians.

⁵ They shall have
civil warres and
continual discords
among themselves.
⁶ They shall by
marriages and af-
finities thinke to
make themselves
strong: yet shall
they never bee
joynd in hearts.

⁷ His purpose is to
shew that all the
kingdomes of the
world are transi-
tory, and that the
kingdome of
Christ shall onely
remaine for ever.

⁸ Meaning Christ,
who was sent of
God, and not set
up by man, whose
kingdome at the
beginning should
be small and with-
out beauty to
mans judgement,
but should at
length grow and
fill the whole
earth, which hee
callith a great
mountain, as verif.

⁹ And this
kingdome, which
is not onely re-
ferred to the per-
son of Christ, but
also to the whole
body of his Church,
and to every member
thereof, shall be eternall:
for the spirit that is
in them, is life eternall,
Rom. 8. 10.

¹⁰ Though this humbling
of the King seemed to
deserve commendation,
yet because he joynd
Gods honour with the
Prophets, it is to bee
reproved, and Daniel
herein erred, if he
suffered it: but it is
credible that Daniel
admitted him of his
fault, and did not
suffer it. ^c This
confession was but
a sudden motion,
as it was also in
Pharaoh, Exod. 9. 27.
28, but his heart was
not touched, as ap-
peared soon after-
ward. ^d Not that the
Prophet was desirous
of gifts or honour,
but because by this
meanes he might
relieve his poore
brethren which were
grievously oppressed
in this their capti-
vity, and also he
received them, lest
he should offend this
cruell king, which
willingly gave them.
^e He did not this
for their private pro-
fit, but that the
vniuersall Church,
which was then
there in affliction,
might have some
reliefe and ease
by this benefit.

over them all, thou art ^a this head of gold.

39 And after thee shall arise another kingdome, ^b inferiour to thee, of silver, and another ^c third kingdome shall bee of brasse, which shall beare rule over all the earth.

40 And the fourth kingdome shall be strong as Iron: for as Iron breaketh in pieces, and subdueth all things, and as Iron bruseth all these things, so shall it breake in ^d pieces, and bruse all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdome shall be ^e divided, but there shall be in it of the strength of the iron, as thou sawest the iron mixt with the clay, and earth.

42 And as the toes of the feet were part of iron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest iron mixt with clay, and earth, they shall mingle themselves with ^f the seed of men: but they shall not joyne one with another, as iron cannot be mixed with clay.

44 And in the daies of these kings, shall the God of heaven set up a kingdome, which ^g shall never be destroyed: and this kingdome shall not be given to another people, but it shall breake and destroy all these kingdoms, and it shall stand for ever.

45 Whereas thou sawest, that the ^h stone was cut out of the mountaine without hands, and that it brake in pieces the iron, the brasse, the clay, the silver, and the gold: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell upon his face, and ⁱ bowed himselfe unto Daniel, and commanded that they should offer meat offerings, and sweet odours unto him.

47 Also the king answered unto Daniel, and said, I know of a truth that your ^j God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great ^k gifts. He made him governour over the whole province of Babel, and chiefe of the rulers, and above all the wise men of Babel.

49 Then Daniel ^l made request to the king, and to every member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8. 10. ^b Though this humbling of the King seemed to deserve commendation, yet because he joynd Gods honour with the Prophets, it is to bee reprov'd, and Daniel herein erred, if he suffered it: but it is credible that Daniel admitted him of his fault, and did not suffer it. ^c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27. 28, but his heart was not touched, as appeared soon after-ward. ^d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieve his poore brethren which were grievously oppressed in this their capti- vity, and also he received them, lest he should offend this cruell king, which willingly gave them. ^e He did not this for their private pro- fit, but that the vniuersall Church, which was then there in affliction, might have some reliefe and ease by this benefit.

king, and he set Shadrach, Meshach, and Abednego, over the charge of the pro- vince of Babel: but Daniel ^m sate in the ⁿ gate of the King.

^f Meaning, that ei-
ther hee was a
judge, or that he
had the whole au-
thority, so that none could
bee admitted to the Kings presence, but by him.

CHAP. III.

¹ The king setteth up a golden image. ⁸ Certaine
are accused because they despised the Kings commande-
ment, and are put into a burning oven. ²⁵ By
believe in God they are delivered from the fire. ²⁶ Ne-
buchad-nezzar confesseth the power of God after the
signe of the miracle.

Nebuchad-nezzar the King made ^a an image of Gold, whose height was threescore cubites, and the breadth thereof fixe cubites: hee set it up in the plaine of Dura, in the province of Babel.

² Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the princes, and the dukes, the judges, the receivers, the counsellors, the officers, and all the governours of the provinces; that they should come to the ^b dedication of the image, which Nebuchad-nezzar the ^c king had set up.

³ So the nobles, princes, and dukes, the judges, the receivers, the counsellors, the officers, and all the governours of the provinces were assembled unto the dedicating of the image that Nebuchad-nezzar the king had set up: and they stood before the image, which Nebuchad-nezzar had set up.

⁴ Then an herald cried aloud, Be it known to you, O people, ^d nations, and languages,

⁵ That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musick, ye fall down and worship the golden image, that Nebuchad-nezzar the King hath set up.

⁶ And whosoever falleth not downe and worshipeth, shall the same houre bee cast into the midst of an hot fiery furnace.

⁷ Therefore as soone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psaltery, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set up.

⁸ ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Jewes,

⁹ For they spake and said to the king Nebuchad-nezzar, O king, live for ever:

<sup>ward gesture, that the Jewes might by little and little learne to forget their trans-
gression.</sup>

^a Under pretence
of religion, and
holinesse, in ma-
king an image to
his idol Bel, hee
sought his owne
ambition and vain-
glory: and this
declareth that he
was not touched
with the true
fear of God be-
fore, but that hee
confessed him on
a sudden motion,
as the vvicked
when they are o-
vercome with the
greatnes of his
works. The Greeke
interpreters write,
that this was done
eightene yeare
after the dreame,
and as may ap-
peare, the king
feared lest the
Jewes by their re-
ligion should have
altered the state of
his common-
wealth, and there-
fore hee meant to
bring all to one
kinde of religion,
and so rather
sought his owne
quietnesse, then
Gods glory.
^b Shewing, that
the idoles not
knowne for an
idol so long as he
is with the work-
man: but when
the ceremonies
and customes are
received and used,
and the content of
the people is
there, then of a
block they thinke
they have made a
god.

^c This was suffici-
ent with the wic-
ked at all times to
approve their reli-
gion, if the Kings
authority were al-
laded for the
establishing there-
of, nor considering
in the meane sea-
son what Gods
word did permit.
^d These are the
two dangerous
weapons where-
with Satan useth
to fight against the
children of God,
the content of the
multitude, and the
cruelty of the pu-
nishment: for
though some fea-
red God, yet the
multitude which
consented to the
wickednesse, as-
tonied them:
and here the King
required not an
inward content,
but an out-
ward gesture, that the Jewes might by little and little learne to forget their trans-
gression.

10 Thou, O king, hast made a decree, that every man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, and dulcimer, and all instruments of musick, shall fall down and worship the golden image,

11 And whosoever falleth not downe, and worshipeth, that he should be cast into the midst of an hot fierie furnace.

12 There are certaine Jewes whom thou hast set over the charge of the province of Babel, * Shadrach, Meshach, and Abednego: these men, O king, have not regarded thy commandement, neither will they serve thy gods, nor worship the golden image, that thou hast set up.

e It seemeth, that they named not Daniel, because he was greatly in the Kings favor, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image, was invented by the malicious flatterers, which sought nothing but the destruction of the Jewes, whom they accused of rebellion and ingratitude.

13 ¶ Then Nebuchad-nezzar in his anger and wrath, commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego serve my gods, nor worship the golden image, that I have set up?

f Signifying, that he would receive them to grace, if they would now at the length obey his decree.

15 ^f Now therefore, are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I have made? for if ye worship it not, yee shall be cast immediately into the midst of an hot fierie furnace: for who is that God that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchad-nezzar, we ^g are not carefull to answer thee in this matter.

g For they should have done injury to God, if they should have doubted in this holy cause, & therefore they say, that they are resolved to die for Gods cause.

17 Behold, our God whom we serve, is ^h able to deliver us from the hot fierie furnace, and he will deliver us out of thine hand, O king.

h They ground on two points, first, on the power and providence of God over them, and secondly, on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatry.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

i This declareth that the more that tyrants rage, and the more wittily they shew themselves in inventing strange and cruell punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the cruelty of their punishment: for either he delivereth them from death, or else for this life giveth them a better.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heat the furnace at once seven ⁱ times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fierie furnace.

21 So these men were bound in their

coats, their hosen and their cloakes, with their *other* garments, and cast into the midst of the hot fierie furnace.

22 Therefore, because the kings commandement was strait; that the furnace should be exceeding hot, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell down bound into the midst of the hot fierie furnace.

24 ¶ Then Nebuchad-nezzar the king was astonied and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? Who answered, and said unto the king, It is true, O king.

25 And he answered, and said, Loe, I see foure men loose, walking in the midst of the fire, and they have no hurt, and the forme of the fourth is like the ^k Sonne of God.

k For the Angels were called the sons of God, because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great torments, the Sonne of God.

26 Then the king Nebuchad-nezzar came neare to the mouth of the hot fierie furnace, and spake and said, Shadrach, Meshach, and Abednego, the servants of the high God, goe forth, and come *hither*: so Shadrach, Meshach, and Abednego ^l came forth of the midst of the fire.

l This commendeth their obedience unto God, that they would not for any fears depart out of this furnace, till this time appointed, as Noah remained in the Arke till the Lord called him forth.

27 Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire come upon them.

28 Wherefore Nebuchad-nezzar spake and said, ^m Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants, that put their trust in him, and have changed the kings commandement, and yeelded their bodies rather then they would serve or worship any god, save their owne God.

m He was moved by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoined, without which there can be no faith.

29 Therefore I make a decree, that every people, nation, and language, which spake any ⁿ blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drawne in pieces, and their houses shall be made a jakes, because there is no god that can deliver after this sort.

n If this heathen King moved by Gods Spirit, would not see blasphemy unpunished, but made a law, and set a punishment to such transgressors, much more ought all they that profess religion, take order that such impiety reign not, lest according to their knowledge and charge is greater, so they suffer double punishment.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babel.

31 Nebuchad-nezzar king, unto all people, nations and languages, that dwell in all the ^o world, Peace be multiplied unto you:

o Meaning, so farre as his dominion extended.

32 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

33 How

33 How great are his signes, and how mighty are his wonders! ^p his kingdome is an everlasting kingdome, and his dominion is from generation to generation.

C H A P. I V.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King hee should become as a beast. 31 After hee confesseth the power of God, and is restored to his former dignitie.

^a There was no trouble that might cause me to dream and therefore it came only of God. ^b This was another dreame besides that which he saw of the fourte empires: for Daniel both declared what that dreame was, and what it meant: and here he only expoundeth the dreame.

I Nebuchad-nezzar being at ^a rest in mine house, and flourishing in my palace,

2 Saw a ^b dreame, which made mee afraid, and the thoughts upon my bed, and the visions of mine head troubled mee.

3 Therefore made I a decree, that they should bring all the wife men of Babel before mee, that they might declare unto me the interpretation of the dreame.

4 So came the inchanters, the Astrologians, the Caldeans, and the soothsayers, to whom I told the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was ^d Belteshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, ^e chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I have seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed: And behold, I saw a ^f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached unto heaven, and the sight thereof to the endes of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow under it for the beasts of the field, and the fowles of the heaven dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head upon my bed, and behold, ^g a watchman and an Holy one came downe from heaven,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the fowles from his branches.

12 Neverthelesse, leave the stump of

his roots in the earth, and with a band of iron and brasse *binde it* among the grasse of the field, and let it be wete with the dewe of heaven, and let his portion be with the beastes among the grasse of the field.

13 ^h Let his heart bee changed from mans nature, and let a beasts heart be given unto him, and let seven times bee passed over him.

14 ⁱ The sentence is according to the decree of the watchmen, and according to the word of the holy ones, the demand was answered, to the intent that living men may know that the most High hath power over the kingdome of men, and giveth it to whomsoever hee will, and appointeth over it the most abject among men.

15 This is the dreame, that I King Nebuchad-nezzar have seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his ^k peace by the space of one houre, and his thoughts troubled him, and the king spake, and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world,

18 Whose leaves were faire, and the fruit thereof much, and in it was meate for all, under the which the beasts of the field dwelt, and upon whose branches the fowles of the heaven did sit,

19 It is thou, O king, that art great and mighty: for thy greatnesse is grown, and reacheth unto heaven, and thy dominions vnto the endes of the earth.

20 Whereas the King saw a watchman, and an holy One, that came downe from heaven, and said, Hew downe the tree, and destroy it, yet leave the stump of the rootes thereof in the earth, and with a band of iron and brasse *binde it* among the grasse of the field, and let it be wet with the dew of heaven: and let his portion be with the beasts of the field, ^l till seven times passe over him.

21 This is the interpretation, O king, and it is the decree of the most High, which

^h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

ⁱ God hath decreed this judgement, & the whole army of heaven have, as it were, subscribed unto it, like as also they desire the execution of his decree against all them that lift up themselves against God.

^k He was troubled for the great judgement of God which he saw ordained against the king: and so the Prophets used on the one part, to denounce Gods judgements for the zeale they bare to his glory: and on the other part, to have compassion upon man, & also to consider, that they should be subject to Gods judgements, it hee did not regard them with pity.

^l Whereby he meaneth a long space, as seven years. Some interpret seven months, and others, seven weekes: but it seemeth hee meant of years.

which is come upon my lord the King.

22 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the ^m oxen, and they shall wet thee with the dewe of heaven: and seven times shall passe over thee, till thou know, that ⁿ the most High beareth rule over the kingdome of men, and giveth it to whomsoever he will.

23 Whereas they said, that one should leave the stumpe of the rootes, thy kingdome shall remaine unto thee: after that, thou shalt know that the heavens have the rule.

24 Wherefore, O King, let my counsell be acceptable unto thee, and ^o breake off thy finnes by righteousnesse, and thine iniquities by mercy toward the poore: loe, let there bee an ^p healing of thine errour.

25 All these things shall come upon the king Nebuchad-nezzar.

26 ¶ At the end of twelve ^q months, he walked in the royall palace of Babel.

27 And the king spake, and said, Is not this great Babel, that I have built for the house of the kingdome by the might of my power, and for the honour of my majestie?

28 While the word *was* in the kings mouth, a voice came downe from heaven, *saying*, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seven times shall passe over thee, untill thou knowest, that the most High beareth rule over the kingdome of men, and giveth it unto whomsoever he will.

30 The very same houre was this thing fulfilled upon Nebuchad-nezzar, and hee was driven from men, and did eate grasse as the oxen, and his body was wet with the dew of heaven, till his haire were growne as Eagles feathers, and his nailes like birds clawes.

31 And at the end of these ^r daies, I Nebuchad-nezzar lift up mine eyes unto heaven, and mine understanding was restored unto me, and I gave thanks unto the most High, and I praised and honoured him that liveth for ever, ^s whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his ^t will he worketh in the army of

heaven, and in the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou?

33 At the same time was mine understanding restored unto mee, and I returned to the honour of my kingdome: my glory and my beauty was restored unto me, and my counsellors ^u and my princes fought unto mee, and I was established in my kingdome, and my glory was augmented toward mee.

34 Now therefore, I Nebuchad-nezzar ^v praise, and extoll, and magnifie the King of heaven, whose workes are all truth, and his waies judgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand-writing on the wall. 8 The soothsayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enjoyeth the kingdome.

King ^a Belshazzar made a great feast to a thousand of his princes, and dranke wine ^b before the thousand.

2 And Belshazzar ^c while he tasted the wine, commanded to bring him the golden and silver vessels, which his ^d father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the king and his princes, his wives and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Jerusalem, and the king and his princes, his wives, and his concubines, dranke in them.

4 They dranke wine, and praised the ^e gods of gold, and of silver, of brasse, of iron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote over ^f against the candlesticke upon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the joints of his loines were loosed, and his ^g knees smote one against the other.

7 Wherefore the king cried loude, that they should bring ^h the Astrologians, the Chaldeans and the Soothsayers. And the king spake, and said to the wife men of Babel, Whosoever can reade this writing, and declare me the Interpretation thereof, shall be clothed with purple, and shall have a chaine of gold about his necke, and shall be the third ruler in the kingdome.

8 Then came all the kings wife men, they seeke not to him who is the only comfort in all afflictions, but

m Not that his shape or forme was changed into a beast, but that hee was either stricken mad, & so avoided mans company, or was cast out for his tyrannie, and so wandered among the beasts, and ate herbes and grasse. n Daniel sheweth the cause why God thus punished him.

o Cease from provoking God to anger any longer by thy sins, that hee may mitigate his punishment, if thou shew by thine upright life that thou hast true faith and repentance. p Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to convert to God, except his Spirit move him, seeing that these terrible threatnings could not move him to repent.

r When the terme of these seven yeares was accomplished.

* Chap. 7. 14. Micah 4. 7.

Luke 1. 33.

s Hee confesseth Gods will to bee the rule of all justice, and a most perfect law where-by hee governeth both man & Angels, and devils, so that none ought to mutmur, or aske a reason of his doings, but onely to stand content therewith, and give him the glory.

t By whom it seemeth that he had bene pur from his kingdome before.

u Hee doth not onely praise God for his deliverance, but also confesseth his fault, that God may onely have the glory, & man the shame, & that he may be exalted, and man cast downe.

a Daniel reciteth this history of king Belshazzar Eulimerochads sonne, to shew Gods judgements against the wicked for the deliverance of his Church, & how the prophesy of Jeremiah was true, that they should be delivered after sevenie yeares.

b The Kings of the East parts then used to sit alone commonly, & did daine that any should sit in their company: and now to shew his power, and how little he let by his enemie, which then besieged Babylon, he made a solemne banquet, and used exesse in their company, which is meant heere by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.

c Or, overcame with wine.

d Meaning his grandfather.

e In contempt of the true God they praised their idols, not that they thought, that the gold or silver were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters.

f That it might be the better betwixt.

g So he that before contemned God, was moved by this sight to tremble for feare of Gods judgement.

h Thus the wicked in their troubles seeke many means, who draw them from God, because

but they could neither read the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonished.

10 Now the^h Queene by reason of the talke of the king and his princes, came into the banquet house, and the Queene spake, and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the daies of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of theⁱ inchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirit, and knowledge, and understanding (for hee did expound dreames, and declare hard sentences, and dissolved doubts) were found in him, even in Daniel, whom the king named Belteshazzar: now let Daniel be called, and hee will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the King spake, and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom my father the king brought out of Jewrie?

14 Now, I have heard of thee, that the spirit of the holy gods is in thee, and that light, and understanding, and excellent wisdom is found in thee.

15 Now therefore, wise men, and astrologians have beene brought before mee, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will reade the writing unto the king, and shew him the interpretation.

18 O king, heare thou, The most high God gave unto¹ Nebuchad-nezzar thy father a kingdome, and majesty, and honour, and glory.

19 And for the majesty that he gave

him, all people, nations, and languages trembled, and feared before him: he put to death whom hee would: hee smote whom hee would: whom hee would hee set up, and whom hee would hee put downe.

20 But when his heart was puffed up, and his minde hardened in pride, he was depofed from his kingly throne, and they tooke his honour from him.

21 And he was driven from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of heaven, till hee knew, that the most high God bare rule over the kingdome of men, and that he appointeth over it, whomsoever he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe up against the Lord of heaven, and they have brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunke wine in them, and thou hast praised the gods of silver and gold, of brasse, iron, wood and stone, which neither see, neither heare, nor understand: and the God, in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24^m Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that hee hath written, ⁿ MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, Thou art weighed in the balance, and art found [‡] too light.

28 PERES, Thy kingdome is divided, and given to the Medes and Persians.

29 Then at the commandment of Belshazzar they clothed Daniel with purple, and put a chaine of gold about his necke, and made a Proclamation concerning him, that he should bee the third ruler in the kingdome.

30 The same night was Belshazzar the King of the Caldeans slaine.

31 And Darius^o of the Medes tooke the kingdome, being threescore and two yeare old.

CHAP. VI.

¹ Daniel is made ruler over the governours. [§] An act against Daniel. 16 He is put into a denne of lions by the commandment of the King. 23 He is delivered by faith in God. 24 Daniels accusers are put unto the

L I

li nt.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange words.

i Read Chap. 4. 6. and this declareth, that both this name was odious unto him, and also that hee did not use these vile practices, because hee was not among them when all were called.

k For the idolaters thought that the Angels had power as God, & therefore had the in like estimation, as they had God, thinking that the spirit of prophesie, & understanding came of them.

l Before hee read the writing, hee declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderful worke toward his grandfather, and so sheweth, that he doth not deserve of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twice written for the certaintie of the thing: shewing that God had most surely counted: signifying also, that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

‡ Or, wanting.

o Cyrus his son in law gave him this title of honour, although Cyrus in effect had the dominion.

lions. 25 Darius by a decree magnifieth the God of Daniel.

a Reade After Chap. 1. 1.

IT pleased Darius to set over the kingdome ^a an hundred and twenty governours, which should be over the whole kingdome,

2 And over these, three rulers (of whom Daniel was one) that the governours might give accounts unto them, and the king should [†] have no damage.

3 Now this Daniel ^b was preferred above the rulers and governours, because the spirit was excellent in him, and the king thought to set him over the whole realme.

4 ¶ Wherefore the rulers and governours ^c sought an occasion against Daniel concerning the kingdome: but they could find none occasion or fault: for he was so faithfull, that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except wee find it against him concerning the Law of his God.

6 Therefore the rulers and these governours went together to the king, and said thus unto him, King Darius, live for ever.

7 All the rulers of the kingdome, the officers and governours, the counsellors and dukes have consulted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie daies, save of thee, O king, he shall be cast into the denne of lions.

8 Now, O king, confirme the decree, and seale the writing, that it bee not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius ^d sealed the writing and the decree.

10 ¶ Now when Daniel understood that he had sealed the writing, he went into his house, and his ^e window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and praied, and praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplications unto his God.

12 So they came, and spake unto the king, concerning the kings decree, Hast thou not sealed the decree, that every man that shall make a request to any god or man within thirtie daies, save to thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said unto

the king, This Daniel, which is of the children of the captivitie of Judah regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words; he was fore displeased with himselfe, and set his heart on Daniel to deliver him: and he laboured till the sunne went down, to deliver him.

15 Then these men assembled unto the king, and said unto the king, Understand, O king, that the law of the Medes and Persians ^f, that no decree nor statute which the king confirmeth may be ^g altered.

16 ¶ Then the king commanded; and they brought Daniel, and cast him into the denne of lions: now the king spake, and said unto Daniel, Thy God whom thou alway servest, even hee will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went unto his palace, and remained fasting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 ¶ Then the king rose early in the morning, and went in all haste unto the denne of lions.

20 And when hee came to the denne, hee cried with a lamentable voice unto Daniel: and the king spake, and said to Daniel, O Daniel, the servant of the living God, is not thy God, (whom thou alway servest) ^h able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his Angel, and hath shut the lions mouthes, that they have not hurt me: for my ⁱ justice was found out before him: and unto thee, O King, I have done ^j no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the den, and no manner of hurt was found upon him, because he ^k beleeveth in his God.

24 And by the commandment of the king, these men which had accused Daniel, were brought, and were ^l cast into the den of lions, even they, their children, and their wives: and the lions had the masterie of them, and brake all their bones a pieces or ever they came at the ground of the denne.

25 ¶ After-

† Or, not bee troubled.

b This heathen King preferred Daniel a stranger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke uprightly in the feare of God, and to have a good conscience.

d Herein is condemned the wickednes of the king who would be set up as a god, and passed not vvhath wicked lawes hee approved, for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Jerusalem, when hee praied: both to stirre up himselfe with the remembrance of Gods promises to his people when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies, to any thing that was contrary to Gods glorie.

f Thus the wicked maintaine evill lawes by constancie & authority, which is oftentimes either lightnesse, or stubbornnesse, when as the innocent, thereby perish: and therefore governours neither ought to feare, nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h By just cause and uprightnesse in this thing wherein I was charged, is approved of God.

i For he did disobey the Kings wicked commandment to obey God, and so did no injurie to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himself wholly unto God whose cause hee did defend, he was assured, that nothing but good could come unto him: vvherein we see the power of faith, as Heb. 11.

l This is a terrible example against all the wicked, which doe against their conscience make cruel lawes to destroy the children of God, and also admonisheth Princes how to punish such when their wickednesse is come to light: though not in every point, or with like circumstances, yet to execute true justice upon them.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace bee multiplied unto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare^m before the God of Daniel: for he is theⁿ living God, and remaineth for ever: and his kingdome shall not perish, and his dominion shall be everlasting,

27 He rescueth and delivereth, and he worketh signes & wonders in heaven and in earth: who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

¶ which hath not onely life in himselfe, but is the onely fountaine of life, and quickneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed unto Daniel. 8 The ten hornes of the fourth beast. 27 Of the everlasting kingdome of Christ.

IN the first yeare of Belshazzar king of Babel, Daniel saw a dreame, and there were visions in his head, upon his bed: a then he wrote the dreame, and declared the summe of the matter.

2 Daniel spake, and said, I saw in my vision by night, and behold, the foure winds of heaven strove upon^b the great sea:

3 And foure great beasts came up from the sea, one diverse from another.

4 The first was as a^c lion, and had eagles wings: I beheld, til the wings thereof were pluckt off, and it was lifted up from the earth, and set upon^d his feet as a man, and a mans heart was given him.

5 And behold, another beast which was the second, was like a^e beare, and stood upon the^f one side: and he had three ribs in his^g mouth betwene his teeth, and they said thus unto him, Arise, and devour much flesh.

6 After this I beheld, and lo, there was another like a^h leopard, which had upon his backeⁱ foure wings of a fowle: the beast had also foure heads, and^k dominion was given him.

7 After this, I saw in the visions by night, and behold, the^l fourth beast was fearefull and terrible and very strong. It had^m great iron teeth: it devoured and brake in pieces, and stampedⁿ the residue

under his feet: and it was unlike to the beasts that were before it: for it had^o ten hornes.

8 As I considered the hornes, behold, there came up among them another little^p horne, before whom there were^q three of the first hornes pluckt away: and behold, in this horne were^r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the^s thrones were set up, and the^t Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheelles as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministred unto him, and ten thousand^v thousands stood before him: the judgement was set, and the^w books opened.

11 Then I beheld, and because of the voice of the presumptuous words, which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and given to the burning fire.

12 As^x concerning the other beasts, they had taken away their dominion: yet their lives were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the Son of man came in the clouds of heaven, and^y approached unto the Ancient of daies, and they brought him before him.

14 And hee gave him^z dominion, and honour, and a kingdome, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall never be taken away: and his kingdome shall never be destroyed.

15 ¶ I Daniel was^a troubled in my spirit, in the mids of my body, and the visions of mine head made me afraid.

16 Therefore I came unto^b one of them that stood by, and asked him the truth of all this: so hee told me, and shewed mee the interpretation of these things.

should come to judge these Monarchies, which judgement should begin at the first coming of Christ. ^t That is, God, which was before all times, and is here described as mans nature is able to comprehend some portion of his glory. ^v That is, an infinite number of Angels, which were ready to execute his Commandment. ^x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel. ^y Meaning, that hee was astonished, when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subject to men of other nations. ^z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises. ^a Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as hee was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his divinitie. ^b To wit, wherhe ascended into the heavens, and his divine majestie appeared, and all power was given unto him in respect of that, that hee was our Mediatour. ^c This is meant of the beginning of Christs kingdome, when God the Father gave unto him all dominion, as to the Mediatour, so the intent that hee should governe here his Church in earth continually, till the time that he brought them to eternall life. ^d Through the strangeness of the vision. ^e Meaning, of the Angels, as verbe is.

^o That is sundry and divers provinces which were governed by the Deputies & Procurators, wherof every one may be compared to a King.

^p Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Roman Empire, and the Pope hath no vocation of government: therefore this cannot be applied unto them: and also in this prophesie the Prophets purpose is chiefly to comfort the Jewes unto the revelation of Christ. Some take it for the whole body of Antichrist.

^q Meaning, a certaine portion of the ten hornes: that is, a part of the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the provinces, and tooke the government of certaine countries to himselfe.

^r These Romane Emperours at the first used a certaine humane & gentleness, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might have the profit, & therefore in elections and Councils would behave themselves according as did other Senators: yet against their enemies, and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

^s Meaning, the places where God and his Angels were barbarous and cruell. ^t They were small in the beginning, and were shut up in their mountaines, and had no brute. ^u That is, destroyed many kingdomes, and was insatiable. ^v To wit, the Angels by Gods commandment, who by this means punished the ingratitude of the world. ^w Meaning, Alexander the King of Macedonie. ^x That is, his four captaines, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Callander, and after him, Antipater was king of Macedonia, and Ptolemeus had Egypt. ^y It was not of himselfe, nor of his owne power, that hee gave all these countries: for his army contained but thirty thousand men, and hee overcame in one battell Darius, which had ten hundred thousand, when he was so heavy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was given him of God. ^z That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it. ^a Signifying, the tyrannie and greedinesse of the Romans. ^b That which the Romans could not quietly enjoy in other countries, they would give it to other Kings and rulers, that at all times when they would they might take it againe: which liballitie is here called, the stamping of the rest under the feete.

17 These great beasts which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take the ^fkingdome of the Saints of the ^smost High, which shall possesse the kingdome for ever, even for ever and ever.

19 ¶ After this I would know the truth of the fourth beast, which was so ^hunlike to all the others, very fearefull, whose teeth were of iron, and his nailes of brasse: which devoured, brake in pieces, and stamped the ⁱresidue under his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came up, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose ^klook was more stout then his fellows.

21 I beheld, and the same ^lhorne made battell against the Saints, yea, and prevailed against them,

22 Untill ^mthe Ancient of daies came, and judgement was given to the Saints of the most high: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdomes, and shall devour the whole earth, and shall tread it downe and break it in pieces.

24 And the ten hornes out of this kingdome are ten kings that shall arise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue ⁿthree kings,

25 And shall speak words against ^othe most High, and shall consume the Saints of the most High, and thinke that he may ^pchange times and laws, and they shall be given into his hand, untill a ^qtime, and times, and the dividing of time.

26 But the ^rjudgement shall sit, and they that take away his dominion, to consume and destroy it unto the end.

27 And the ^fkingdome and dominion, and the greatnesse of the kingdom under the whole heaven shall be given to the holy people of the most High, whose kingdome is an everlasting kingdome, and all ^tpowers shall serve and obey him.

28 Even this is the end of the matter, I Daniel had many ^vcogitations which

troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A vision of a battell betwene a Ramme and a Goat.
20 The understanding of the vision.

IN the third yeare of the reigne of King Belshazzar, a vision appeared unto mee, even unto mee Daniel, ^aafter that which appeared unto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province ^bof Elam, and in a vision me thought I was by the river of Ulai.

3 Then I looked up and saw, and behold, there stood before the river a ^cramme, which had two hornes: and these two hornes were high: but one was ^dhigher then another, and the highest came up last.

4 And I saw the ramme pushing against the West, and against the North, and against the South: so that no ^ebeasts might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, ^fa goat came from the West over the whole earth, and touched not the ground: and this goat had an ^ghorne that appeared betwene his eyes.

6 And he came unto the ramme that had the two hornes, whom I had seene standing by the river, and ranne unto him in his fierce rage.

7 And I saw him come unto the ram, and being moved against him, he ^hsmote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped upon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when hee was at the strongest, his great ⁱhorne was broken: and for it came up foure that ^kappeared toward the foure winds of the heaven.

9 And out of one of them came forth ^la little horne, which waxed very great toward the ^mSouth, and toward the ⁿEast, and toward the ^opleasant land.

10 Yea, it grew up unto the ^phoste of heaven, and it cast down some of the hoste, and of the stars to the ground, and trode upon them,

11 And extolled himselfe against the

^o That is, Judea. ^p Antiochus raged against the elect of God, and trod his precious faith under feet, which are so called, because they are separated from the world.

^q prince,

f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should invade and usurpe untill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should have an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth. h For the other three Monarchies were governed by a king, and the Romane Empire by Consuls: the Romanes changed their governours yearly, and the other Monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were never quiet among themselves.

i Read verse 7. k This is meant of the fourth beast, which was more terrible then the other.

l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iews and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gave unto his, some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

n Read the exposition hereof, vers. 8. o That is, shall make wicked decrees and proclamations against Gods Word, and send throughout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they have their power of God, but think it is in their owne power to change Gods laws and mans, and as it were the order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will assuage these troubles, and shorten the times for his elects sake, Mat. 24. 22. which is here meant by the dividing of time. r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall never rise up againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant, by these words, Under the heaven: and therefore he here speaketh of the beginning of Christs kingdome in this world. which kingdome the faithfull have by the participation that they have with Christ their head. t That is, some of every sort that beare rule. v Though he had many motions in his heart, which moved him too and fro to seeke out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church.

a After the general vision he cometh to certain particular visions: as touching the destruction of the Monarchie of the Persians and Macedonians, for the ruine of the Babylonians was at hand, and also hee had sufficiently spoken thereof. b That is, of Persia. c Which representeth the kingdom of the Persians and Medes, which were joyned together. d Meaning, Cyrus, which after grew greater in power then Darius his uncle and father in law.

e That is, no kings or nations. f Meaning, Alexander that came from Grecia, with great speed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the general captain, so that the strength was attributed to him, which is meant by this horne.

h Alexander overcame Darius in two bloody battels, and so had the two kingdoms of the Medes and Persians.

i Alexanders great power was broken, for when he had overcome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fifteene years, there were fifteene divers successfull monarchies before this Monarchie was divided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeeus Egypt.

l Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other betweene him and the kingdome, and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why hee should obtrude this kingdome.

m That is, toward Egypt. n Whereby hee meant the Ptolemies, his precious faith under feet, which are so called, because they are separated from the world.

q That is, God who governeth and maintaineth his Church.

r He aboured to abolish all religion, and therefore call Gods service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his Name there truly called upon.

s He sheweth that their sins are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this vision a time, whom he would not suffer utterly to abolish his religion.

t This horne shall stand for a time the true doctrine, and so corrupt Gods service.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a carnate one, or a secret one, or a marvellous one.

x That is, the Jews law, which were cause of this destruction.

y That is, which suppleth Gods religion, and his people.

z Christ answered me for the comfort of the Church, a That is, until so many natural daies be past, which make five yeares three moneths and a halfe: for so long under Antiochus was the Temple prophaned.

aa Which was Christ, who in this manner declared himselfe to the old fathers: howe be yvond be God manifested in the flesh.

ab This power to command the Angel, declared that he was God.

ac The effect of this vision shall not yet appear, but a long time after.

ad Meaning, that great rage which Antiochus should shew against the Church.

ae That is, out of Grecia.

af They shall not have like power as had Alexander.

ag Noting, that this Antiochus was impudent and cruel, and also crafty, that he could not be deceived.

ah That is, not like Alexanders strength.

ai Both the Gentiles that dwell about him, and also the Jews.

aj Whatever bee goeth about by his craft, hee shall bring it to passe.

9 prince, of the hoste from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall be given him over the daily sacrifice for the iniquity: and it shall cast down the truth to the ground, and thus shall it doe; and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake unto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquity of the desolation to tread both the Sanctuary and the army under foot?

14 And he answered me, Unto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voice between the bankes of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man, for in the last time shall be the vision.

18 Now as he was speaking unto me, I being asleepe fell on my face to the ground: but he touched me, and set me up in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest having two hornes, are the kings of the Medes and Persians.

21 And the goate is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood up for it, are foure kingdoms, which shall stand up of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shall bee consumed, a king of fierce countenance, and understanding darke sentences, shall stand up.

24 And his power shall be mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also, he shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart,

and by peace shall destroy many: he shall also stand up against the prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou up the vision, for it shall be after many daies.

27 And I Daniel was stricken and sicke certaine daies: but when I rose up, I did the Kings businesse, and I was astonished at the vision, but none understood it.

C H A P. IX.

3 Daniel desireth to have that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession.

20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth unto him the vision of the seventy weeks.

24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeare of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the Realme of the Caldeans.

2 Even in the first yeare of his reigne, I Daniel understood by books, the number of the yeares, whereof the Lord had spoken unto Jeremiah the Prophet, that hee would accomplish seventy yeares in the desolation of Ierusalem.

3 And I turned my face unto the Lord God, and sought by prayer and supplications, with fasting and sackcloth and ashes.

4 And I prayed unto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepest covenant and mercie toward them which love thee, and toward them that keepe thy commandments.

5 Wee have sinned, and have committed iniquity, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements.

6 For we would not obey thy servants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the Land.

7 O Lord, righteousnesse belongeth unto thee, and unto us open shame, as appeareth this day, to every man of Iudah, and to the inhabitants of Ierusalem, yea, unto all Israel, both neare and farre off, through all the countries, whether thou hast driven them, because of their offences, that they have committed against thee.

8 O Lord, unto us appertaineth open shame,

m That is, under pretence of peace: or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church.

p Read vers. 14.

q For feare and astonishment.

a Who was also called Aryages.

b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

c For though hee was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliverance prophesied by Jeremiah.

e That is, hath all power in thy selfe to execute thy terrible judgements against obstinate sinners, as thou art, rich in mercy to comfort them which obey thy word, and love thee.

f Ebr. him.

g He sheweth that whensoever God punisheth, he doth it for just cause: and thus the godly never accuse him of rigour as the wicked doe, but acknowledge that in themselves there is just cause why he should so intreat them.

h Ebr. confusion of face.

⁸ He doth not excuse the Kings because of their authority, but praier chiefly for them as the chiefe occasions of these great plagues.

^h He sheweth that they rebell against God, which serve him not according to his commandment and vvord.

ⁱ As Deut. 27. 15. or the curse confirmed by an oath.

[†] Or, governed us.

[†] Ebr. watched upon the evill.

^{*} Esod 14. 28 Baruch. 2. 11.

^k That is, according to all thy merciful promises and the performance thereof.

^l Shew thy selfe favourable.
^m That is, for thy Christs sake, in whom thou wilt accept all our praiers.

ⁿ Declaring, that the godly flee only unto Gods mercies, and renounce their own vvorks, vvhen they seeke for remission of their finnes.
^o Thus he could not content himselfe vvith any vehemencie of vvords: for hee vvvas so leg vvith a fervent zeale, considering Gods promise made to the citie in respect of his Church, & for the advancement of Gods glorie.

shame, to our ⁸ kings, to our princes, and to our fathers, because we have sinned against thee.

⁹ Yet compassion and forgiveness is in the Lord our God, albeit we have rebelled against him:

¹⁰ For we have not obeyed the ^h voice of the Lord our God, to walke in his lawes, which he had laid before us by the ministerie of his servants the Prophets.

¹¹ Yea, all Israel have transgressed thy Law, and are turned backe, and have not heard thy voice: therefore the ⁱ curse is powred upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against him.

¹² And he hath confirmed his words, which he spake against us, and against our judges that [†] judged us, by bringing upon us a great plague: for under the whole heaven hath not bene the like, as hath been brought upon Jerusalem.

¹³ All this plague is come upon us, as it is written in the Law of Moses: yet made we not our praier before the Lord our God, that we might turne from our iniquities, and understand thy truth.

¹⁴ Therefore hath the Lord [†] made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

¹⁵ * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowne, as *appeareth* this day, wee have sinned, we have done wickedly.

¹⁶ O Lord, according to all thy ^k righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy citie Jerusalem thine holy Mountaine: so, because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are a reproach to all *that are* about us.

¹⁷ Now therefore, O our God, heare the praier of thy servant, and his supplications, and cause thy face to ^l shine upon thy Sanctuarie that lieth waste, for the ^m Lords sake.

¹⁸ O my God, incline thine care and heare: open thine eyes and behold our desolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our ⁿ owne righteousness, but for thy great tender mercies.

¹⁹ O Lord, heare, O Lord, forgive, O Lord ^o consider, and do it: deferre not, for thine own sake, O my God: for thy Name is called upon thy city, & upon thy people.

²⁰ ¶ And whiles I was speaking, and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God for the holy Mountaine of my God.

²¹ Yea, while I was speaking in praier, even the man, * Gabriel, whom I had ^{*} Chap. 8. 16. scene before in the vision, came flying, and touched me about the time of evening oblation.

²² And he enformed mee, and talked with me, and said: O Daniel, I am now come forth to give thee knowledge and understanding.

²³ At the beginning of thy supplications the Commandement came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision.

²⁴ Seventie ^p weekes are determined upon ^q thy people, and upon thy holy citie, to finish the wickednesse, and to seal up the ^r finnes, and to reconcile the iniquitie, and to bring in everlasting righteousness, and to seale up the vision and prophesie, and to anoint the most Holy.

²⁵ Know therefore and understand, that ^s the going forth of the commandement to bring again *the people*, and to build Jerusalem, unto Messiah the Prince, *shall be* seven ^t weekes, and ^v threescore and two weekes, and the street shall be built againe, and the wall even in a [†] troublous time.

²⁶ And after threescore and ^{*} two weekes, shall Messiah be slaine, and shall ^y have nothing, and the people of ^z the Prince that shall come, shall destroy the Citie and the Sanctuarie, and the end thereof *shall be* with a flood: and unto the end of the battell it shall be destroyed by desolations.

²⁷ And he ^a shall confirme the covenant with many for one week: and in the mids of the week he shall cause the sacrifice and the oblation to ^b cease, ^c and for the overspreading of the abominations, he shall make it desolate, even untill the consummation determined shall be powred upon the desolate.

who should come and destroy both the Temple and the people, without all hope of recoverie. ^a By the preaching of the Gospel he confirmed his promise, first to the Jewes, and after to the Gentiles. ^b Christ accomplished this by his death and resurrection. ^c Meaning, that Jerusalem and the Sanctuarie should be utterly destroyed for their rebellion against God, and their idolatry: or, as some reade, that the plagues shall be so grievous that they shall be astonished at them.

CHAP. X.

There appeareth unto Daniel a man clothed in linen.

¹¹ Which sheweth him wherefore he is sent.

IN the ^a third year of Cyrus King of Persia, a thing was revealed unto ^b the building of the Temple began to be hindered by Cambyfes Cyrus sonne, when the fast er made warre in Asia minor against the Scythians, which vvvas a discouraging to the Jewes, and a great feare to Daniel.

Daniel

^p He alludeth to Jeremiahs prophesie, vvho prophesied that their captivitie should be seventy years: but now Gods mercie should sovefold exceed his judgment, vvhat should bee forre hundred and thirtie yeeres, even to the coming of Christ, and so, then it should continue for ever.

^q Meaning, Daniels nation, over whom hee was careful.

^r To shew mercie, and to put sinne out of remembrance.

^s This is, from the time that Cyrus gave them leave to depart.

^t These weekes make forre nine yeeres, vvhereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.

^v Counting from the first year of Darius, who gave the second commandement for the building of the Temple, are 62. weekes, vvich make 434. yeeres, vvich comprehend the time from the building of the Temple unto the Baptisme of Christ.

^y Ebr. In strenght of time.

^z In this last weeke of the fiftie that Christ came and preached, and suffered death.

^a He shall seeme to have no being, nor to be of any estimation, as Isaiah, 53. 2.

^b Meaning, Titus Vespasianus son, vvho should come and destroy both the Temple and the people, vvithout all hope of recoverie.

^c By the preaching of the Gospel he confirmed his promise, first to the Jewes, and after to the Gentiles.

^d Christ accomplished this by his death and resurrection.

^e Meaning, that Jerusalem and the Sanctuarie should be utterly destroyed for their rebellion against God, and their idolatry: or, as some reade, that the plagues shall be so grievous that they shall be astonished at them.

^f In this last weeke of the fiftie that Christ came and preached, and suffered death.

^g He shall seeme to have no being, nor to be of any estimation, as Isaiah, 53. 2.

^h Meaning, Titus Vespasianus son, vvho should come and destroy both the Temple and the people, vvithout all hope of recoverie.

ⁱ By the preaching of the Gospel he confirmed his promise, first to the Jewes, and after to the Gentiles.

^j Christ accomplished this by his death and resurrection.

^k Meaning, that Jerusalem and the Sanctuarie should be utterly destroyed for their rebellion against God, and their idolatry: or, as some reade, that the plagues shall be so grievous that they shall be astonished at them.

Daniel (whose name was called Belshazzar) and the word *was* true, but the time appointed *was* long, and he understood the thing, and had understanding of the vision.

2 At the same time I Daniel was in heavineſſe for three weekes of daies.

3 I ate no pleaſant bread, neither came fleſh, nor wine in my mouth, neither did I anoint my ſelfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the *e* firſt moneth, as I *d* was by the ſide of that great river, even Hiddekel,

5 And I liſt up mine eies, and looked, and behold, there *was* a man *e* clothed in linnen, whoſe loines were girded with fine gold of ** Uphaz*.

6 His body alſo *was* like the Chryſolite, and his face (to looke upon) like the lightning, and his eies as lampes of fire, and his armes and his feet *were* like in colour to poliſhed braſſe, and the voice of his words *was* like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me, ſaw not the viſion: but a great feare fell upon them, ſo that they fled away and hid themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for *f* my ſtrength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I ſlept on my face: and my face *was* toward the ground.

10 And behold, an *g* hand touched me, which ſet me upon my knees, and upon the palmes of mine hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeake unto thee, and ſtand in thy place: for unto thee am I now ſent. And when he had ſaid this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Feare not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to humble thy ſelfe before thy God, thy words were heard, and I am come for thy words.

13 But the *h* prince of the kingdome of Perſia withſtood me one and twentie daies: but loe, *i* Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Perſia.

14 Now I am come to ſhew thee what ſhall come to thy people in the

latter daies: for yet the *k* viſion *is* for many daies.

15 And when he ſpake theſe words unto me, I ſet my face toward the ground, and held my tongue.

16 And behold, *l* one like the ſimilitude of the ſonnes of man touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my Lord, *m* by the viſion my ſorrowes are returned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my Lord talke with my Lord *being* ſuch one? for as for me, ſtraight way there remained no ſtrength in me, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man, greatly beloved, feare not: *n* peace *be* unto thee: be ſtrong and of good courage. And when he had ſpoken unto me, *l* *o* was ſtrengthened, and ſaid, let my Lord ſpeake: for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come unto thee? but now will I returne to fight with the prince of Perſia: and when I am gone forth, loe, the *p* prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the Scripture of truth: *q* and there is none that holdeth with mee in theſe things, but Michael your Prince.

CHAP. XI.

A propheſie of the kingdomes which ſhould be enemies to the Church of God, *as* of Perſia. *3* Of Grecia. *5* Of Egypt. *28* Of Syria. *36* And of the Romanes.

Alſo I, in the firſt yeere of Darius of the Medes, *even* I ſtood *a* to encourage and to ſtrengthen him.

2 And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet *b* three Kings in Perſia, and the fourth ſhall be farre richer then they all: and by his ſtrength, and by his riches, he ſhall ſtirre up *c* all againſt the realme of Grecia.

3 But a *d* mightie King ſhall ſtand up, that ſhall rule with great dominion, and doe according to his pleaſure.

4 And when he ſhall ſtand up, *e* his kingdome ſhall be broken, *f* and ſhall be

c For he raiſed up all the Eaſt Countries for to fight againſt the Grecians: and altho he had in his Armie nine hundred thouſand men, yet in foure battels he was diſcomfited and fled away with ſhame. *d* That is, Alexander the great. *e* For when his eſtate was moſt flouriſhing, he overcame himſelfe with drinke, and ſo fell into a diſeaſe, or as ſome write, was poiſoned by Ciliander. *f* For his twelve chiefe princes firſt divided his kingdome among themſelves.

k For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the coming of Chriſt, for the comfort of his Church. *l* This was the ſame Angel that ſpake with him before in the ſimilitude of a man.

m I was overcome with feare and ſorrow, when I ſaw the viſion.

n Hee declareth hereby, that God would be mercifull unto the people of Iſrael.

o Which declareth, that when God ſmiteth downe his children, he doth not immediately liſt them up at once, (for now the Angel had touched him twice) but by little and little.

p Meaning, that he would not only himſelfe bridle the rage of Cambyses, but alſo the other Kings of Perſia, by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church under Chriſt, who is the head thereof.

a The Angel ſtrengthens Daniel, that God hath given him power to performe theſe things, ſeeing he appointed him to aſſiſt Darius, when he overcame the Caldeans.

b Whereof Cambyses that now reigned was the firſt, the ſecond Smerdes, the third Darius the ſonne of Hyſtaſpis, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them.

divided

b Which is to declare that the godly ſhould not haſten too much, but patiently to abide the iſſue of Gods promiſe.

c Called Abib, which containeth part of March, and part of April. *d* Being carried by the Spirit of propheſie to have the ſight of this river Tygris. *e* This was the Angel of God, which was ſent to aſſure Daniel in this propheſie that followeth. *f* Iſr. 10. 9.

f The word alſo ſignifieth, corruption, or beaſtie, ſo that for feare he was like a dead man for deformitie. *g* Which declareth, that when we are ſtricken downe with the rage of God, we cannot riſe, except hee alſo liſt us up with his hand, which is his power.

h Meaning, Cambyses, who reigned in his fathers ſolence, and did not onely for this ſpace hinder the building of the Temple, but would have further raged, if God had not ſent me to reſiſt him, and therefore have I ſtand for the profit of the Church. *i* Though God could by one Angel deſtroy all the world, yet to aſſure his children of his love he ſendeth forth double power, even Michael, that is, Chriſt Jeſus, the head of Angels.

^g After this his Monarchie vvas divided into foure: for Seleucus had Syria, Antigonus Asia-minor, Cassander the kingdome of Macedonia, and Ptolomeus Egypt.

^h Thus God reuenged Alexanders ambition and crueltye, in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another.

ⁱ None of these foure shall be able to be compared to the power of Alexander.

^k That is, his posteritie having no part thereof.

^l To wit, Ptolomeus king of Egypt.

^m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall bee more mightie: for hee should haue both Asia and Syria.

ⁿ That is, Berenice the daughter of Ptolomeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt should haue a continuall peace together.

^o That force and strength shall not continue: for soon after Berenice and her yong sonne after her husbands death, vvas slaine of her step sonne Seleucus Calinicus, the sonne of Laodice, the lawfull wife of Antiochus, but put away for this vnomans sake.

^p Neither Ptolomeus nor Antiochus.

^q Some read, feed, meaning the Child begotten of Berenice.

^r Some reade, the that begate her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this marriage, were destroyed.

^s Meaning, that Ptolomeus Euergetes after the death of his father Philadelphus should succeed in the Kingdome, being of the same stocke that Berenice vvas.

^t To reuenge his sisters death against Antiochus Calinicus King of Syria.

divided toward ^s the foure windes of heaven: and not to his ^h posteritie, nor according to his ⁱ dominion which he ruled: for his kingdome shall be pluckt up, even to be for others besides ^k those.

⁵ And the ^l king of the South shall be mightie, and one of ^m his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

⁶ And in the end of yeeres they shall be joined together: for the kings ⁿ daughter of the South, shall come to the king of the North to make an agreement, but she shall not retaine the power of ^o the arme, neither shall ^p he continue, nor his ^q arme: but she shall be delivered to death, and they that brought her, and he ^r that begate her, and he that comforted her in these times.

⁷ But out of the bud of her ^t rootes shall one stand up in his stead, ^u which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he lust, and shall preuaile.

⁸ And shall also carie captives into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue ^v more yeares then the king of the North.

⁹ So the king of the South shall come into his kingdome, and shall returne into his owne land.

¹⁰ Wherefore his ^x sonnes shall bee stirred up, and shall assemble a mightie great armie: and one ^y shall come, and overflow, and passe thorow: then shall he ^z returne, and be stirred up at his fortresse.

¹¹ And the king of the South shall be angrie, and shall come forth, and fight with him, even with the king of the North: for he shall set forth a great ^a multitude, and the multitude shall be given into his hand.

¹² Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast downe thousands: but he shall not still preuaile.

¹³ For the king of the North ^b shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeares) with a mightie armie and great riches.

¹⁴ And at the same time there shall ^c many stand up against the king of the

South: also the rebellious children of thy ^d people shall exalt themselves to establish the vision, but they shall fall.

¹⁵ So the king of the North shall come, and cast up a mount, and take the strong citie: and the armes of the South shall ^e not resist, neither his chosen people, neither shall there be any strength to withstand.

¹⁶ But he that shall come, shall doe unto him as he lust, and none shall stand against him: and he shall stand in the ^f pleasant land, which by his hand shall be consumed.

¹⁷ Againe, he shall ^g set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall hee doe, and he shall give him the ^h daughter of women, to destroy ⁱ her: but ^k he shall not stand on his side, neither be for him.

¹⁸ After this, shall he turne his face unto the ^l Isles, and shall take many, but a prince ^m shall cause his shame to light upon him, beside that he shall cause his owne shame to returne upon ⁿ himselfe.

¹⁹ For he shall turne his face toward the forts of ^o his owne land: but he shall be overthrowne and fall, and be no more ^p found.

²⁰ ^q Then shall stand up in his place in the glorie of the kingdome, one that shall raise taxes: but after few daies he shall be destroyed, neither in ^r wrath nor in battell.

²¹ And in his place shall stand up a ^s vile person, to whom they shall not give the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

²² And the ^t armes shall bee overthrowne with a flood before him, and shall be broken, and also the Prince of the ^v covenant.

²³ And after ^x the league made with him, he shall worke deceitfully: for he shall come up, and overcome with a ^y small people.

²⁴ He shall enter into the quiet and plentifull province, and he shall doe that which his ^z fathers have not done, nor his fathers fathers, he shall divide among them the prey and the spoile, and the substance: yea, and he shall fore-cast his devises against the strong holds, even for a ^a time.

his father Antiochus. ^r Not by forreigne enemies, or battell, but by treason. ^s Which was Antiochus Epiphanes, vvhoo as is thought, vvas the occasion of Seleucus his brothers death, and vvas of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and usurped the kingdome without the consent of the people. ^t He sheweth, that great forreinge powers shall come to helpe the young sonne of Seleucus against his uncle Antiochus, and yet shall be overthrowne. ^u Meaning, Ptolomeus Philometor, Philopatens sonne, vvhoo vvas this childes colen germane, and is here called the Prince of the covenant, because he vvas the chiefe, and all other followed his conduct. ^x For after the battell, Philometor and his uncle Antiochus made a league. ^y For hee came upon him at unawares, and when he suspected his uncle Antiochus nothing. ^z Meaning, in Egypt. ^a He will content himselfe with the small holds for a time, but ever labour by craft to attaine to the chiefe.

25 Also, he shall stirre up his power and his courage against the king of the South with a great armie, and the king of the South shall be stirred up to battell with a very great and mightie armie: but he shall not stand: for they shall forecast and practise against him.

26 Yea, they that feed of the portion of his meate, shall destroy him: and his armie shall overflow: and many shall fall, and be slaine.

27 And both these kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not availe: for yet the end shall be at the time appointed.

28 Then shall he returne into his land with great substance: for his heart shall be against the holy covenant: so shall he doe and returne to his owne land.

29 At the time appointed he shall returne and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him: therefore he shall be sorie and returne, and fret against the holy covenant: so shall he doe, he shall even returne and have intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall polute the Sanctuarie of strength, and shall take away the daily sacrifice, and they shall set up the abominable defolation.

32 And such as wickedly breake the covenant shall he cause to sinne by flatterie: but the people that doe know their God, shall prevaile and prosper.

33 And they that understand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captivitie and by spoile many daies.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleave unto them feignedly.

35 And some of them of understanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the king shall doe what him list: he shall exalt himselfe and magnifie himselfe against all, that is, God, and shall speake marveilous things against the God of gods, and shall prosper, till the wrath

be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe above all.

38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall he honour with gold and with silver, and with precious stones, and pleasant things.

39 Thus shall he doe in the holes of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gaine.

40 And at the end of time shall the king of the South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and passe thorow.

41 He shall enter also into the pleasant land, and many countries shall be overthrowne: but these shall escape out of his hand, even Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Lybians, and of the blacke Moores where he shall passe.

44 But the tydings out of the East, and the North shall trouble him: therefore he shall goe forth with great wrath to destroy and root out many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

CHAP. XII.

1 Of the deliverance of the Church by Christ.

And at that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble such as never was since there began to be a nation unto that same time: and at that time thy people shall be delivered, everie one that shall bee found written in the booke.

M m

2 And

t So long the tyrants shall prevail as God hath appointed to punish his people, but he sheweth it is but for a time.

v The Romans shall observe no certaine forme of Religion as other nations, but shall change their gods at their pleasures: yea contemne them, and preferre themselves to their gods.

x Signifying, that they should bee without all humanitie: for the love of women is taken for singular or great love, as 2 Sam. 13. 26.

y That is, the God of power and riches: they shall esteeme their own power above all their gods, and worship it.

z Under pretence of worshipping the gods, they shall enrich their cities with the most precious jewels of all the world, because that hereby all men should have them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should have beene despised as Atheists: but this was to increase their fame and riches: and when they gave any countrie, they so made others the rulers thereof, that the profit ever came to the Romanes.

b That is, both the Egyptians and Syrians shall at the length fight against the Romanes, but they shall bee overcome.

c The Angel forewarneth the Jewes that when they should see the Romanes invade them, and

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

that the wicked should escape their hands, that when they should not thinke but that all this was done by Gods providence, forasmuch as he vvarerth them of it so long afore, and therefore he would still preserve them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countries, and from sea to sea, and in Judea: but at length for their cruellie God shall destroy them.

b Hee shall be overcome with utalon.

c Signifying his Princes, and the chiefe about him. d Declaring, that his souldiers shall break out, and venture their life to day and to be slaine for the sake of their Prince.

e The uncle and the nephew shall take truce, and become together, yet in their hearts they shall imagine mischief one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves.

g Which he shall take of the Jewes in spoiling Jerusalem and the Temple, and this is told them before, to move them to patience, knowing, that all things are done by Gods providence.

h That is, the Romanes power shall come against him: for P. Pompeius the Ambassador appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to revenge his rage, he came against the people of God the second time.

i With the Jewes which shall forsake the covenant of the Lord: for first he was called against the Jewes by Jason the high Priest, and this second time by Menelaus.

k A great faction of the wicked Jewes shall hold with Antiochus.

l So called, because the power of God was nothing diminished, although this rym set up in the Temple the image of Jupiter Olympius, and to begeth to corrupt the pure service of God.

m Meaning such as beare the name of Jewes: but in deed were nothing lesse: for they sold their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people shall teach others by their examples, and edifie many in the true Religion.

o Whereby he exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure never so long.

q As God will not leave his Church destitute, yet will he not deliver it all at once, but to helpe, as they may still seeme to fight under the crosse, as he did in the time of the Maccabees, whereof he here prophesieth.

r That is, there shall be even of this small number many hypocrites.

s To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time, therefore we must obey.

t Because the Angels purpose is to shew the whole course of the persecutions of the Jewes unto the coming of Christ, he now speaketh of the Monarchie of the Romans, which he noteth by the name of a King, who were without all religion, and contemned the true God.

b Meaning, all
shall rise at the ge-
nerall resurrecti-
on, which thing
he here nameth,
because the faith-
full should have
ever their respect
to that: for in the
earth there shall be
no sure comfort.
c Who have kept
the true feare of
God, and his reli-
gion.
d He chiefly mean-
eth the ministers
of Gods word,
and next, all the
faithfull vvhich
instruct the igno-
rant, and bring
them to the true
knowledge of God.
e Though the
most part despise
this prophesie, yet
keep thou it sure,
and esteeme it as
a treasure.
f Till the time
that God hath ap-
pointed for the
full revelation of
these things: and
then many shall
runne too and fro
to search the
knowledge of these
mysteries, vvhich
things they ob-
taine now by the
light of the Gos-
pell.
g Which vvas
Tygris.
h Which vvas as
it vvere a double oath, and did the more confirme the thing. i Meaning, a long time, a long
time, and at length a short time: signifying, that their troubles should have an end.

2 And many ^b of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame, and perpetuall contempt.

3 And they that be ^c wise, shall shine as the brightnesse of the firmament: and they that ^d turne many to righteoufnesse, shall shine as the starres for ever and ever.

4 But thou, O Daniel, ^e shut up the words, and seale the booke ^f till the end of the time: many shall runne too and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the river.

6 And one said unto the man clothed in linnen, which was upon the waters of the river, When shall be the end of these wonders?

7 And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his ^h right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shall tarie for a ⁱ time, two times and an halfe:

and when he shall have accomplished ^k to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Goe thy way, Daniel: for the words are closed up, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall have understanding: but the wise shall understand.

11 And from the time that the ^l dai-ly sacrifice shall be taken away, and the abominable desolation set up, there ^m shall bee a thousand two hundredth and nine-tye daies.

12 Blessed is he that waiteth and cometh to the thousand, three hundred and ⁿ five and thirtie daies.

13 But goe ^o thou thy way till the end be: for thou shalt rest and stand up in thy lot, at the end of the daies.

number, signifying, that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel vvarneth the Prophet patiently to abide, till the time appointed come: signifying, that he should depart this life, and rise againe vvith the Elect, vvhen God had sufficiently humbled and purged his Church.

k When the Church shall be scattered and diminished in such sort, as it shall seeme to have no power.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

m Signifying, that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he addeth a moneth and an halfe to the former

HOSEA.

THE ARGUMENT.

After that the ten Tribes had falne away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and instead of his true service commanded by his word, worshipped him according to their owne fantasies and traditions of men, giving themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse and worse, and still abused Gods benefits. Therefore now when their posteritie was at the highest under Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the favour of God, and to be his people, the Prophet calleth them bastards, and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seven-tye yeares, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods judgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of salvation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should have true deliverance: and for the second, he useth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his judgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreover note peculiarly both the time of Gods judgements, and the manner.

CHAP. I.

C H A P. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people 10 The calling of the Gentiles. 11 Christ is the head of all people.



He Word of the Lord that came unto Hosea the sonne of Beeri, in the daies of ^a Uzziah, Jotham, Ahaz, and Hezekiah, ^b Kings of Judah, and in the daies of Jeroboam the sonne of Joash King of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Goe, take unto thee a wife ^c of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went and tooke ^d Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said unto him, Call his name ^e Izreel: for yet a little, and I will visite the blood of Izreel, upon the ^f house of Jehu, and will cause to cease the kingdome of the house of Israel.

5 And at that ^g day will I also breake the bow of Israel, in the valley of Izreel.

6 She conceived yet againe, and bare a daughter, and God said unto him, Call her name ^h Lo-ruhamath: for I will no more have pitie upon the house of Israel: but I will utterly ⁱ take them away.

7 Yet I will have mercie upon the house of Judah, and will ^k save them by the Lord their God, and will not save them by bow, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamath, shee conceived, and bare a sonne.

9 Then said God, Call his name ^l Lo-amnu; for ye are not my people: therefore will I not be yours.

10 Yet the number of the ^m children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it was said unto them, Ye are not my people, it shall be said unto them, ⁿ Ye are the sonnes of the living God.

11 Then shall the children of Judah, and the children of Israel be ^o gathered together, and appoint themselves one head, and they shall come up out of the land: for great ^p is the ^q day of Izreel.

^a Called also Azariah, who being a leper was deposed from his kingdome.

^b So that it may be gathered by the reign of these 4 kings, that hee preached above 60. years.

^c That is, one that of long time hath accustomed to play the harlot: not that the prophet did this thing in effect, but hee shew this in a vision, or else was commanded by God, to set forth under this parable, or figure: the idolatrie of the Synagogue, and of the people her children.

^d Gomer signifies a contumacious corruption, and Diblaim clustring of figs, declaring that they were all corrupt like rotten figs.

^e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did prevaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes under Abahy, where Jehu shed so much blood, 1 King. 10. 11.

^f I will be revenged upon Jehu for the blood that he shed in Izreel: for albeit God stirred him up to execute his judgements, yet hee did them for his own ambition, and not for the glory of God, as the end declared: for hee built up that idolatrie, which hee had destroyed.

^g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

^h That is, not obtaining mercie: whereby hee signifies that Gods favour was departed from them.

ⁱ For the Israelites never returned after that they were taken captives by the Assyrians. ^k For after their captivitie hee restored them miraculously by the means of Cyrus. Ezra 1. 1. ^l That is, not my people. ^m Because they thought that God could not have been true in his promise, except hee had preserved them, hee declared that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Jewes and the Gentiles. Rom. 9. 26. ⁿ To wit, after the captivitie of Babylon, when the Jewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Jewes and Gentiles. ^o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

C H A P. I I.

1 The people is called to repentance. 5 He sheweth their idolatrie, and threatneth them except they repent.

Say unto your ^a brethren, Ammi, and to your sisters, Ruhamah.

2 Plead with your ^b mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries ^c from betweene her breasts,

3 ^d Left I strip her naked, and set her as in the day that she was ^e borne, and make her as a wildernesse, and leave her like a drie land, and slay her for thirst.

4 And I will have no pitie upon her children, for they be the ^f children of fornications.

5 For their mother hath plaid the harlot: shee that conceived them, hath done shamefully: for she said, I will goe after my ^g lovers that give me my bread and my water, my wooll and my flaxe, mine oile and my drinke.

6 Therefore behold, I will ^h stop thy way with thornes, and make an hedge that she shall not finde her paths.

7 Though she follow after her lovers, yet shall she not come at them: though she seek them, yet shall she not finde them: then shall she say, ⁱ I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I gave her ^k corne and wine, and oile, and multiplied her silver and gold, which they bestowed upon Baal.

9 Therefore will I returne, and take away ^l my corne in the time thereof, and my wine in the season thereof, and will recover my wooll and my flaxe ^m lent, to cover her shame.

10 And now I will discover ⁿ her lewdnesse in the sight of her lovers, and no man shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast daies, her new Moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines and her figtrees, whereof she hath said, These are my rewards that my lovers hath given me: and I will make them as ^o a Forrest, and the wilde beasts shall eat them.

13 And I will visite upon her the daies of ^p Baalim, wherein shee burnt incense to them: and shee decked her selfe with her ^q care-rings, and her jewels, and she followed her lovers, and forgate me, saith the Lord.

14 Therefore behold, I will ^r allure her,

their holy daies. ^p By my benefits in offering her grace and mercie, even in that place where she shall thinke her selfe destitute of all helpe and comfort.

^a Seeing, that I have promised you deliverance, it remaineth that you encourage one another to embrace the same, considering, that ye are my people, on whom I will have mercie.

^b God sheweth, that the fault was not in him, but in their Synagogue, and their idolatries, that hee forsooke them, 1sa. 50. 1.

^c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it. Ezek. 16. 25.

^d For though this people were as an harlot for their idolatries, yet hee had left them with their apparel and dowrie, and certain signes of his favour, but if they continued still hee would utterly destroy them.

^e When I brought her out of Egypt, Ezek. 16. 4.

^f That is, bastards, and begotten in adulterie.

^g Meaning, the idols which they served, and by whom they thought they had wealth and abundance.

^h I will punish thee, that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such straightnesse, that thou shalt have no lust to play the wanton.

ⁱ This hee speaketh of the faithfull which are truly converted, and also sheweth the use and profit of Gods rods.

^k This declareth that idolaters defraud God of his honour when they ascribe his benefits to their idols.

^l Signifying, that God will take away his benefits when man by his ingratitude doth abuse them.

^m That is, all her service, ceremonies, and inventions, whereby shee worshipped her idoles.

ⁿ I will punish her for her idolatrie.

^o By shewing how harlots trim themselves to please others, hee declareth how the superstitious idolaters set a great part of their religion in decking themselves on

and bring her into the wilderness, and speake friendly unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for the doore of hope, and she shall sing there as in the daies of her youth, and as in the day when she came up out of the land of Egypt.

16 And at that day saith the Lord, thou shalt call me ^r Ishi, and shalt call me no more ^r Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenant for them with the ^x wilde beasts, and with the fowles of the heaven, and with that that creepeth upon the earth: and I will breake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marrie thee unto me for ever: yea, I will marrie thee unto me in righteousness, and in judgement, and in mercie, and in compassion.

20 I will even marrie thee unto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will even heare ^z the heavens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oile, and they shall heare Izreel.

23 And I will sow her unto me in the earth, and I will have mercie upon her, that was not pitied, and I will say to them which were not my people, ^{*} Thou art my people. And they shall say, *Thou art my God.*

CHAP. III.

1 The Iewes shall be cast off for their idolatrie. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, ^a Goe yet, and love a woman (beloved of her husband, and was an harlot) according to the love of the Lord toward the children of Israel: yet they looke to other gods, and ^b loved the wine bottles.

2 So ^c I brought her to me for fifteene *pieces* of silver, and for an Homer of barley and an halfe Homer of barley.

3 And I said unto her, Thou shalt abide with ^d me many daies: thou shalt not play the harlot: and thou shalt be to none other man, and I will be so unto thee.

4 For the children of Israel shall ^e remaine many daies without a King, and without a ^f Prince, and without an offering, and without an image, and without

an Ephod, and without Teraphim.

5 Afterward shall the children of Israel convert, and seeke the Lord their God, and ^g David their King, and shall feare the Lord, and his goodnesse in the latter daies.

CHAP. IV.

A complaint against the people, and the Priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord ^a hath a controversie with the inhabitants of the land, because there *is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and ^b blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein, shall be cut off with the beasts of the field, and with the fowles of the heaven, and also the fishes of the sea shall be taken away.

4 Yet ^c let none rebuke, nor reprove another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the ^d day, and the Prophet shall fall with thee in the night, & I will destroy thy ^e mother.

6 My people are destroyed for lacke of knowledge: because ^f thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing, ^g thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were ^h increased, so they sinned against me: therefore will I change their glorie into shame.

8 ⁱ They eat up the sins of my people, and lift up their mindes in their iniquitie.

9 And there shall be like people, like ^k Priest: for I will visite their waies upon them, and reward them their deeds.

10 For they shall eate, and not have enough: they shall ^l commit adulterie, and shall not increase, because they have left off to take heed to the Lord.

11 ^m Whoredome, and wine, and new wine take away *their* heart.

12 My ⁿ people aske counsell at their stockes, and their staffe teacheth them: for the ^o spirit of fornications hath caused them to erre, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountaines, and burne incense upon the hills under the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be ^p harlots, and your spouses shall be whores.

people, which now for their finnes they were not: for they sought helpe of rocks and stickes, o They are caried away with rage. p Because they take away Gods honour, and give it to idoles, therefore he will give them up to their lusts, that they shall dishonour their own bodies, Rom. 1. 26.

g This is meant of Christs kingdome, which was promised unto David to be eternal, Psal. 72. 17.

a Because the people would not obey the admonitions of the Prophet, hee cith them before the judgement seate of God, against whom they chiefly offended, Isa. 7. 13. Zech. 12. 10. Mich. 6. 1, 2. b In every place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests, whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other, because hee would not admonish.

e That is, the Synagogue, wherein thou dwellest.

f That is, the Priests shall be cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut. 33. 3. Malac. 2. 7.

g Meaning, the whole bodie of the people, which were vvarie with hearing the word of God.

h The more I was beneficiall unto them.

i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their finnes.

k Signifying, that as they have sinned together, so shall they be punished together.

l Shewing, that their wickednesse shall be punished on all sorts: for though they think by the multitude of wives to have many children, yet they shall be deceived of their hope.

m In giving themselves to pleasures, they become like brut beasts.

n Thus he speaketh by derision in calling them his

people, which now for their finnes they were not: for they sought helpe of rocks and stickes, o They are caried away with rage. p Because they take away Gods honour, and give it to idoles, therefore he will give them up to their lusts, that they shall dishonour their own bodies, Rom. 1. 26.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Josh. 7. 26. and it is called the doore of hope, because it was a departing from death, and an entrie into life.

r Shee shall then praise God, as she did when shee was delivered out of Egypt.

s That is, mine husband, knowing that I am joined to thee by an inviolable covenant.

t That is, my master: which name was applied to their idoles.

v No idolatrie shall once come into their mouth, but they shall serve me purely according to my word.

x Meaning, that he will so blesse them, that all creatures shall favour them.

y With a covenant that never shall be broken,

z Then shall the heaven desire raine for the earth, which shall bring forth for the use of man.

* Rom. 9. 25.
1 Ps. 2. 10.

a Herein the Prophet representeth the perion of God, which loved his Charch before he called her, and did not withdraw the same when she gave her selfe unto idoles.

b That is, gave themselves wholly to pleasures, and could not take up, as they that are given to drunkennesse.

c Yet I loved her, and payed a small portion for her, lest she perceiving the greatnesse of my love, should have abused me, and not been under duerie: for fifteene pieces of silver were but half the price of a slave, Exod. 21. 3. 2.

d I will trie thee a long time as in thy widow-hood, whether thou wilt be mine or no. e Meaning, not onely all the time of their captivitie, but also unto Christ. f That is, they should neither have policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.

^a I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation.
^b God complained that Judah is infected, and will teach them to learn by their example to returne in time.
^c For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither, the callen Beth-el, that is, the house of God, Beth-aven, that is, the house of iniquity, because of their abominations set up there, signifying, that no place is holy where God is not purely worshipped.
^d God will to discipline them, that they shall not remaine in any certaine place. ^e They are so impudent in receiving bribes, that they will command men to bring them unto them. ^f To carry them suddenly.

14 I will not ^a visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doth not understand, shall fall.

15 Though thou, Israel, play the harlot, yet ^a let not Judah sinne: come not ye unto ^b Gilgal, neither goe yee up to ^c Beth-aven, nor sweare, The Lord liveth.

16 For Israel is rebellious as an unruly heifer, Now the Lord will feed them as a ^a lambe in a large place.

17 Ephraim ^a is joyned to idols: let him alone.

18 Their drunkenesse stinketh: they have committed whoredome: their rulers love to ^a say with shame, ^x Bring ye.

19 The wind hath ^a bound them up in her wings, and they shall bee ashamed of their sacrifices.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Ye Priests, heare this, and hearken yee, O house of Israel, and give ye care, O house of the King: for judgement ^a is toward you, because yee have bene a ^a snare on Mizpah, and a net spread upon Tabor.

2 Yet they were profound, to decline to ^a slaughter, though I have been a ^c rebuker of them all.

3 I know ^a Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not give their mindes to turne unto their God: for the spirit of fornication ^a is in the midst of them, and they have not knowne the Lord.

5 And the ^c pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath withdrawne himselfe from them.

7 They have transgressed against the Lord: for they have begotten ^a strange children: now shall ^a a moneth devour them with their portions.

8 Blow yee the trumpet in Gibeah, and the shahme in Ramah: cry out at Beth-aven, after thee, O ^a Benjamin.

9 Ephraim shall bee desolate in the day of rebuke: among the tribes of

Israel have I caused to ^a know the truth.

10 The Princes of Judah were like them that ^a remove the bound: therefore will I powre out my wrath upon them like water.

11 Ephraim is oppressed, and broken in judgement, because he willingly walked after the ^a commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottenesse.

13 When Ephraim saw his sicknesse, and Judah his wound, then went Ephraim unto ^a Asshur, and sent unto king ^a Jareb: yet could he not heale you, nor cure you of your wound.

14 For I will be unto Ephraim as a Lion, and as a Lions whelp to the house of Judah: I, ^a even I, will spoile, and go away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seek me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let us ^a returne to the Lord: for he hath spoiled, and he will heale us: he hath wounded us, and he will binde us up.

2 After two daies will ^a he revive us, and in the third day he will raise us up, and we shall live in his sight.

3 Then shall wee have knowledge, and endeavour our selves to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the raine, and as the latter raine unto the earth.

4 O Ephraim, what shall I doe unto thee? O Judah, how shall I entreat thee? for ^a your goodnesse ^a is as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I ^a cut downe by the Prophets: I have slaine them by the words of my mouth, and thy ^c judgments were as the light that goeth forth.

6 For I desired ^a mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they ^a like men have transgressed the covenant: there have they trespassed against me.

8 ^a Gilead ^a is a city of them that worke iniquity, and ^a is poluted with blood.

9 And as thieves waite for a man, so the company of Priests murder in the way by consent: for they work mischief.

M m 3

10 I have

ⁱ By the successe they shall know that I have surely determined this.
^k They have turned upside downe all political order, and all manner of religion.

^l To wit, after king Jeroboams commandment, and did not rather follow God.

^m In stead of seeking for remedy at Gods hand.
ⁿ Who was a king of the Assyrians.

^a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

^b Though he correct us from time to time, yet his help will not be farre off, if we returne to him.

^c You seem to have a certaine holiness and repentance, but it is upon the sudden, and as a morning cloud. I have still labored by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my sword was not meat to feed them, but a sword to slay them.

^d My doctrine which I taught thee, was most evident.

^e He sheweth to what scope his doctrine tended, that they should joyne the obedience of God, and the love of their neighbour with outward sacrifice.

^f That is, like light and weak persons.
^g Which was the place where the Priests dwelt, and which should have been best instructed in my sword.

^a The Priests and Princes caught the pious people in their snares as the snailers did the birds in these two high mountaines.
^b Nowwithstanding, they seemed to be given altogether to holiness, and to sacrifices, which here he calleth slaughter in contempt.
^c Though I had admonished them continually by my Prophets.
^d They boasted themselves not only to be Israelites, but also Ephraimites, because their king Jeroboam came of that tribe.
^e Meaning, their concerning of all admonitions.

^f That is, their children are degenerate, so that there is no hope in them.
^g Then destruction is not farre off.
^h That is, all Israel comprehended under this part, signifying, that the Lord's plagues should pursue them from place to place, till they were destroyed.

10 I have seen villanie in the house of Israel : there is the whoredome of Ephraim : Israel is defiled.

¹ That is, doth imitate thine idolatry, and hath taken grafis of thy trees.

11 Yea: Judah hath set a ¹ plant for thee, whiles I would returne the captivity of my people.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they have dealt falsely: and ^a the thiefe commeth in, and the robber spoileth without.

^a Meaning, that there was no one kinde of vice among them, but that they were subject to all wickednes, both secret and open.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions have beset them about: they are in my sight.

^b They esteeme their wicked king Jeroboam above God, and seek but how to flatter and please him.

3 They make the ^b King glad with their wickednesse, and the princes with their lies.

^c He compareth the rage of the people to a burning oven vvhich the baker heateth still, till his dough be leavened and raised.

4 They are all adulterers, and as a very ^c oven heated by the baker, which ceaseth from raising up, and from kneading the dough untill it be leavened.

^d They used all riot and excess in their feasts and solemnities, whereby their king was overcome vvvith surfe, and brought into diseases, and delighted in flatulencies.

5 ^d This is the day of our King: the Princes have made him sicke with flagons of wine, he stretcheth out his hand to scorner.

6 For they have made ready their heart like an oven whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

^e By their occasion God hath deprived them of all good rulers.

7 They are all hot as an oven, and have ^e devoured their Judges: all their Kings are fallen: there is none among them that calleth unto me.

^f That is, he counterfeith the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hot, nor thorow cold, but partly a Jew, and partly a Gentile.

8 Ephraim hath ^f mixt himselfe among the people, Ephraim is as a cake on the hearth not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, ^g gray haire are here and there upon him, yet he knoweth not.

^g Which are a token of his manifold afflictions.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

^h That is, without all judgement, as they that cannot tell vvwhether it is better to cleave onely to God, or to seeke the helpe of man.

11 Ephraim also is like a Dove deceived, without ^h heart: they call to Egypt: they goe to Ashtur.

ⁱ According to my curses made to the vvhole congregation of Israel.

12 But when they shall goe, I will spread my net upon them, and draw them downe as the fowles of the heaven: I will chastise them as their ⁱ Congregation hath heard.

^k That is, divers times redeemed them, & delivered them from death.

13 Woe unto them: for they have fled away from me: destruction shall bee unto them, because they have transgressed against mee: though I have ^k redeemed

them, yet they have spoken lies against me.

14 And they have not cried unto me with their hearts, ¹ when they howled upon their beds: ^m they assemble themselves for corne, and wine, and they rebell against me.

¹ When they were in affliction, and cried out for paine, they sought not unto me for helpe. ^m They only seek their owne commodity & wealth, and palle not for me their God.

15 Though I have bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most High: they are like a deceitfull bow: their Princes shall fall by the sword, for the rage ⁿ of their tongues: this shall bee their derision in the land of Egypt.

ⁿ Because they boast of their owne strength, and palle not vvhat they speak against mee and my servants, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Judah and Israel, because of their idolatry.

SEt the trumpet to thy ⁿ mouth: be shall come as an Eagle against the house of the Lord, because they transgressed my covenant, and trespassed against my Law.

^a God encourageth the Prophet to signifye the speedy coming of the enemy against Israel, vvwhich was once the people of God.

2 Israel shall ^b cry unto me, My God, we know thee.

^b They shall cry like hypocrites, but not from the heart, as their deeds declare.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up a ^c King, but not by me: they have made Princes, and I knew it not: of their silver and their gold have they made them idols: therefore shall they be destroyed.

^c That is, Jeroboam, by vvhom they bought their owne liberty, and not to obey my vvill.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without ^d innocency!

^d That is, upright judgement, and godly life.

6 ^e For it came even from Israel: the workeman made it: therefore it is not God: but the calfe of Samaria shall be broken in peeces.

^e Meaning, the calfe vvwas invented by themselves, and of their fathers in the vvildernesse.

7 For they have ^f sowne the winde, and they shall reap the whirlwinde: it hath no stalke: the bud shall bring forth no meale: if so be it bring forth, the strangers shall devoure it.

^f Shewing, that their religion hath but a show, and in it selfe is but vanitie.

8 Israel is devoured, now shall they be among the Gentiles as a vessell, wherein is no pleasure.

9 For they are gone up to Ashtur: they are as a ^g wilde asse alone by himselfe: Ephraim hath hired lovers.

^g They never cease, but run to and fro to seeke helpe.

10 Yet though they have hired among the nations, now will I gather them, and they shall sorrow a little, for the ^h burden of the King and the Princes.

^h That is, for the tribute vvwhich the king and the princes shall lay upon them: vvwhich means the Lord vvseth to bring them to repentance.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

ⁱ Thus the idolaters count the word of God as strange in respect of their owne inventions.

12 I have written to them the great things of my Law: but they were counted as a ⁱ strange thing.

13 They

13 They sacrificed flesh for the sacrifices of mine offerings, and ate it: *but* the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Judah hath increased strong cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

Of the hunger and captivity of Israel.

Rejoyce not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God: thou hast loved a reward upon every corne floore.

2 The floore, and the winepresse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate uncleane things in Ashur.

4 They shall not offer wine to the Lord, neither shall their sacrifices be pleasant unto him: *but they shall be* unto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

6 For lo, they are gone from destruction: *but* Egypt shall gather them up, and Memphis shall bury them: the nettle shall possesse the pleasant places of their silver, and the thorne shall be in their tabernacles.

7 The daies of visitation are come: the daies of recompence are come: Israel shall know it: the Prophet is a fool: the spirituall man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: *but* the Prophet is the snare of a fowler in all his waies, and hated in the House of his God.

9 They are deeply set: they are corrupt as in the daies of Gibeah: therefore he will remember their iniquity, he will visit their sinnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: *but* they went to Baal-peor, and separated themselves unto that shame, and their abominations were according to their lovers.

11 Ephraim their glory shall flee away like a bird: from the birth and from the womb, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, give them: what wilt thou give them? give them a barren wombe and dry breasts.

15 All their wickednesse is Gilgal: for there do I hate them: for the wickednesse of their inventions, I will cast them out of mine House: I will love them no more: all their princes are rebels.

16 Ephraim is smitten, their root is dried up: they can bring no fruit: yea, though they bring forth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idols. 14 His destruction for the same.

Israel is an empty vine, yet hath it brought forth fruit unto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the goodnesse of their land they have made faire images.

2 Their heart is divided: now shall they be found faulty: he shall break downe their altars: he shall destroy their images.

3 For now they shall say, We have no King, because we feared not the Lord: and what should a king doe to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgement groweth as wormewood in the furrows of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aven: for the people thereof shall mourne over it, and the Chemarims thereof that rejoiced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Ashur, for a present unto king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume upon the water.

8 The high places also of Aven shall be destroyed: even the sinne of Israel: the thorne and thistle shall grow upon their altars, and they shall say to the mountaines, Cover us, and to the hills, Fall upon us.

O Israel,

o As they kept tender plants in their houses in Tyrus, to preserve them from the cold aire of the Sea, so was Ephraim at the first unto me, but now I will give him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, praish to God to make them barren, rather then that this great slaughter should come upon their children.
q The chiefe cause of their destruction is, that they commit idolatry, and corrupt their religion in Gilgal.

a Whereof though the grapes were gathered, yet ever as it gathered new strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubbornnesse.
b As they were rich, and had abundance.
c To wit, from God.

d The day shall come that God shall take away their king, & then they shall see the fruit of their sins, and how they trusted in him in vaine, 2 King. 17.

e In promising to be faithful toward God.

f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.

g When the calfe shall be carried away.
h Chemarims were certaine idolatrous priests, which did wear black apparel in their sacrifices, and cried with a loud voice: which superstition Elijah derided, 1 King. 18. 27. read 2 King. 23. 5.

i This he speaketh in contempt of Beth el, read chap. 4 15.

* Isa. 2. 19. Lxx. 23. 30. Revel 6. 10. and 9. 10.

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to have thy bones filled, Jer. 44. 17. as an harlot that had rather live by playing the whore, then to be entertained of her own husband.
c These outward things that thou seekst, shall be taken from thee.
d All their doings both touching policy and religion shall be rejected as things polluted.

e The meat offering, which they offered for themselves.

f When the Lord shall take away all the occasions of serving him, which shall be the most glorious point of your captivity, when ye shall see your selves cut off from God.

g Though they think to escape by doing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and Spirituall men.

i The Prophet, he is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gibeah, which was like to Sodoma, was never more corrupt; Judg. 19. 22.

l Meaning, that he so esteemed them, and delighted in them.

m They were as abominable unto me, as their lovers, the idols.

n Signifying, that God would destroy their children by these sundry means, and so consume them by little and little.

k In those daies
vvas thou as wic-
ked as the Gibeo-
nites, as God there
partly declared:
for thy zeale could
not bee good in
executing Gods
judgements, seeing
thine owne deeds
were as wicked
as theirs.
l To vvit, to fight,
or the Israelites
remained in that
stubbornesse from
that time.
m The Israelites
were not moved
by their example
to cease from their
sinnes.
n Because they
are so desperate, I
will delight to de-
stroy them.
o That is, when
they have gather-
ed all their
strength together.
p Wherein is plea-
sure, as in plough-
ing is labour and
paine.
q I will lay my
yoke upon her fat
neck.
r Read Ier. 4. 4.

That is, Shalma-
bazzar in the de-
struction of that
city, spared neither
kinde nor age.

a Whiles the Isra-
elites were in E-
gypt, and did not
provoke my wrath
by their malice
and ingratitude.
b They rebelled,
and vent a con-
trary way when
the Prophets cal-
led them to re-
pentance.

c That is, friendly:
and not as beasts
or slaves.

d Seeing they con-
temne all this
kindnes they shall
be led captive in-
to Assyria.

e To vvit, the Pro-
phets.
f God considereth
vvith himselfe, and
that vvith a cer-
taine griefe how
to punish them.
g Which were two
of the cities that
were destroyed
vvith Sodom,
Deut. 29. 23.

9 O Israel, thou hast ^k sinned from
the daies of Gibeah: there they ^l stood:
the battell in Gibeah against the children
of iniquity did not ^m touch them.

10 It is my desire ⁿ that I should cha-
stise them, and the people shall be gather-
ed against them, when they shall gather
themselves in their two ^o furrows.

11 And Ephraim ^p is as an heifer used to
delight in threshing: but I will passe by
her ^q faire neck: I will make Ephraim to
ride: Judah shall plough, and Jaakob shall
break his clods.

12 Sow to your selves in righteous-
nesse: reap after the measure of mercies:
break up your fallow ground: for ^r it is
time to seek the Lord, till he come and
raigne righteousness upon you.

13 But you have plowed wickednesse:
ye have reaped iniquity: you have eaten
the fruit of lies: because thou diddest
trust in thine owne waies, and in the mul-
titude of thy strong men,

14 Therefore shall a tumult arise among
thy people, and all thy munitions shall be
destroyed, as ^s Shalman destroyed Beth-
arbel in the day of battell: the mother
with the children was dashed in pieces.

15 So shall Beth-el doe unto you, be-
cause of your malicious wickednesse: in
a morning shall the king of Israel be de-
stroyed.

CHAP. XI.

^t The benefits of the Lord toward Israel. ^u Their in-
gratitude against him.

WHEN Israel ^a was a childe, then I lo-
ved him, and called my sonne out
of Egypt.

2 They called them, but they ^b went
thus from them: they sacrificed unto
Baalim, and burnt incense to images.

3 I led Ephraim also, as ^c one should
beare them in his armes: but they knew
not that I healed them.

4 I led them with cords ^d of a man,
even with bands of love, and I was to
them, as hee that taketh off the yoke
from their jawes, and I laid the meat un-
to them.

5 He shall no more returne into the
land of Egypt: but Asshur shall bee his
king, because they refused to convert.

6 And the sword shall fall on his cities,
and shall consume his barres, and devoure
them, because of their owne counsels.

7 And my people are bent to rebelli-
on against me: though ^e they called them
to the most High: yet none at all would
exalt him.

8 ^f How shall I give thee up, Ephraim?
how shall I deliver thee, Israel? how shall
I make thee as ^g Admah? how shall I set

thee, as Zeboim? mine heart is turned
within me: ^h my repentings are rowled
together.

9 I will not execute the fiercenesse of
my wrath: I will not returne to destroy
Ephraim: for I am God, and not man, the
holy One in the midst of thee, and I will
not ⁱ enter into the city.

10 They shall walke after the Lord:
hee shall roare like a Lion: when he
shall roare, then the children of the West
shall feare:

11 ^k They shall feare as a Sparrow
out of Egypt: and as a Dove out of the
land of Asshur, And I will place them in
their houses, saith the Lord.

12 Ephraim compasseth me about with
lies, and the house of Israel with deceit:
but Judah yet ruleth with ^l God, and is
faithfull with the Saints.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and
not in man.

EPHRAIM is fed ^a with the winde, and
followeth after the East winde: hee
increaseth daily lies and destruction, and
they doe make a covenant with Asshur,
and ^b oyle is caried into Egypt.

2 The Lord hath also a controversie
with ^c Judah, and will visite Jaakob, ac-
cording to his waies: according to his
workes, will he recompence him.

3 He took his brother by the heele in
the wombe, and by his strength he had
^d power with God,

4 And had ^e power over the Angel,
and prevailed: he wept and praied unto
him: ^f He found him in Beth-el, and there
he spake with us.

5 Yea, the Lord God of hostes, the
Lord ^g is himselfe his memoriall.

6 Therefore turne thou to thy God:
keep mercy and judgement, and hope still
in thy God.

7 He ^h is ⁱ Canaan: the balances of
deceit are in his hand: he loveth to op-
presse.

8 And Ephraim said, Notwithstan-
ding I am rich: I have found mee out-
riches in all my labours: they shall finde
none iniquity in me, ^j that were wicked-
nesse.

9 Though I am the Lord thy God,
from the land of Egypt, yet will I make
thee to dwell in the Tabernacles, as in ^k the
daies of the solemne feast.

10 I have also spoken by the Pro-
phets, and I have multiplied visions, and
used similitudes by the ministry of the
Prophets.

11 Is there ^l iniquity in Gilead?
surely

h Meaning: that
his love where-
with he first loved
them, made him
betweene doubt
and assurance what
to do: and herein
appeareth his fa-
therly affection,
that his mercy to-
ward his shall o-
vercome his judg-
ments, as he decla-
reth in the next
verse.
i To confound
thee, but will cause
thee to yeeld, and
so receive thee to
mercy: and this is
meant of the small
number who shall
walke after the
Lord.
k The Egyptians
and Assyrians shall
be afraid when
the Lord main-
taineth his people.
l Governeth their
state, according to
Gods word, and
doth not degene-
rate.

a That is, flattereth
himselfe vvith
vaine confidence.

b Meaning, pre-
sents, to get friend-
ship.

c Which in their
points was like to
Ephraim, but not
in idolatries.

d Seeing that God
did thus preferre
Jaakob their fa-
ther, Judahs in-
gratitude was the
more to be abhor-
red.

e Read Gen. 32.

f God found Ia-
akob as he lay slee-
ping in Beth-el,
Gen. 28. 12. and
so spake vvith
him there, that
the fruit of that
speech appertain-
ed to the whole
body of the peo-
ple, vvhereof we
are.

g As for Ephraim
he is more like the
wicked Cana-
nites, then godly
Abraham or Ja-
akob.

h Thus the wicked
measure Gods fa-
vour, by outward
prosperity, and like
hypocrites cannot
abide that any
should reprove
their doings.

i Seeing thou wilt
not acknowledge
my benefits, I will
bring thee againe
to dwell in tents,
as in the feast of
the Tabernacles,
vvithout thou doest
now contrite.

k The people
thought that no
man durst have
spoken against Gi-
lead, that holy
place, and yet the
Prophet saith, that
all their religion
was but vanity.

surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are as heaps in the furrows of the field.

12 ¹ And Jaakob fled into the country of Aram, and Israel served for a wife, and for a wife he kept *sheepe*,

13 And by a ^m Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserved.

14 But Ephraim provoked him with high places: therefore shall his blood be powred upon him, and his reproach shall his Lord reward him.

CHAP. XIII.

1 The abomination of Israel, 9 And the cause of their destruction.

When Ephraim spake, there was ^a trembling: he ^b exalted himselfe in Israel, but he hath sinned in Baal, ^c and is dead.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their owne understanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a ^d man, Let them kisse the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driven with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God ^e from the land of Egypt; and thou shalt know no God but me: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 And in their pastures, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 And I will be unto them as a very Lion, and as a Leopard in the way of Ashur.

8 I will meet them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there I will devoure them like a Lion: the wilde beast shall teare them.

9 O Israel, one ^f hath destroyed thee, but in me is thine helpe.

10 I am: where is thy king, that should help thee in all thy cities? and thy judges, of whom thou sayest, Give me a King, and Princes?

11 I gave thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquity of Ephraim is ^h bound up: his sinne is hid.

13 The sorrows of a travelling woman shall come upon him: he is an unwise son, else would he not stand still at the time, even at the ⁱ breaking forth of the children.

14 I will redeem them from the power of the grave: I will deliver them from death: O ^k death, I will be thy death: O grave, I will be thy destruction: ^l repentance is hid from mine eyes.

15 Though he grow up among his brethren, an East winde shall come, even the winde of the Lord shall come up from the wilderness, and drie up his veine, and his fountaine shall be dried up: he shall spoile the treasure of all pleasant vessels.

CHAP. XIV.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requirith praise and thanks.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, ^a returne unto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take unto you words, and turne to the Lord, and say unto him, ^b Take away all iniquity, and receive us graciously: so will we render the calves of our ^c lips.

4 Ashur shall ^d not save us, neither will we ride upon horses, neither will we say any more to the worke of our hands, Ye are our gods: for in thee the fatherlesse findeth mercy.

5 I will heale their rebellion: I will love them freely: for mine anger is turned away from him.

6 I will be as the dew unto Israel: he shall grow as the lily, and fasten his roots as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

8 They that dwell under his ^f shadow, shall returne: they shall revive as the corn, and flourish as the vine: the scent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What have I to doe any more with idols? I ^g have heard him, and looked upon him: I am like a green fir tree: upon me is thy fruit found.

10 Who is ^h wise, and he shall understand these things? and prudent, and hee shall know them? for the waies of the Lord are righteous, and the just shall walke in them: but the wicked shall fall therein.

^h It is surely laid up to be punished, as Lev. 17. 1.

ⁱ But would come out of the womb, that is, out of this danger where in he is, and not tary to be stifled.

^k Meaning, that no power shall resist God, when he will deliver his, but even in death will he give them life.

^l Because they will not turne to me, I will not change my purpose.

^a Hee exhorteth them to repentance, to avoide all these plagues, willing them to declare by words their obedience and repentance. ^b He sheweth them how they ought to confesse their finnes. ^c Declaring that this is the true sacrifice, that the faithful can offer, even thanks and praise, Heb. 13. 15. ^d Wee will leave off all vaine confidence and pride.

^e Hee declareth how ready God is to receive them that doe repent.

^f Whosoever joyne themselves to this people, shall bee blessed.

^g God sheweth how prompt hee is to heare his, when they repent, and to offer himselfe as a protection, and safeguard unto them, as a most sufficient fruit and profit. ^h Signifying, that the true wisdom and knowledge, consisteth in this, even to rest upon God.

N n

IOEL.

JOEL.

THE ARGUMENT.

He Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, hee threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promisseth that God will be mercifull, and not forget his covenant that hee made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

¹ A prophesie against the Iews. ² He exhorteth the people to praier, and fasting, for the misery that was at hand.



He word of the Lord that came to Joel the sonne of Pethuel.

² Heare yee this, O Elders, and hearken ye, all inhabitants of the land,

whether ^b such a thing hath beene in your daies, or yet in the daies of your fathers.

³ Tell your children of it, and let your children *shew* to their children, and their children to another generation.

⁴ That which is left of the palmer-worme, hath the grasshopper eaten, and the residue of the grasshopper hath the cankerworme eaten, and the residue of the cankerworme hath the caterpillar eaten.

⁵ Awake ye ^c drunkards, and weepe, and howle all ye drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

⁶ Yea, ^d a nation commeth upon my land, mighty, and without number, whose teeth *are like* the teeth of a lion, and hee hath the jawes of a great lion.

⁷ He maketh my vine waste, and pilleth off the barke of my fig tree: he maketh it bare, and casteth it down: the branches thereof are made white.

⁸ Mourne like a virgin girded with sackcloth for the ^e husband of her youth.

⁹ The meat offering, and the drinke offering is ^f cut off from the House of the Lord: the Priests the Lords ministers mourne.

¹⁰ The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried up, and the oyle is decayed.

¹¹ Beye ashamed, O husbandmen: howle, O ye vine dressers, for the wheat,

and for the barley, because the harvest of the field is perished.

¹² The vine is dried up, and the figge tree is decayed: the pomegranat tree, and the palme tree, and apple tree, *even* all the trees of the field are withered: surely the joy is withered away from the sonnes of men.

¹³ ^h Gird your selves and lament, ye Priests: howle ye ministers of the altar: come and lie all night in sackcloth, ye ministers of my God: for the meat offering, and the drinke offering is taken away from the house of your God.

¹⁴ Sanctifie you a fast, call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

¹⁵ Alas: for the day, for the ⁱ day of the Lord is at hand, and it commeth as a destruction from the Almighty.

¹⁶ Is not the meat cut off before our eyes? and joy and gladnesse from the house of our God?

¹⁷ The seed is rotten under their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

¹⁸ How did the beasts mourne! the herds of cattell pine away, because they have no pasture, and the flockes of sheepe are destroyed.

¹⁹ O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt up all the trees of the field.

²⁰ The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the ^k fire hath devoured the pastures of the wilderness.

CHAP. II.

He prophesieth of the coming and cruelty of their enemies.

¹³ An exhortation to move them to convert. ¹⁸ The love of God toward his people.

Elow

^a Signifying, the Princes, the Priests, and the Governours.

^b He calleth the Iews to the consideration of Gods judgements, vvho had now plagued the fruits of the ground for the space of foure years, vvwhich vvvas for their sins, and to call them to repentance.

^c Meaning, that the occasion of their exceffe and drunkennesse vvvas taken away.

^d This vvvas another plague wher vvwith God had punished them, when hee stirred up the Assyrians against them.

^e Mourne grievously as a vvoman, vvwhich hath lost her husband, to vvhom she hath been married in her youth.

^f The tokens of Gods vvvrath did appeare in his Temple, in vvso much as Gods service vvvas left off.

^g All comfort and substance for nourishment is taken away.

^h He sheweth that the onely meanes to avoide Gods vvwrath, and to have all things restored, is unfeigned repentance.

ⁱ We see by these great plagues, that utter destruction is at hand.

^k That is, drought.

^a He sheweth the
great judgements
of God which are
at hand, except
they repent.

^b Of affliction
and trouble.

^c Meaning, the
Assyrians.

^d The enemy de-
stroyeth our plea-
sant country
wherever he
cometh.

^e They shall bee
pale and blacke
for feare, as Na-
hum 2. 10.

^f For none shall
be able to resist
them.

^g Reade verses 2.
31. & Isa. 13. 10.
Ezek. 31. 7. chap.
31. 15. Mat. 24. 29.

^h The Lord shall
hure up the As-
syrians to execute
his judgements.

ⁱ Isa. 30. 1.
Amos 5. 18.
Zeph. 1. 15.

^j Manifeste your
affections and
love God with
purity of heart,
and not with ce-
remonies.

^k Hee speaketh
this to stirre up
their slothfulness,
and not that hee
doubted of Gods
mercies, if they
did repent. How
God repente: he
saith Ierem. 18. 2.

Blow ^a the trumpet in Zion, and shout
in mine holy mountaine: let all the
inhabitants of the land tremble; for the
day of the Lord is come: for it is at
hand.

2 A ^b day of darkenes, and of black-
nesse, a day of cloudes and obscuritie, as
the morning spread upon the mountines,
so is there a ^c great people, and a mighty:
there was none like it from the begin-
ning, neither shall be any more after it,
unto the yeares of many generations.

3 A fire devoureth before him, and
behinde him a flame burneth up: the
land is as the garden of ^d Eden before
him, and behinde him a desolate wilder-
nesse, so that nothing shall escape him.

4 The beholding of him is like the
fight of horses, and like the horsemen, so
shall they runne:

5 Like the noise of charrets in the
tops of the mountines shall they leape,
like the noise of a flame of fire that de-
voureth the stubble, and as a might peo-
ple prepared to the battell.

6 Before his face shall the people
tremble: all faces ^e shall gather blacke-
nesse.

7 They shall runne like strong men,
and goe up to the wall like men of war,
and every man shall goe forward in his
waies, and they shall not stay in their
pathes:

8 Neither shall one ^f thrust another,
but every one shall walke in his path: and
when they fall upon the sword, they shall
not be wounded.

9 They shall run to and fro in the ci-
tie: they shall runne upon the wall: they
shall climbe up upon the houses, and
enter in at the windowes like the thiefe:

10 The earth shall tremble before him,
the heavens shall shake, the ^g sunne and
the moone shall be darke, and the stars
shall withdraw their shining.

11 And the Lord shall ^h utter his voice
before his hoste: for his hoste is very
great: for he is strong that doth his word:
ⁱ for the day of the Lord is great and ve-
ry terrible, and who can abide it?

12 Therefore also now the Lord saith,
Turne you unto me with all your heart,
and with fasting, and with weeping, and
with mourning,

13 And ^j rent your heart, and not
your clothes: and turne unto the Lord
your God, for he is gracious, and mer-
cifull, slow to anger, and of great kind-
nesse, and repenteth him of the evill.

14 Who knoweth, if he will ^k return
and repent, and leave a blessing behind
him, even a meat offering, and a drinke
offering unto the Lord our God.

15 Blow the trumpet in Zion, sanctifie
a fast, call a solemne assembly,

16 Gather the people: sanctifie the
congregation, gather the Elders: assem-
ble the ^l children, and those that sucke
the breasts: let the bridegrome go forth
of his chamber, and the bride out of her
bride chamber.

17 Let the Priests, the ministers of the
Lord, weepe betwene the porch and the
altar, and let them say, Spare thy people,
O Lord, and give not thine heritage into
reproch, that the heathen should rule o-
ver them, ^m Wherefore should they say
among the people, Where is their God?

18 Then will the Lord bee ⁿ jea-
lous over his land, and spare his peo-
ple.

19 Yea, the Lord will answer, and say
unto his people, Behold, I will send you
corne, and wine, and oyle, and you shall
bee satisfied therewith: and I will no
more make you a reproch among the
heathen;

20 But I will remove farre off from
you the ^o Northerne armie, and I will
drive him into a land, barren and deso-
late with his face toward the ^p East sea,
and his end to the utmost sea, and his
sinke shall come up, and his corruption
shall ascend, because hee hath exalted
himselfe to doe this.

21 Feare not, O land, but bee glad,
and rejoyce: for the Lord will doe great
things.

22 Be not afraid ye beasts of the field:
for the pastures of the wildernesse are
greene: for the tree beareth her fruit:
the figtree and the vine doe give their
force.

23 Be glad then, ye children of Zion,
and rejoyce in the Lord your God: for he
hath given you the raine of ^q righteouf-
nesse, ^r and he will cause to come downe
for you the raine, even the first raine, and
the latter raine in the first moneth.

24 And the barnes shall bee full of
wheate, and the presses shall abound with
wine and oyle.

25 And I will render you the yeares
that the grasshopper hath eaten, the canker
worme, and the caterpillar; and the pal-
mer worme, my great hoste which I sent
among you.

26 So you shall eat and be satisfied,
and praise the name of the Lord your
God, that hath dealt marvellously with
you: and my people shall never be asha-
med.

27 Yee shall also know, that I am in
the middes of Israel, and that I am the
Lord your God, and none other, and my
people shall never be ashamed.

N n 2 28 And

^l That as all have
sinned, so all may
shew forth signes
of their repentance,
that men seeing
the children, which
are not free from
Gods wrath, might
be the more lively
touched with the
consideration of
their own finnes.

^m Psal. 79. 10.

ⁿ If they repent
hee sheweth that
God will preserve
and defend them
with a most ardent
affection.

^o That is, the As-
syrians your ene-
mies.

^p Called the salt
sea: or Persian
sea: meaning, that
though his army
were so great, that
it filled all from
this sea to the sea
called Mediterra-
neum, yet hee
would scatter
them.

^q That is, such as
should come by
just measure, and
as was wont to
be sent when God
was reconciled
with them.

^r Levit. 26. 4.
Dint. 11. 14.

q That is, in greates abundance and more generall then in time past: and this was fulfilled under Christ, when as Gods graces, and his Spirit under the Gospell was abundantly given to the Church, 1 sai. 44.3. Acts 2. 17. John 7.38. 39.

r As they had visions and dreames in old time, so shall they now have clearer revelations.

s He warneth the faithfull what terrible things shold come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserve them.

t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Jsa. 13. 10. Ezek. 32. 7. Chap. 3. 15. Mat. 24. 29. v Gods judgements are for the destruction of the infidels, and to move the godly to call upon the Name of God, who will give them salvation. x Meaning hereby, the Gentiles, Rom. 10. 13.

28 And afterward will I powre ^q out my Spirit upon all flesh: and your sonnes and your daughters, shall prophesie: your old men shall dreame ^r dreames, and your yong men shall see visions.

29 And also upon the servants, and upon the maides in those daies will I powre my Spirit.

30 And I will shew ^r wonders in the heavens, and in the earth: blood and fire, and pillars of smoake.

31 The ^r sunne shall be turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call ^v on the Name of the Lord, shall bee saved: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the ^x remnant, whom the Lord shall call.

CHAP. III.

Of the judgement of God against the enemies of his people.

a When I shal deliver my Church, which standeth of the Jewes and of the Gentiles.

For behold, in ^a those daies, and in that time when I shall bring againe the captivity of Judah and Jerusalem,

b It appeareth, that hee alludeth to that great victorie of Jehoshaphat, when as God without mans helpe destroyed the enemies, 2 Chro. 20. 26. also hee hath respect to this word Jehoshaphat, which signifies pleading, or judgement, because God would judge the enemies of his Church, as hee did there.

c That which the enemye gate for the sale of my people, he bestoweth upon harlots and drinke.

d Hee taketh the cause of his church in hand against the enemye, as though the injurie were done to himselfe.

e Have I done you wrong, that ye will render me the like?

2 I will also gather all nations, and will bring them downe into ^b the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given the childe ^c for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, and ^d what have you to doe with me, O Tyrus and Zidon, and all the coasts of Palestina? will yee render mee ^e a recompence? and if ye recompence me, swiftly and speedily will I render your recompence unto your head:

5 For yee have taken my silver and my gold, and have carried into your temples my goodly and pleasant things.

6 The children also of Judah, and the children of Jerusalem have you sold unto the Grecians, that ye might send them far from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render your reward upon your own head.

8 And I will sell your sons and your

daughters into the hand of the children of Judah: and they ^f shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake up the mighty men: let all the men of warre draw neere and come up.

10 ^g Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selves, and come all yee heathen, and gather your selves together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be weakened and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put in your ^h sithes, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the winepresses runne over, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere unto the valley of threshing.

15 The Sunne and Moone shall bee darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope ⁱ of his people, and the strength of the children of Israel.

17 So shal ye know that I am the Lord your God, dwelling in Zion, mine holy Mountaine: then shall Jerusalem be holy, and there shall no stranger goe ^k thorow her any more.

18 And in that day shall the mountaines ^l drop downe new wine, and the hills shall flow with milke, and all the rivers of Judah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 ^m Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will ⁿ cleanse their blood, that I have not clenfed, and the Lord will dwell in Zion.

f For afterward God sold them by Nebuchad-nazar, and Alexander the great, for the love hee bare to his people, and thereby they were comforted although the price had been theirs.

g When I shall execute my judgements against mine enemies, I will cause every one to bee ready, and to prepare weapons to destroy one another, which he calleth the valley of Gods judgement.

h Thus hee shall encourage the enemies wh^o their wickednesse is full ripe to destroy one another, which he calleth the valley of Gods judgement.

i God assureth his againstal troubles, that when hee destroyeth his enemies, his children shall be delivered.

k The strangers shall no more destroy his Church: which if they doe, it is the people, which by their finnes make the breach for the enemy.

l Hee promitteth to his Church abundance of graces, seeke Ezek. 47. 1. which shold water and comfort the most barren places, Amos 9. 13.

m The malicious enemies shall have no part of this grace.

n He had suffered his Church hitherto to lie in their filthines, but now he promitteth to cleanse them, and to make them pure unto him.

AMOS.

AMOS.

THE ARGUMENT.

AMong many other Prophets that God raised up to admonish the Israelites of his plagues, for their wickednesse and idolatrie, he stirred up Amos, who was an herdman or shepherd of a poore towne, and gave him both knowledge and constancie to reprove all estates and degrees, and to denounce all horrible judgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived, as it were, in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should have perfect deliverance and salvation.

CHAP. I.

1 The time of the prophesie of Amos. **3** The word of the Lord against Damascus, **6** The Philistims, Tyrus, Idumea and Ammon.



HE words of Amos, who was among the herdmen at ^a Tecoa, which he saw upon Israel, in the daies of Uzziah King of Judah, and in the daies of ^b Jeroboam the sonne of

Joash king of Israel, two yeare before the ^c earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voice from Jerusalem, and the dwelling places of the shepherds shall perish, and the toppe of ^d Carmel shall wither.

3 ¶ Thus saith the Lord, For ^e three transgressions of Damascus, and for foure, I will not turne to it, because they have ^f threshed Gilead with threshing instruments of iron.

4 Therefore will I send a fire into the house of Hazael, and it shall devour the ^g palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Biceath-aven: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captivitie unto ^h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they ⁱ carried away prisoners the whole captivitie to shut them up in Edom.

7 Therefore will I send a fire upon the walles of Azzah, and it shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captivitie in Edom, and have not remembered the ^k brotherly covenant.

10 Therefore will I send a fire upon the walles of Tyrus, and it shall devour the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did ^l cast off all pitie, and his anger spoiled him evermore, and his wrath watched him ^m alway.

12 Therefore will I send a fire upon Teman, and it shall devour the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ⁿ have ript up the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbath, and it shall devour the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their king shall goe into captivitie,

N n 3

tivitie,

^a Which, was a towne six miles from Jerusalem in Judea, but hee prophesied in Israel.

^b In his daies the kingdome of Israel did most flourish.

^c Which, as Josephus writeth, was when Uzziah would have usurped the Priests office, and therefore was smitten with the leprosie.

^d Whatsoever is fruitful and pleasant in Israel shall shortly perish.

^e He sheweth, first that all the people round about should be destroyed for their manifold sinnes: which are meant by three and foure, which make seven, because the Israelites should the more deeply consider Gods judgements toward them.

^f If the Syrians shall not bee spared for committing this crueltie against one city, it is not possible that Israel should escape punishment, which hath committed so many and grievous sins against God and man.

^g The antiquitie of the buildings shall not avoid my judgements, saith Jer. 49:27.

^h Tiglath Pileser led the Syrians captive, and brought them to Cyrene, which he called here Kir.

ⁱ They joined themselves with the Edomites their enemies, which carried them away captives.

^k For Esau (of whom came the Edomites) & Jacob were brethren: therefore they ought to have admonished them of their brotherly friendship, and not to have provoked them to hatred.

^l Ebr. corrupt his compassions.

^m He was a continually enemy unto him.

ⁿ He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

tivitic, he and his princes together, ſaith the Lord.

CHAP. II.

Agaiſt Moab, Iudah, and Iſrael.

THUS ſaith the Lord, For three transgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the ^a bones of the King of Edom into lime.

^a For the Moabites were ſo cruell againſt the King of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

2 Therefore will I ſend a fire upon Moab, and it ſhall devoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, and with the ſound of a trumpet.

3 And I will cut off the judge out of the middes thereof, and will ſlay all the Princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three transgreſſions of Iudah, and for foure, I will not turne to it, becauſe they have caſt away the Law of the Lord, and have not kept his commandements, and their lies cauſed them to erre, after the which their fathers have walked.

^b Seeing the Gentiles that had not ſo farre knowledg, were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not thinke to eſcape.

5 Therefore will I ſend a fire upon Iudah, and it ſhall devoure the palaces of Jeruſalem.

6 ¶ Thus ſaith the Lord, for three transgreſſions of ^c Iſrael, and for foure, I will not turne to it, becauſe they ſold the righteous for ſilver, and the poore ^d for ſhoes.

^c If he ſpare not Iudah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdom.

^d They eſteemed moſt vile bribes more then mens lives.

^e When they have ſpoiled him and mrowne him to the ground, they gape for his life.

^f Thinking by theſe ceremonies, that is, by ſacrificing, and being neare mine altar, they may excuſe all their other wickedneſſe.

^g They ſpoile others, and offer thereof unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquities.

^h The deſtruction of their enemies and his mercie toward them ſhould have cauſed their hearts to melt for love toward him.

ⁱ Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouthes of my Prophets.

7 They gape over the head of the poore, in the ^e duſt of the earth, and pervert the waies of the meeke: and a man and his father will goe in to a maid to diſhonour mine holy Name.

8 And they lie downe upon clothes laid to pledge ^f by everie altar: and they ^g drinke the wine of the condemned in the houſe of their God.

9 Yet deſtroied I the ^h Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oakes, notwithstanding I deſtroied his fruit from above, and his root from beneath.

10 Alſo I brought you up from the land of Egypt, and led you fortie yeares thorow the wilderneſſe, to poſſeſſe the land of the Amorite.

11 And I raiſed up of your ſonnes for Prophets, and ⁱ of your young men for Nazarites. Is it not even thus, O ye children of Iſrael, ſaith the Lord?

12 But ye gave the Nazarites wine to drinke, and commanded the Prophets, ſaying, Propheſie not.

13 Behold, I am ^k preſſed under you as a cart is preſſed that is full of ſheaves.

14 Therefore the flight ſhall periſh

from the ^l ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie ſave his life.

^l None ſhall be delivered by any meanes.

15 Nor hee that handleth the bow, ſhall ſtand, and he that is ſwift of foot, ſhall not eſcape, neither ſhall he that rideth the horſe, ſave his life.

16 And he that is of a mightie courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

He reproveth the houſe of Iſrael of ingratitude, 11 For the which God will puniſh them.

HEARE this word that the Lord pronounceth againſt you, O children of Iſrael, even againſt the whole familie which I brought up from the land of Egypt, ſaying,

2 You ^a onely have I knowne of all the families of the earth: therefore I will viſit you for all your iniquities.

^a I have onely choſen you to be mine among all other people: and yet you have forgotten me.

3 Can two walke together except they be ^b agreed:

^b Hereby the Prophet ſignifieth that he ſpeaketh not of himſelfe, but as God guideth and moveth him: which is called the agreement betweene God and his Prophets.

4 Will a ^c lion roare in the foreſt, when hee hath no prey? or will a lions whelpes crie out of his den, if he hath taken nothing?

^c Will God threaten by his Prophets, except there be ſome great occaſion?

5 Can a bird fall in a ſnare upon the earth, where no fowler is? or will he take up the ^d ſnare from the earth, and have taken nothing at all?

^d Can any thing come without Gods providence? Shall his threatenings be in vaine? Shall the Prophets threaten Gods judgement, and the people not be afraid?

6 Or ^e ſhall a trumpet be blowne in the citie, and the people be not afraid? or ſhall there ^f be evill in a citie, and the Lord hath not done it?

^e Doth any adverſitie come without Gods appointment? 1ſa 45. 7.

7 Surely, the Lord God will doe nothing, but hee ^h revealeth his ſecret unto his ſervants the Prophets.

^h God dealeth not with the Iſraelites, as he doth with other people: for he ever warneth them before of his plagues by his Prophets.

8 The lion hath roared, who will not not be afraid? the Lord God hath ſpoken: who can but ⁱ propheſie?

ⁱ Becauſe the people ever murmured againſt the Prophets: hee ſheweth, that Gods ſpirit moved them ſo to ſpeake as they did.

9 Proclaime in the palaces at ^k Aſhdod, and in the palaces of the land of Egypt, and ſay, Aſſemble your ſelves upon the mountaines of Samaria: ſo behold the great tumults in the mids thereof, and the oppreſſed in the mids thereof.

^k He calleth the ſtrangers, as, the Philiftines and Egyptians, to be witneſſes of Gods judgments againſt the Iſraelites for their crueltie and oppreſſion.

10 For they know not to doe right, ſaith the Lord: they ſtore up violence, and robberie ^l in their palaces.

^l The fruit of their crueltie and theft appeareth by their great riches which they have in their houſes.

11 Therefore thus ſaith the Lord God, An adverſarie ſhall come even round about the countrie, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

^m When the Lion hath ſatiated his hunger, the ſhepherd heard ſindeceth a leg or a tip of an eare to ſhew that the ſheep have been vvoried.

12 Thus ſaith the Lord, as the Shepherd taketh ⁿ out of the mouth of the Lion two legs, or a piece of an eare: ſo ſhall the children of Iſrael be taken out, that dwell in Samaria, in the corner of a bed, and in ⁿ Damascus as in a couch.

ⁿ Where they thought to have had a ſure hold, and to have been in ſafety.

13 Heare, and teſtifie in the houſe of Iacob,

Jaakob, faith the Lord God, the God of hostes.

14 Surely in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of ivorie shall perish, and the great houses shall be consumed, faith the Lord.

CHAP. IV.

Against the governours of Samaria.

HEARE this word, ye ^a kine of Basan that are in the mountain of Samaria, which oppresse the poore, and destroy the needie, and they say to their master, ^b Bring, and let us drinke.

2 The Lord God hath sworne by his Holinesse, that loe, the daies shall come upon you, that he will take you away with ^c thornes, and your posteritie with fish-hookes.

3 And ye shall goe out at the breaches, everie ^d how forward: and ye shall cast your selves out of the palace, faith the Lord.

4 Come to ^e Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three ^f yeeres.

5 And offer a thanksgiving ^g of leaven, publish and proclaime the free offerings: for this ^h liketh you, O ye children of Israel, faith the Lord God.

6 And therefore have I given you ⁱ cleanness of teeth in all your cities, and scarcenesse of bread in all your palaces, yet have ye not returned unto me, faith the Lord.

7 And also I have with-holden the rain from you, when there were yet three ^j moneths to the harvest, and I caused it to raine upon one citie, and have not caused it to raine upon another citie: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered unto one citie to drinke water, but they were ^k not satisfied: yet have ye not returned unto me, faith the Lord.

9 I have smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, and your olive trees did the palmer worm devour: yet have ye not returned unto me, faith the Lord.

10 Pestilence have I sent among you, after the manner of ^l Egypt: your young men have I slaine with the sword, and have taken away your horses: and I have made the stinke of your tents to come up

even unto your nostrils: yet have ye not returned unto me, faith the Lord.

11 I have overthrowne you, as God overthrow Sodom and Gomorah: and ye were as a ^m fire brand pluckt out of the burning: yet have ye not returned unto me, faith the Lord.

12 Therefore, thus will I doe unto thee, O Israel: and because I will do this unto thee, prepare to ⁿ meet thy God, O Israel.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth unto man what is his thought: which maketh the morning darknesse, and walketh upon the high places of the earth, the Lord God of hosts is his Name.

CHAP. V.

A lamentation for the captivitie of Israel.

HEARE ye this word, which I lift up upon you, *even* a lamentation of the house of Israel.

2 The ^a virgin Israel is false, and shall no more rise: she is left upon her land, and there is none to raise her up.

3 For thus faith the Lord God, The citie which went out by a thousand, shall leave an ^b hundreth: and that which went forth by an hundreth, shall leave ten to the house of Israel.

4 For thus faith the Lord unto the house of Israel, seeke ye me, and ye shall live.

5 But seek not in Beth-el, nor enter into ^c Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captivitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall live, lest he breake out like fire in the house of Joseph, and devoure it, and there be none to quench it in Beth-el.

7 They turne ^d judgement to worm-wood, and leave off righteousness in the earth.

8 He ^e maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the sea, and powreth them out upon the open earth: the Lord is his Name.

9 Hee strengtheneth the destroyer, against the mightie: and the destroyer shall come against the fortress.

10 They have hated him ^f that rebuked in the gate: and they abhorred him that speaketh uprightly.

11 Forasmuch then as your treading is upon the poore, and ^g ye take from him burdens of wheat, ye have built houses of hewed stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drinke wine of them.

12 For

^a Thus he calleth the princes and governours, which being overwhelmed with the great abundance of Gods benefites, forget God, and therefore he calleth them by the name of beasts, and not of men.
^b They encourage such as have authority over the people, to powle them, so that they may have profit by it.
^c He alludeth to fishers which catch fish by hookes and thornes.
^d He speaketh this in contempt of them which referred to these places, thinking that their great devotion and good intention had bin sufficient to have bound God unto them.
^e Beale Deut. 14. 18.
^f Levit. 7. 13.
^g You onely delight in these outward ceremonies and have none other respect.
^h That is, lacke of bread and meate.

ⁱ I failed the raine till the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by penance.

^k They could not find water enough where they had heard say it had rained.

^l As I plagued the Egyptians, Exod. 9. 10.

^m You were almost all consumed and a few of you wonderfully preserved, 2 King. 14. 26.

ⁿ Turne to him by repentance.

^a He so calleth them, because they boasted of themselves, or because they were given to vanity, nesse and daintiness.

^b Meaning, that the tenth part should scarcely be saved.

^c In these places they worshipped new idols, which aforetime served for the true honor of God: therefore he saith that they shall not save them.

^d In stead of judgement and equitie, they execute crueltie and oppression.

^e He describeth the power of God, Job. 9. 9.

^f They hate the Prophets, which reprove them in the open assemblies.

^g Ye take both his money and also his food where with he should live.

12 For I know your manifold transgressions, and your mightie sinnes, they afflict the just, they take rewards, and they oppresse the poore in the gate.

13 Therefore ^h the prudent shall keep silence in that time, for it is an evill time.

14 Seeke good, and not evill, that yee may live: and the Lord God of hostes shall be with you, as you have spoken.

15 Hate the evill, and love the good, and establish judgement in the gate: it may be that the Lord God of hostes will be mercifull unto the remnant of Joseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning *shall be* in all streets: and they shall say in all the high waies, Alas, alas: and they shall call the ⁱ husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines *shall be* lamentation: for I will passe through thee, saith the Lord.

18 Woe unto you, that ^k desire the day of the Lord: what have you to doe with it? the day of the Lord ^{is} darknesse and not light.

19 As if a man did flee from a lion, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light? even darknesse and no light in it?

21 I hate and abhorre your fast daies, and I will not smell in your assemblies.

22 Though ye offer me burnt offerings and meat offerings, ^l I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy violes.)

24 And let judgement run downe as ^m waters, and righteousnesse as a mightie river.

25 Have ye offered unto me sacrifices and offerings in the wilderness fortie yeares, O house of Israel?

26 But you have borne ⁿ Siccuth your king, and Chiun your images, and the starre of your gods, which yee made to your selves,

27 Therefore will I cause you to goe into captivitie beyond Damascus, saith the Lord, whose Name ^{is} the God of hostes.

CHAP. VI.

Against the Princes of Israel living in pleasure.

Woe to ^a them that are at ease in Zion, and trust in the mountain of

^h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faults.

ⁱ So that all degrees shall have matter of lamentation for the great plagues.

^k Thus he speaketh because the wicked and hypocrites said they were content to abide Gods judgments, whereas the godly tremble and feare. Jer. 30. 7. Joel 2. 2. 11. Zeph. 1. 15.

^l Because ye have corrupted my true service, and remain obstinate in your vices, Isa. 1. 11. Jerem. 6. 10.

^m Doe your dutie to God and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word. ⁿ That idol which you esteemed as your King, and carried about as you did Chiun, in the which images you thought that there was a certaine divinitie.

^a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

Samaria, ^b which were famous at the beginning of the nations: and the house of Israel came to them.

2 Go you unto Calneh, and see: and from thence go you to Hamath the great: then go downe to Gath of the Philistims: be ^c they better then these kingdomes? or the border of their land greater then your border?

3 Yee that put farre away the ^d evill day, and approach to the seat of iniquitie?

4 They lie upon beds of ivorie, and stretch themselves upon their beds, and eat the lambes of the flock, and the calves out of the stall.

5 They sing to the sound of the viole: they invent to themselves instruments of musicke, like ^e David.

6 They drinke wine in bowles, and anoint themselves with the chiefe ointments, but no man is ^f sorie for the affliction of Joseph.

7 Therefore now shall they go captive with the rest that go captive, and ^g the sorrow of them that stretched themselves is at hand.

8 ^h The Lord God hath sworn by himselfe, saith the Lord God of hostes, I abhorre ⁱ the excellencie of Jaakob, and hate his palaces: therefore will I deliver up the citie, with all that is therein.

9 And if there remain ten men in one house, they shall die.

10 And his uncle ^k shall take him up and burne him to carie the bones out of the house, and shall say, unto him, that is by the ^l sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, ^m Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the litle house with clefts.

12 Shall horses ⁿ run upon the rock? or will one plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteousnesse into ^o worm-wood.

13 Yee rejoyce in a thing of nought: ye say, Have not we gotten us ^p hornes by our owne strength?

14 But behold, I will raise up against you anation, O house of Israel, saith the Lord God of hostes: and they shall afflict you, from the entring in of ^q Hamath unto the river of the wilderness.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His crasie counsell.

^b These two cities were famous by the first inhabitants the Canaanites: and seeing before time they did nothing against them that were there borne, why should you looke that they should save you which were brought in to dwell in other mens possessions? ^c If God have destroyed these excellent cities in three divers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their vvide borders into a greater straitnesse, then yours yet are. thinke you to be better or to escape?

^d Ye are continuall still in your wickednesse and thinke that Gods plagues are not at hand, but give your selves to all idleness, wantonnesse and riot. ^e As he causeth divers kindes of instruments to be made to serve Gods glorie, so these did comend to invent as many to serve their wanton affections and lusts.

^f They piled not their brethren, whereof now many were slain and carried away captive.

^g Some read, the joy of them that stretch themselves shall depart.

^h Read Jer. 31.

ⁱ That is, the riches and pompe. ^k The destruction shall be so great: that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

^l That is, to some neighbour, or at dwellleth round about.

^m They shall be astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumb when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

ⁿ He compareth them to barren rocks, whereupon it is in vain to bestow labor: shewing that Gods benedictions can have no place among them.

^o Read Chap. 5. 7. ^p That is, power and glorie.

^q From one corner of the countrie to another.

Thus

THus hath the Lord God shewed unto me, and behold, he formed ^a grasshoppers in the beginning of the shooting up of the latter growth: and lo, *it was* in the latter growth ^b after the kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise up Jaakob? for he is small.

3 So the Lord ^c repented for this. It shall not be, saith the Lord.

4 ¶ Thus *also* hath the Lord God shewed unto me, and behold, the Lord God called to judgement by fire, ^d and it devoured the great deepe, and did eate up a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise up Jaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus *again* he shewed me, and behold, the Lord stood upon a wall made by line, ^e with a line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the high places of Isaac shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sword.

10 ¶ ^f Then Amaziah the Priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall be led away captive out of their owne land.

12 Also ^g Amaziah said unto Amos, O thou the Seer, goe, flee thou away into the land of Judah, and there eat *thy* bread, and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no ^h Prophet, neither was I a Prophets son, but I was an herdman, and a gatherer of wilde figs.

15 And the Lord took me as I followed the flocke, and the Lord said unto me, Goe, prophesie unto my people Israel.

16 Now therefore heare thou the word of the Lord: Thou saiest, Prophesie not against Israel, and speake nothing against the house of Isaac.

17 Therefore thus saith the Lord, Thy

wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall bee divided by line, and thou shalt die in a polluted land, and Israel shall surely goe into captivitie forth of his land.

CHAP. VIII.

¹ Against the rulers of Israel. ⁷ The Lord sweareth. ¹¹ The famine of the word of God.

THus hath the Lord God shewed unto me, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, a basket of summer ^a fruit. Then said the Lord unto mee, The end is come upon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies shall be in everie place: they shall cast them forth with ^b silence.

4 Heare this, O ye that ^c swallow up the poore, that ye may make the needie of the land to faile,

5 Saying, When will the ^d new moeth be gone, that we may sell corne? and the Sabbath, that wee may set forth wheat, and make ^e the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for silver, and the needie for shooes: yea, and sell the refuse of the wheat.

7 The Lord hath sworne by the excellencie of Jaakob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and everie one mourne, that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out, and ^f drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will even cause the ^g sunne to goe downe at noone, and I will darken the earth in the cleare day.

10 And I will turne your feasts into mourning, and all your songs into lamentation: and I will bring sackcloth upon all loines, and baldnesse upon everie head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the daies come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North even unto the East shall they runne to and fro to

seeke

^a To devoure the land: and he alludeth to the invading of the enemy.

^b After the publick commandement for mowing was given: or as some read, when the kings sheep were shorne.

^c That is, stayed this plague at my prayer.

^d Meaning, that Gods indignation was inflamed against the stubbornnesse of this people.

^e Signifying, that this should be the last measuring of the people, and that he would defer his judgement no longer.

^f That is, when Amos had prophesied that the king should bee destroyed for this wicked Priest more for hatred he bare to the Prophet, then for love toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

^g When this instrument of Satan was not able to compass his purpose by the king, he stayed by another practice: that was, to feare the Prophet, that he might depart, and not reprove their holiness there openly, and so hinder his profit.

^h Thus he sheweth by his extraordinary vocation that God had given him a charge which hee must needs execute.

ⁱ Thus God useth to approve the authority of his Prophets by his plagues & judgements against them, which were malicious enemies. Jer. 28. 12. and 29. 21. 25. as this day hee doth against them that persecute the ministers of his Gospel.

^a Which signified the ripenesse of their sins, and the readinesse of Gods judgements.

^b There shall be none left to mourne for them.

^c By staying the sale of food and necessary things which you have gotten into your own hands, and so cause the poore to spend quickly that little that they have, & at length for necessity to become your slaves.

^d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hindrance unto them.

^e That is, the measure small, and the price great.

^f That is, the inhabitants of the land shall be drowned, as Nilus drowned many when it overflowed.

^g In the mids of their prosperity, I will send great affliction.

^h Whereby hee sheweth that they shall not onely perish in body, but also in soul, for lack of Gods word, which is the food thereof. ⁱ For the idolaters did use to sweare by their idoles, which here hee calleth their sin, as the Papists yet doe by theirs. ^k That is the common manner of

seeke the ^h word of the Lord, and shall not find it.

13 In that day shall the faire virgins and the young men perish for thirst.

14 They that sweare by the sinne ⁱ of Samaria, and that say, Thy God, O Dan, liveth, and the ^k manner of Beer-sheba liveth, even they shall fall, and never rise up again.

worshipping, and the service or religion there used.

C H A P. IX.

¹ Threatnings against the Temple, ² And against Israel. ¹¹ The restoring of the Church.

^a Which was at Jerusalem: for he appeareth not in the idolatrous places of Israel. ^b Both the chiefe of them, and also the common people.

I Saw the Lord standing upon the ^a altar, and he said, Smite the lintell of the doore, that the posts may shake: and cut them in pieces, *even* the ^b heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away: and hee that escapeth of them, shall not be delivered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe up to heaven, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the ^c serpent, and he shall bite them.

4 And though they goe into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his ^d spheres in the heaven, and hath laid the foundation of his globe of elements in the earth: he cal-

^c He sheweth that God will declare himselfe enemy unto them in all places, & that his elements and creatures shall be enemies to destroy them. ^d He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements when he punisheth.

leth the waters of the sea, and powreth them out upon the open earth: the Lord ^e his Name.

7 Are ye not as the Ethiopians unto ^e me, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistims from ^f Caphtor, and Aram from Kir?

8 Behold, the cies of the Lord God are upon the sinfull kingdome, and will destroy it cleane out of the earth. Nevertheless, I will not utterly ^g destroy the house of Jaakob, saith the Lord.

9 For lo, I will command, and I will sift the house of Israel among all nations, like as corne is sifted in a sieve: yet shall not the ^h least stone fall upon the earth.

10 But all the sinners of my people shall die by the sword, which say, The evil shall not come, nor hasten for us.

11 In that day will I raise up the ⁱ Tabernacle of David, that is fallen downe, close up the breaches thereof, and I will raise up his ruins, and I will build it, as in the dayes of old.

12 That they may possesse the remnant of ^k Edom, and of all the heathen, because my Name is called upon them, saith the Lord that doth this.

13 Behold, the daies come, saith the Lord, that the plowman shall ^l touch the mower, and the treader of grapes him that sowerth seed: and the mountaines shall ^m drop sweet wine, and all the hills shall melt.

14 ⁿ And I will bring againe the captivie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine therof: they shall also make gardens, and eat the fruits of them.

15 And I will plant them upon their land, and they shall no more be pulled up againe out of their land, which I have given them, saith the Lord thy God.

^e Am I more bound to you then to the Ethiopians or Blackmores? yet have I bestowed upon you greater benefits. ^f Read Jer. 47. 4

^g Though he destroy the rebellious multitude, yet hee will ever reserve the remnant of his Church to call upon his Name.

^h Meaning, that none of his should perish in his wrath.

ⁱ I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15. 16.

^k Meaning, that the very enemies, as were the Edomites, and others, should be joynd with the Jewes in one society and body, whereof Christ should bee the head.

^l Signifying, that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and every one in course, Levit. 26. 5.

^m Read Joel 3. 18. ⁿ The accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never bee pulled after they are once grafted therein.



O B A D I A H.

THE ARGUMENT.

THe Idumeans which came of Esau, were mortall enemies alwaies to the Israelites, which came of Iakob, and therefore did not onely vex them continually with sundrie kindes of crueltie, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction, and

and miserie, God raised up his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did so fore vexed them, and to send them such as should destroy them, and set up the Kingdome of Messiah, which he had promised.



He vision of Obadiab. Thus saith the Lord God against Edom, ^a Wee have heard a rumor from the Lord, and an Ambassadors sent among the heathen: arise, and ^b let us rise up against her to battell.

2 Behold, I have made thee small among the heathen: thou art utterly despised.

3 The ^c pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord.

5 ^d Came theeves to thee or robbers by night? how wast thou brought to silence? would they not have stolln till they had enough? if the grape gatherers came to thee, would they leave some grapes?

6 How are the things of Esau sought up, and his treasures searched?

7 All the men of thy confederacie ^e have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that ate thy ^f bread, have laid a wound under thee: there is no understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wife men out of Edom, and understanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because everie one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy ^g brother Jaakob, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou stoodest ^h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have be- holden the day of thy brother, in the day

that hee was made ⁱ a stranger, neither shouldest thou have rejoiced over the children of Judah, in the day of their destruction: thou shouldest not have spoken proudly in the day of affliction.

13 Thou shouldest not have entred into the gate of my people, in the day of their destruction, neither shouldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Neither shouldest thou have stood in the crosse waies to cut off them, that should escape, neither shouldest thou have shut up the remnant thereof in the day of affliction.

15 For the day ^k of the Lord is neare upon all the heathen: as thou hast done, shall bee done to thee: thy reward shall returne upon thine head.

16 For as ye have ^l drunke upon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow up, and they shall bee ^m as though they had not beene.

17 But upon mount Zion shall be deliverance, and it shall bee holy, and the house of Jaakob shall possesse their possessions.

18 And the house of Jaakob shall bee ⁿ a fire, and the house of Joseph a flame, and the house of Esau as stubble, and they shall kindle in them and devoure them, and there shall be no remnant of the house of Esau, for the Lord hath spoken it.

19 And they shall possesse the South side of the ^o mount of Esau, and the plain of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

20 And the captivitie of this hoste of the children of Israel, which were among the ^p Canaanites, shall possesse unto Zarephath, and the captivitie of Jerusalem, which is in Shepharad, shall possesse the cities of the South.

21 And they ^q that shall save, shall come up to mount Zion to judge the mount of Esau, and the kingdome shall be the Lords.

ⁱ When the Lord deprived them of their former dignitie, and gave them to be caried into captivitie

^k When he will summon all the heathen, and send them to destroy thee.

^l That is, rejoiced and triumphed.

^m The Edomites shall utterly be destroyed, and yet in despite of all the enemies, I will reserve my Church and restore it.

ⁿ God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. Deut. 4. 24. Hebr. 12. 29.

^o He describeth, how the Church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ, when as the faithfull are made heires and lords of all things by him, which is their head.

^p By the Canaanites the Jewes meane the Dutchmen: and by Zarephath, France: and by Shepharad, Spaine.

^q Meaning, that God will raise up in his Church such as shall rule and governe for the defence of the same, and destruction of his enemies under Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

JONAH.

THE ARGUMENT.

When Jonah had long prophesied in Israel, and had little profited, God gave him expresse charge to goe and denounce his judgements against Nineveh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should convert by the mighty power of his word, and that within three daies preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeares, had not converted to the Lord for so many Prophets, and so diligent preaching. Hee prophesied under Iosaph, and Ieroboam, as 2 King. 14. 25.

CHAP. I.

3 *Jonah fled when he was sent to preach, 4 A tempest arising, and he is cast into the sea for his disobedience.*

p After that he had reached a long time in Israel: and so Ezekiel, after that for a time hee had prophesied in Juda, he had visions in Babylon, Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might provoke them to repentance, or at least make them inexcusable: for Nineveh was the chief: citie of the Assyrians.

c For as authors write, it contained in circuit about eight and forty mile, and had a thousand and five hundred towers, and at this time there were an hundred and twenty thousand children therein, Cha. 4. 11.

d Whereby he declared his weakness, that would not promptly follow the Lords calling, but gave place to his own reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2.

e Which was the haven, and port to take shipping thither, called also Joppe.

f From that vocation whereunto God had called him, and wherein he would have assisted him.

g As one that would have cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idols, which declareth, that idolaters have no stay nor certainty, but in their troubles seeke, they cannot tell to whom.

i Which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the trial of the cause: and this may not be done but in matters of great importance.

He word of the Lord came also unto Jonah the son of Amittai, saying,

2 Arise, and goe to Nineveh, that great city, and cry against it: for their wickednesse is come up before me.

3 But Jonah rose up to flee into Tarshish from the presence of the Lord, and went down to Japho: and he found a ship going to Tarshish: so he paid the fare thereof, and went downe into it, that he might goe with them unto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship, into the sea, to lighten it of them: but Jonah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will thinke upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know, for whose cause this evill is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, for whose cause this evill is upon us? what

is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heaven, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they unto him, What shall we doe unto thee, that the sea may be calme unto us? (for the sea wrought and was troublous.)

12 And he said unto them, Take me, and cast me into the sea: so shall the sea be calme unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed to bring it to land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this mans life, and lay not upon us innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they took up Jonah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three daies, and three nights.

CHAP. II.

1 *Jonah is in the fishes belly. 2 His prayer. 10 He is delivered.*

Then Jonah praied unto the Lord his God out of the fishes belly,

medie to escape, his faith brast out unto the Lord, knowing that out of the very hell he was able to deliver him.

k This declareth that the very wicked in their necessities flee unto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered: but this was done for feare and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his favour and support in this his charge, which was enjoyed him.

2 And

^b For he was now
in the fishes belly
as in a grave or
place of darknesse.

2 And said, I cried in mine affliction
unto the Lord, and he heard me: out of
the belly ^b of hell cried I, and thou hear-
dest my voice.

3 For thou hadst cast me into the bot-
tome in the midst of the sea, and the
floods compassed me about: all thy fur-
ges and all thy waves passed over me.

^c This declared
what his praier
was, and how he
laboured between
hope and despaire,
considering the
neglect of his vo-
cation, and Gods
judgements for
the same: but yet
in the end faith
got the victory.

4 Then I said, I am ^c cast away out of
thy sight: yet will I looke againe toward
thine holy Temple.

5 The waters compassed me about
unto the soule: the depth closed me round
about, and the weeds were wrapt about
my head.

6 I went down to the bottome of the
mountaines: the earth with her barres
was about mee for ever, yet hast thou
brought up my ^d life from the pit, O Lord
my God.

^d Thou hast deli-
vered me from
the belly of the
fish, and all these
daughters, as it were
raising me from
death to life.
^e They that de-
pend upon any
thing save on God
alone.
^f They refuse their
owne felicity, and
that goodnesse
which they should
re receive of
God.

7 When my soule fainted within me,
I remembred the Lord: and my prayer
came unto thee, into thine holy Temple.

8 They that waite upon lying ^e vani-
ties, forsake their owne ^f mercy.

9 But I will sacrifice unto thee with
the voice of thanksgiving, and will pay
that that I have vowed: salvation ^g of the
Lord.

10 And the Lord spake unto the fish,
and it cast out Jonah upon the dry land.

CHAP. III.

1 ^h Jonah is sent againe to Nineveh. 5 ⁱ The repentance of the
King of Nineveh.

And the word of the Lord came unto
^a Jonah the second time, saying,

2 Arise, goe unto Nineveh that great
city, and preach unto it the preaching
which I bid thee.

^a This is a great
declaration of
Gods mercy, that
he receiveth him
again, and sendeth
him forth as his
prophet, which
had before shewed
to great infirmity.

3 So Jonah arose and went to Nine-
veh according to the word of the Lord:
now Nineveh was ^b a great and excellent
city of three daies journey.

^b Read chap. i. 2.

4 And Jonah began to enter into the
city ^a daies ^c journey, and he cried, and
said, Yet forty daies, and Nineveh shall be
overthrowne.

^c He went for-
ward one day in
the city, and pre-
ached, and so hee
continued till the
city was conver-
ted.

5 So the people of Nineveh ^d beleev-
ed God, and proclaimed a fast, and put
on sackcloth, from the greatest of them,
even to the least of them.

^d For he declared
that he was a Pro-
phet sent to them
from God, to de-
nounce his judge-
ments against
them.

6 For word came unto the king of
Nineveh, and he arose from his throne, and
he laid his robe from him, and covered
him with sackcloth, and sate in ashes.

^e Not that the
dumb beasts had
reason or could re-
pent, but that by
their example man
might be affoni-
shed, considering
that for his sin, the
anger of God hang-
ed over all crea-
tures.

7 And he proclaimed and said through
Nineveh (by the counsell of the King and
his nobles) saying, Let neither man, nor
^e beast, bullock nor sheep taste any thing,
neither feed, nor drinke water.

8 But let man and beast put on sack-

cloth, and ^f cry mightily unto God: yea,
let every man turne from his evill way,
and from the wickednesse that is in their
hands.

9 ^g Who can tell if God will turne,
and repent and turne away from his fierce
wrath, that we perish not?

10 And God saw their ^h workes, that
they turned from their evill waies: and
ⁱ God repented of the evill that he said
that he would doe unto them, and he did
it not.

^f Hee willed that
the men should
earnestly call unto
God for mercy.
^g For partly by
the threatening of
the Prophet, and
partly by the mo-
tion of his owne
conscience hee
doubted whether
God would shew
them mercy.
^h That is, the fruits
of their repen-
tance, which did
proceed of faith
which God had
planted by the mi-
nistrie of his Pro-
phet.
ⁱ Read Ier. 18. 8.

CHAP. IV.

The great goodnesse of God toward his creatures.

Therefore it displeased ^a Jonah excee-
dingly, and he was angry.

2 And he praied unto the Lord, and said,
I pray thee, O Lord, was not this my say-
ing, when I was yet in my country? there-
fore I prevented it to flee unto ^b Tarshish:
for I knew that thou art a gracious God,
and mercifull, slow to anger, and of great
kindnesse, and repentest thee of the evill.

^a Because hereby
he should be taken
as a false prophet,
and so the Name
of God, which he
preached, should
be blasphemed.

^b Read chap. 1. 3.

3 Therefore now, O Lord, take, I be-
seech thee, my life ^c from me: for it is bet-
ter for me to die then to live.

4 Then said the Lord, Dost thou well
to be ^d angry?

5 So Jonah went out of the city, and
fate on the East side of the city, and there
made him a boothe, and sate under it in the
shadow ^e till he might see what should be
done in the city.

^c Thus he praied
of griefe, fearing
lest Gods Name
by this forgiveness
might be blasphe-
med, as though he
sent his Prophets
forth to denounce
his judgements in
vaine.
^d Wilt thou bee
judge when I do
things for my glo-
ry, and when I
doe not?

6 And the Lord God prepared a ^f gourd,
and made it to come up over Jonah, that it
might be a shadow over his head, and de-
liver him from his griefe. So Jonah was
exceeding glad of the gourd.

^e For he doubted
as yet whether
God would shew
them mercie or
no: and therefore
after forty daies he
departed out of
the citie, looking
what issue God
would send.
^f Which was a
further meanes to
cover him from
the heat of the
sun, as he remained
in his boothe.

7 But God prepared a worme when
the morning rose the next day, and it smote
the gourd, that it withered.

8 And when the sun did arise, God pre-
pared also a fervent East winde: and the
sun beat upon the head of Jonah, that he
fainted, and wished in his heart to die, and
said, It is better for me to die then to live.

9 And God said unto Jonah, Dost thou
well to be angry for the gourd? And he
said, I do well to be ^g angry unto the death.

10 Then said the Lord, Thou hast had
pitty on the gourd for the which thou hast
not laboured, neither madest it grow:
which came up in a night, and perished in
a night.

^g This declared
the great inconve-
nience wherinto
Gods servants doe
fall, when they
give place to their
owne affections,
and doe not in all
things willingly
submit themselves
to God.

11 And should ^h not I spare Nineveh
that great city, wherein are sixscore thou-
sand persons, that ⁱ cannot discerne be-
tweene their right hand, and their left
hand, and also much cattell?

^h Thus God mer-
cifully reproveth
him, which would
pittie himselfe, and
this gourd, and yet
would retrain
God to shew his
cumpassion to so
many thousand
people.
ⁱ Meaning, that
they were chi-
dren and infants.

M I C A H.

THE ARGUMENT.

Micah the Prophet, of the tribe of Judah, served in the worke of the Lord concerning Judah and Israel at the least thirty yeares: at what time Isaiah prophesied. Hee declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatry. And to this end he noteth the wickednesse of the people, the cruelty of the princes and governours, and the permission of the false prophets, and the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicity thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1 King. 22.8. but another of the same name.

CHAP. I.

¹ The destruction of Judah and Israel because of their idolatry.



He word of the Lord, that came unto Micah the ^a Mo-rashite in the daies of Jotham, Ahaz, and Hezekiah Kings of Judah; which hee saw concerning Samaria, and Jerusalem.

^a Boene in Mare-shah, a city of Judah.

^b Because of the malice and obstinacy of the people whom he had so oft exhorted to repentance, hee summoneth them to Gods judgments, taking all creatures and God himselfe to witness, that the preaching of his Prophets, which they have abused, shall be revenged. ^c Meaning hereby, that God will come to judgement against the strong cities and holds.

^d Samaria, which should have beene an example to all Israel of true religion and justice, was the puddle and stews of all Idolatry and corruption, and boasted themselves of their father Jaakob.

^e That is, the idolatry & infection. ^f Which they gathered by evill practises, and thought that their idols had enriched them therewith, for their service unto them.

^g The gaine that came by their idols, shall be consumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

² Heare, ^b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, even the Lord from his holy Temple.

³ For behold, the Lord commeth out of his place, and will come ^c downe, and tread upon the high places of the earth.

⁴ And the mountaines shall melt under him (so shall the valleys cleave) as waxe before the fire, and as the waters that are powred downward.

⁵ For the wickednesse of Jaakob is all this, and for the finnes of the house of Israel: what is the wickednesse of Jaakob? Is not ^d Samaria? and which are the high places of Judah? Is not Jerusalem?

⁶ Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discover the foundations thereof.

⁷ And all the graven images thereof shall bee broken, and all the ^f gifts thereof shall be burnt with the fire, and all the idols thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne ^g to the wages of an harlot.

⁸ Therefore I will mourne and howle:

I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

⁹ For her plagues are grievous: for it is come into Judah: the enemy is come unto the gate of my people, unto Jerusalem.

¹⁰ Declare ye it not at ^h Gath, neither weepe yee: for the house of ⁱ Aphrah roule thy selfe in the dust.

¹¹ Thou that dwellest at ^k Shaphir, go together naked with shame: she that dwelleth at Zaanon, shall not come forth in the morning of Beth-ezel: the enemy shall ^l receive of you for his standing.

¹² For the inhabitant of Maroth waited for good, but evill came from the Lord unto the ^m gate of Jerusalem.

¹³ O thou inhabitant of Lachish, binde the charer to the ⁿ beasts ^o of price: she ^o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

¹⁴ Therefore shalt thou give presents to Moreheth ^p Gath: the houses of Achib shall bee as a lie to the Kings of Israel.

¹⁵ Yet will I bring an ^q heire unto thee, O inhabitant of Mare-shah, hee shall come unto Adullam, ^r the glory of Israel.

¹⁶ Make thee bald: and shave thee for thy delicate children: enlarge thy baldnesse as the Eagle, for they are gone into captivity from thee.

thee, as well as they of Jerusalem. ^q He prophesieth against his own city, and because it signified an heritage, he saith that God would send an heire to possesse it. ^r For so they thought themselves for the strength of their citie.

CHAP. II.

¹ Threatnings against the wanton and dainty people. ⁶ They would reach the Prophets to preach.

Woe unto them that imagine iniquitie and worke wickednesse upon their

^h Left the Philistines our enemies joyce at our destruction.

ⁱ Which was a citie neare to Jerusalem. ^j Joth. 18. 23. there called Ophrah, and signifieth dust: therefore hee willeth them to mourne, and rowle themselves in the dust, for their dustie cities.

^k These were cities wherby the enemy should passe, as he came to Judah.

^l He shall not depart before hee hath overcome you, & so you shall pay for his tarrying.

^m For Rabshaketh had shut up Jerusalem, that they could not send to succour the.

ⁿ To flee away: for Sanehetib laid siege first to the citie, and remained therein when hee sent his captaines and army against Jerusalem.

^o Thou hast received the idolatry of Jeroboam, and so didst infect Jerusalem.

^p Thou shalt be like the Philistines thy neighbours, but they shall deceive thee.

^q He prophesieth against his own city, and because it signified an heritage, he saith that God would send an heire to possesse it. ^r For so they thought themselves for the strength of their citie.

As soone as they
rise, they execute
their wicked de-
vices of the night,
and according to
their power hurt
others.

their beds:^a whē the morning is light they
practise it because their hand hath power.

2 And they covet fields, and take them
by violence, and houses, and take them
away: so they oppresse a man and his
house, even man and his heritage.

3 Therefore thus saith the Lord, Be-
hold, against this family have I devised a
plague, whereout yee shall not pluck your
necks, and ye shall not goe ^{so} proudly, for
this time is evill.

4 In that day shall they take up a para-
ble against you, and lament with a doleful
lamentation, and say, ^b We be utterly wa-
sted: he hath changed the portion of my
people: how hath he taken it away to re-
store it unto me: he hath divided our fields.

5 Therefore thou shalt have none that
shall cast a cord by lot in ^c the congrega-
tion of the Lord.

6 ^d They that prophesied, prophesie ye
not. ^e They shall not prophesie to them,
neither shall they take iame.

7 O thou that art named of the house of
Jaakob, is the Spirit of the Lord shortned?
^f are these his works? are not my words
good unto him? that walketh uprightly?

8 But hee that was ^h yesterday my
people, is risen upon the other side, as a-
gainst an enemy: they spoile the ⁱ beau-
tiful garment from them that passe by
peaceably, as though they returned from
the warre.

9 The women of my people have
yee cast out from their pleasant houses,
and from their children have yee taken
away ^k my glory continually.

10 Arise, and depart, for this is not
your ^l rest: because it is polluted, it shall
destroy you, even with a fore destruction.

11 If a man ^m walke in the spirit, and
would lie falsely, saying, ⁿ I will prophe-
sie unto thee of wine, and of strong
drinke, hee shall even bee the Prophet of
this people.

12 I will surely ^o gather thee wholly,
O Jaakob: I will surely gather the rem-
nant of Israel: I will put them together
as the sheepe of Bozrah, even as the flocke
in the middes of their fold: ^p the cities shall
be full of bruit of the men.

13 The ^q breaker up shall come up
before them: they shall breake out, and
passe by the gate, and goe out by it, and
their king shall goe before them, and the
Lord shall be ^r upon their heads.

CHAP. III.

^s Against the tyranny of princes, and false Prophets.

And I said, Heare, I pray you, O
Heads of Jaakob, and ye princes of
the house of Israel: should not ye know
a judgement?

2 But they hate the good, and love

Thus the Jewes
lament, & say, that
there is no hope
of restitution, see-
ing their posses-
sions are divided
among the ene-
mies.

e Ye shall have no
more lands to di-
vide as you had in
times past, and as
you used to mea-
sure them in the
Iubile.

d Thus the people
warn the Prophets
that they speak
to them no more: for
they cannot abide
their threatnings.

e God saith that
they shall not prophe-
sie, nor receive
so much of their
rewards or thanks.

f Are these your
works according
to his law?

g Do not the god-
ly find my words
comfortable?

h This is, afore-
time.

i The poore can
have no commo-
dity by them, but
they spoile them
as though they
were enemies.

k This is, their
insultance, and il-
lusing, which is
Gods blessing, and
as it were, part of
his glory.

l Jerusalem shall
not be your safe-
ty, nor be the cause
of your destructi-
on.

m This is, shew
himselfe to bee a
prophet.

n Hee sheweth
what prophets
they delight in,
that is, in flatter-
ing, which tell
them pleasant
tales, and speak of
their commodi-
ties.

o To destroy thee.

p The enemy shall
breake their gates
and walles, and
lead them into
Caldea.

q To drive them
forward, and to
help their ene-
mies.

s That thing
which is just and
lawfull, both to
govern my peo-
ple aright, and also
to discharge your
owne consciences.

the evil: they plucke off their skinnies
from them, & their flesh from their bones.

3 And they eate also the ^b flesh of
my people, and flay off their skinnies from
them, and they breake their bones, and
chop them in pieces, as for the pot, and
as flesh within the cauldron.

4 Then shall they crie unto the Lord,
but he will not hear them: he wil even hide
his face from them at that time, because
they have done wickedly in their works.

5 Thus saith the Lord, Concerning
the prophets that deceive my people,
and ^d bite them with their teeth, and cry
peace, but if a man put not into their
mouths, they prepare warre against him.

6 Therefore ^e night shall bee unto
you for a vision, and darkenesse shall bee
unto you for a divination, and the Sunne
shall goe downe over the Prophets, and
the day shall be darke over them.

7 Then shall the Seers be ashamed,
and the Soothsayers confounded: yea,
they shall all cover ^f their lips, for they have
none answer of God.

8 Yet notwithstanding I am full ^g of
power by the spirit of the Lord, and of
judgement, and of strength to declare unto
Jaakob his transgression, & to Israel his sin.

9 Heare this, I pray you, ye heads of
the house of Jaakob, and Princes of the
house of Israel: they abhorre judgement,
and pervert all equitie.

10 They build up Zion with ^h blood,
and Jerusalem with iniquitie.

11 The heads thereof judge for re-
wards, and the Priests thereof teach for
hire, and the prophets thereof prophesie
for money: yet will they ⁱ leane upon the
Lord, and say, Is not the Lord among us?
no evil can come upon us.

12 Therefore shall Zion for your sake
be ^k plowed as a field, and Jerusalem shall
be an heape, and the mountaine of the
house, as the high places of the forrest.

They will say, that they are the people of God, and abuse his name as a pretence to
cloake their hypocrisie. k Read Jer. 26. 18.

CHAP. IV.

^l Of the kingdome of Christ, and felicity of his Church.

But in the ^m last daies it shall come to
passe, that the mountain of the house
of the Lord shall be prepared in the top of
the mountains, & it shall be exalted above
the hills, and people shall flow unto it.

2 Yea, many nations shall come and say,
Come, and let us go up to the mountaine
of the Lord, and to the house of the
God of Jaakob, and hee will ⁿ teach us
his wayes, and we will walk in his paths;
for the Law shall goe forth of Zion, and
the word of the Lord from Jerusalem.

3 And hee shall judge among many
people, and ^o rebuke mighty nations a
farre off, and they shall break their swords
into

b The prophet
condemneth the
wicked gover-
nours, not onely
of covetousnesse,
theft and murder,
but compareth
them to wolves,
lyons, and most
cruell beasts.

c That is, when I
shall visit their
wickednesse: for
though I hear the
godly before they
cry, Isa. 65. 24. yet
I will not heare
these though they
cry, Isa. 1. 15. and
Ezek. 3. 18. Jam.
2. 12. 1 Pet. 3. 11.

d They devoure
all their substance,
and then flatter
them, promising
that all shall goe
well, but if one re-
straineth from their
bellicies, then they
invent always to
mischief.

e As you have lo-
ved to walke in
darkenesse, and in
prophesie lies, so
God shall reward
you with grosse
blindnesse and ig-
norance, so that
when all others
shall see the bright
beames of Gods
graces, yee shall
as blind men
grope as in the
night.

f When God shall
discover them to
the world, they
shall be afraid to
speak, for all shall
know that they
were but false
prophets, and did
believe the word of
God.

g The Prophet
being assured of
his vocation by
the Spirit of God,
seteth himselfe a-
lone against all the
wicked, shewing
how God, both
gave him gifts, a-
bilitie and know-
ledge, to discerne
between good &
evil, and also con-
stancy to reprove
the finnes of the
people, and not to
flatter them.

h They build
them houses by
bribery, which he
calleth blood and
iniquity.

i They are
assured of
his vocation by
the Spirit of God,
seteth himselfe a-
lone against all the
wicked, shewing
how God, both
gave him gifts, a-
bilitie and know-
ledge, to discerne
between good &
evil, and also con-
stancy to reprove
the finnes of the
people, and not to
flatter them.

k Read Isa. 2. 4.

l When Christ
shall come, and
the temple shall
be destroyed.

m This is, the
kingdome of Christ,
and felicity of his
Church.

n He sheweth that
there is no true
Church but where
as the people are
taught by Gods
pure word.

o By this reco-
rdations and threat-
nings, hee will
bring the people
into subjection,
which are in the
 utmost corners of
the world.

^e They shall abstain from all evil doing, and exercise themselves in godliness & well doing to others. f Read Isa. 2. 4.

^g He sheweth that the people of God ought to remain constant in their religion, albeit all the world should give themselves to their superstition and idolatry.

^h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live againe and grow into a great people.

ⁱ Meaning, Jerusalem, where the Lords flock was gathered.

^k The flourishing state of the kingdom, as it was under David and Salomon, which thing was accomplished to the Church, by the coming of Christ.

^l In the meane season he sheweth that they should endure great troubles and temptations when they saw themselves neither to have king nor counsell.

^m He sheweth that the faithfull ought not to measure Gods judgements by the brags and threatnings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance.

ⁿ God giveth his Church this victory, so oft as he overcometh their enemies: but the accomplishment hereof shall be at the last coming of Christ.

^a He forewarneth them of the dangers that shall come before they enjoy these comforts: shewing that for as much as Jerusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vex her, and that her rulers should be smitten on the face most contemptuously. b For so the Jewes divided their countrey, that for every thousand there was a chiefe captain, and because Beth-lehem was not able to make a thousand, he calleth it little. c For yet God will raise up his captain and governour therein: and thus it is not the least by reason of this benefit, as Math. 2. 6.

into mattocks, and their speares into ^e fithes: nation shall not lift up a sword against nation, neither shall they ^f learne to fight any more.

4 But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walke ^g every one in the Name of his God, and we will walke in the Name of the Lord our God, for ever and ever.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I have afflicted.

7 And I will make her that halted, ^a a remnant, and her that was cast farre off, a mighty nation: and the Lord shall reigne over them in mount Zion, from hence forth even for ever.

8 And thou, O ⁱ towre of the flocke, the strong hold of the daughter Zion, unto thee shall it come, even ^k the first dominion, and kingdome shall come to the daughter Jerusalem.

9 Now why doest thou cry out with lamentation? ^{is} ^l there no king in thee? is thy counsellor perished? for sorrow hath taken thee as a woman in travail.

10 Sorrow and mourne, O daughter Zion, like a woman in travaile: for now shalt thou goe forth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou be delivered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, & our eye shall look upon Zion:

12 But they ^m know not the thoughts of the Lord: they understand not his counsell, for he shall gather them as the sheaves in the barne.

13 Arise, & thresh, ⁿ O daughter Zion: for I will make thine horne iron, and I will make thine hoofs brasse, and thou shalt breake in pieces many people: and I will consecrate their riches unto the Lord, and their substance unto the ruler of the whole world.

CHAP. V.

¹ The destruction of Jerusalem. ² The excellency of Beth-lehem.

NOW assemble thy garisons, O daughter of ^a garisons: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 And thou Beth-lehem Ephratah art ^b little to be among the thousands of Judah, yet out of thee shall he come forth un-

der garisons to vex her, and that her rulers should be smitten on the face most contemptuously. b For so the Jewes divided their countrey, that for every thousand there was a chiefe captain, and because Beth-lehem was not able to make a thousand, he calleth it little. c For yet God will raise up his captain and governour therein: and thus it is not the least by reason of this benefit, as Math. 2. 6.

to me, that shall bee the ruler in Israel, whose ^c goings forth have beene from the beginning, and from everlasting.

13 Therefore will he give them up, until the time that ^d she which shall beare, shall travaill, then the remnant of their brethren shall returne unto the children of Israel.

4. And he shall ^e stand, and feed in the strength of the Lord, and in the Majesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified unto the ends of the world.

5 And he ^f shall be our peace when Ashtur shall come into our land: when hee shall tread in our palaces, then shall wee raise against him seven shepherds, and eight principall men.

6 And they shall destroy ^g Ashtur with the sword, and the land of Nimrod with their swords: thus shall he ^h deliver us from Ashtur, when he cometh into our land, & when he shall tread without our borders.

7 And the ⁱ remnant of Jaakob shall be among many people, as a deaw from the Lord, and as the showres upon the grasse, that wayteth not for man, nor hopeth in the sons of Adam.

8 And the remnant of Jaakob shall be among the Gentiles in the mids of many people, as the Lyon among the beasts of the Forrest, and as the Lyons whelp among the flocks of sheep, who when he goeth thorow, treadeth down and teareth in pieces, and none can deliver.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine ^k horses out of the mids of thee, and I will destroy thy charrets.

11 And I will cut off the cities of thy land, and overthrow all thy strong holds.

12 And I will cut off thine incanters out of thine hand: and thou shalt have no more sooth-sayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worshipsse the worke of thine hands.

14 And I will plucke up thy groves out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation upon the heathen, ^l which they have not heard.

CHAP. VI.

¹ An exhortation to the dumb creatures to heare the judgement against Israel being unkind. ² What manner of sacrifices doe please God.

HEarken ye now what the Lord said, Arise thou, and contend before the ^a mountains, & let the hills hear thy voice.

2 Heare

^c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternity. d Hee compareth the Jewes to women with children, who for a time should have great sorowes, but at length they should have a comfortable deliverance, John 16. 21.

^e That is, Christs Kingdome shall be stable and everlasting, and his people as well the Gentiles as the Jewes shall dwell in safety.

^f This Messiah shall bee a sufficient safeguard for us, and though the enemy invade us for a time, yet shall God stir up many which shall be able to deliver us.

^g These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof,

which are meant here by the Assyrians and Babylonians which were the chiefes at that time.

^h By these governours will God deliver us, when the enemy cometh into our land.

ⁱ This remnant of Church which God shall deliver, shall onely depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man.

^k I will destroy all things wherein thou puttst thy confidence, as thy vaing confidence and idolatry, and so will help thee.

^l It shall be so terrible that the like hath not been heard of.

^a He retheth the high mountaines and hard rocks to witness against the obstinacy of his people.

2 Heare yee, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrell against his people, and he will pleade with Israel.

3 O my people, what have I done unto thee? or wherein have I grieved thee? testifie against mee.

4 Surely I^b brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had devised, & what Balaam the sonne of Beor answered him, from ^c Shittim unto Gilgal, that yee may know the ^d righteousness of the Lord.

6 Wherewith ^e shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with burnt-offerings, and with calves of a yeare old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand rivers of oyle? shall I give my ^f first-borne for my transgression, even the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: ^g surely to doe justly, and to love mercy, and to humble thy selfe to walke with thy God.

9 The Lords voice crieth unto the ^h citie, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I justifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men ⁱ thereof are full of crueltie, and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in finiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eat and not be satisfied, & ^k thy casting down shall be in the mids of thee, and thou shalt ^l take hold, but shalt not deliver: and that which thou deliverest, will I give up to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not annoint thee with oyle, and ^m make sweet wine, but shalt not drinke wine.

16 For the ⁿ statutes of Omri are kept, and all the manner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall bear the reproach of my people,

CHAP. VII.

¹ A complaint for the small number of the righteous. ⁴ The wickednesse of those times. ¹⁴ The prosperity of the Church.

WO is me, for I am as ^a the summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: ^b they all lie in waite for blood: every man hunteth his brother with a net.

3 To make good for the evill of ^c their hands, the Prince asked, and the judge judgeth for a reward: therefore the ^d great man he speaketh out the corruption of his soule: so ^e they wrapt it up.

4 The best of them is as ^f a briar, and the most righteous of them is ^g sharper then a thorne hedge: the day of ^h thy watchmen and thy visitation commeth: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosom.

6 For the sonne revileth the father: the daughter riseth up against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore ⁱ I will looke unto the Lord: I will wait for God my Saviour: my God will heare me.

8 Rejoice not against me, ^j O mine enemy: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shall be a light unto me.

9 I will beare the wrath of the Lord, because I have sinned against him, untill hee plead my cause, & execute judgement for mee: then will hee bring mee forth to the light, and I shall see his righteousness.

10 Then she that is mine enemy, shall look upon it, and shame shall cover her, ^k when she said unto me, where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the mire of the streets.

11 This is ^l the day that thy walles shall be built: this day shall drive farre away ^m the decree.

12 In this day also they shall come unto thee from ⁿ Asshur, and from the strong cities, and from the strong holds even unto the river, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of ^o their inventions.

14 ^p Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feed in Bashan and Gilead, as in old time.

15 ^q According to the daies of thy comming out of the land of Egypt, will I shew unto him marvellous things.

^a The Prophet taketh upon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit: so that none spareth his own brother. ^b He sheweth that the Prince, the judge, and the rich man are linked together, all to doe evill, and to cloke the doings one of another.

^c That is, the rich man that is able to give money, abtaineth from no wickednesse nor injury.

^d These men agree among themselves, and conspire with one consent to doe evil.

^e They that are of most estimation, and are counted most honest among them, are but thorns and briars to prick.

^f Meaning, of the Prophets and governors.

^g The Prophet sheweth that the onely remedy for the godly in desperate evils, is to flee unto God for succour.

^h This is spoken in the person of the Church, which calleth the malignans Church her enemy.

ⁱ To wit, when God shall shew himself a deliverer of his Church, and a destroyer of his enemies.

^k Meaning, the cruell empire of the Babylonians.

^l When the Church shall be restored, they that were enemies afore shall come out of all the corners of the world unto her, so that neither holds, rivers, seas, nor mountaines shall be able to let them.

^m Afore this grace appeare, hee sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth is self, which cannot sin, shall be made waste because of their wickednes.

ⁿ The Prophet prayeth to God to be mercifull unto his Church, when they should be scattered abroad in solitary places in Babylon, and to be beneficiall unto them as in time past.

^o God promiseth to be favorable to his people, as hee had bene aforetime.

p They shall be as
dumbe men, and
dare brag no more.
q They shall bee
astonied and afraid
to hear men speak.
lest they should
heare of their de-
struction.
r They shal fall flat
on the ground for
feare.
s As though hee
would not see it,
but winke at it.

16 The nations shall see and bee con-
founded for all their power: they shall
lay their hand upon their mouth: their
eares shall be deafe.

17 They shall lick the dust like a
serpent: they shall move out of their
holes like wormes: they shall be afraid
of the Lord our God, and shall feare be-
cause of thee.

18 Who is a God like unto thee,
that taketh away iniquitie, and pas-

seth by the transgression of the remnant
of his heritage! Hee retaineth not his
wrath for ever, because mercie pleaseth
him.

19 Hee will turne againe, and have
compassion upon us: hee will subdue
our iniquities, and cast all their sinnes
into the bottome of the Sea.

20 Thou wilt performe thy truth to
Jaakob, and mercy to Abraham, as thou
hast sworne unto our fathers in old time,

t Meaning, of his
elect.
v The Church is
assured that God
will declare in ef-
fect the truth of
his mercifull pro-
mise, which he had
made of old to A-
braham, and to all
that should apprehend the promise
by faith.

N A H U M .

THE ARGUMENT.

As they of Nineveh shewed themselves prompt and ready to receive the word of God at Io-
nahs preaching, and so turned to the Lord by repentance: so after a certaine time,
rather giving themselves to worldly meanes to increase their dominion, then seeking to
continue in the feare of God, and trade wherein they had begunne, they cast off the care
of Religion, and so returned to their vomite, and provoked Gods just judgement against
them, in afflicting his people. Therefore their citie Nineveh was destroyed, and Meroch-
baladan King of Babel (or as some thinke Nebuchad-nezzar) enjoyed the Empire of the As-
syrians. But because God hath continuall care of his Church, hee stirreth up his Prophet to
comfort the godly, shewing that the destruction of their enemies should bee for their consol-
ation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of
Manasseh his sonne, as the Iewes write.

C H A P. I.

Of the destruction of the Assyrians, and of the deliverance of
Israel.

a Rende Isa. 13. 1.
b The vision or re-
velation, which
God commanded
Nahum to write
concerning the
Ninevites.
c That is, born in a
poore village in
the tribe of Sime-
on.
d Meaning, of his
glory.
e With his hee is
but angry for a
time, but his anger
never asswageth
toward the re-
probate, though
for a time hee de-
fer it.
f Thus the wicked
would make
Gods mercy an
occasion to time,
but the Prophet
willeth them to
consider his force
and justice.



He burden of Ni-
neveh. The book
of the vision of
Nahum the Elke-
shite.

2 God is jealous, and the Lord
revēgeth: the Lord
revēgeth: even

the Lord of anger, the Lord will take
vengeance on his adversaries, and he re-
serveth wrath for his enemies.

3 The Lord is slow to anger, but he is
great in power, and will not surely cleare
the wicked: the Lord hath his way in the
whirlewinde, and in the storme, and the
cloudes are the dust of his feet.

4 He rebuketh the sea, and drieth it,
and he drieth up all the rivers: Balsan is
wasted, and Carmel, and the floure of Le-
banon is wasted.

5 The mountaines tremble for him,
and the hills melt, and the earth is burnt
at his sight, yea, the world, and all that
dwell therein.

6 Who can stand before his wrath?
or who can abide in the fierceness of his
wrath? his wrath is powred out like fire,
and the rocks are broken by him.

7 The Lord is good and as a strong
hold in the day of trouble, and he know-
eth them that trust in him.

g If all creatures
bee at Gods com-
mandement, and
none is able to re-
sist his wrath, shall
man flatter him-
selfe, and thinke
by any meanes to
escape when hee
provoketh his
God to anger?
h Left the faithfull
should be discour-
aged by hearing
the power of God,
hee sheweth them
that his mercies
appertaine unto
them, and that hee
hath care over
them.

8 But passing over as with a flood, he
will utterly destroy the place thereof, and
darkeness shall pursue his enemies.

9 What doe yee imagine against the
Lord? he will make an utter destruction:
affliction shall not rise up the second time.

10 For he shall come as unto thornes
folden one in another, and as unto drun-
kards in their drunkenness: they shall be
devoured as stubble fully dried.

11 There commeth one out of thee
that imagineth evill against the Lord, even
a wicked counsellor.

12 Thus saith the Lord, though they
be quiet, and also many, yet thus shall
they be cut off when hee shall passe by:
though I have afflicted thee, I will afflict
thee no more.

13 For now I will break his yoke from
thee, and will burst thy bonds in sunder.

14 And the Lord hath given a com-
mandement concerning thee, that no
more of thy name be sown: out of the
house of thy gods will I cut off the gra-
ven and the molten image: I will make it
thy grave for thee, for thou art vile.

15 Behold, upon the mountains the feet
of him that declareth & publisheth peace:
O Judah, keep thy solemne feasts, perform
thy vows: for the wicked shall no more
passe thorow thee: he is utterly cut off.

i Signifying, that
God will suddenly
destroy Nineveh,
and the Assyrians,
in such sort, as
they shall ly in
perpetuall dark-
ness, and never
recover their
strength again.
k He sheweth that
the enterprises of
the Assyrians a-
gainst Iudah, and
the Church, were
against God, and
therefore hee
would so destroy
them at once, that
he should not need
to return the se-
cond time.
l Though the As-
syrians thinke
themselves like
thorns that prick
on all sides, yet the
Lord will set fire
on them, and as
drunken men are
not able to stand
against any force,
so they shall bee
nothing able to
resist him.
m Which may be
understood either
of Saneherib, or of
the whole body of
the people of Ni-
neveh.
n Though they
thinke themselves
in most safety, and
of greatest
strength, yet when
God shall passe by,
hee will destroy
them, notwithstanding
he comforteth his
Church, and prom-
iseth to make an
end of punishing
them by the As-
syrians.

o Meaning Sane-
herib, who should have no more children, but bee slain in the house of his gods. 2 Kings
19. 36. 37. * Isa. 52. 7. Rem. 10. 15. p Which peace the Jewes should enjoy by the
death of Saneherib.

C H A P. II.

He describeth the victories of the Chaldeans against the Assyrians.

The

^a That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.

^b Seeing God hath punished his own people Iudah and Israel, he will now punish the enemies by whom he scourged them, read Isa. 10. 12.

^c Signifying, that the Israelites were utterly destroyed.

^d Both to fear the enemy, and also that they themselves should not so soon epy blood one of another to discourage them.

^e Meaning, their speeres should shake and crash together.

^f Then the Assyrians shall seek by all means to gather their power, but all things shall fail them.

^g The Assyrians will flatter themselves, and say, that Nineveh is so ancient that it can never perith, and is as a fish-pool, whose waters they shall walke on the banks cannot touch, but they shall be scattered, and shall not looke back, though men would call them.

^h God commandeth the enemies to spoil Nineveh, and promiserh them infinit riches and treasures.

ⁱ That is, Nineveh, and the men thereof shall be after this sort.

^k Read Ios. 2. 6.

^l Meaning, Nineveh, whose inhabitants were cruel like the lions, and given to all oppression, and spared no violence or tyranny to provide for their wives & children.

^m That is, as soone as my wrath becometh to kindle.

ⁿ Signifying the heralds, which were accustomed to proclaim warre.

^o Some read, of thy gum teeth where-with Nineveh was wont to bruise the bones of the poore.

^p It never ceaseth to spoile and rob.

^q He sheweth how the Caldeans shall huffe, and how courageous their horses shall be in beating the ground, when they come against the Assyrians.

THe ^a destroyer is come before thy face: keepe the munition: look to the way: make *thy* loines strong: increase *thy* strength mightily.

2 For the Lord hath ^b turned away the glory of Jaakob, as the glory of Israel: for the empriers have emptied them out, and ^c marred their vine branches.

3 The shield of his mighty men is made red: ^d the valiant men are in scarlet: the charrets *shall be as* in the fire, and flames in the day of his preparation, and ^e the firre trees shall tremble.

4 The charrets shall rage in the streets: they shall runne to and fro in the high waies: they shall seeme like lamps: they shall shoot like the lightening.

5 ^f He shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall melt.

7 And Huzzab the queene shall be led away captive, and her maids shall lead *her* as with the voyce of doves, smiting upon their breasts.

8 But Nineveh is ^g of old like a poole of water: yet they shall flee away. Stand, stand, *shall the cry*: but none shall looke back.

9 ^h Spoile ye the silver, spoile the gold: for there is none end of the store and glory of all the pleasant vessels.

10 ⁱ She is empty and void and wast, & the heart melteth, & the knees smite together, and sorrow is in all loynes, and the faces ^k of them all gather blacknesse.

11 Where is the ^l dwelling of the lions, & the pasture of the lions whelps? where the lion and the lionesse walked, and the lions whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and worried for his lionesse, and filled his holes with prey, and his dens with spoile.

13 Behold, I come unto thee, saith the Lord of hosts, and I will burn her charrets in the ^m smoke, and the sword shall devour thy young lions, and I will cut off thy spoil from the earth, and the voice of thy ⁿ messengers shall no more be heard.

CHAP. III.

¹ Of the fall of Nineveh. ² No power can escape the hand of God.

Bloody city, it is all full of lies, and robbery: ^a the prey departeth not:

2 The noise of a whip, ^b & the noise of the moving of the wheels, and the beating of the horses, & the leaping of the charrets.

3 The horseman lifteth up both the bright sword, and the glittering spear, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they stumble upon their corpses,

4 Because of the multitude of the fornications of the ^c harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations through her witchcrafts.

5 Behold, I come upon thee, saith the Lord of hosts, and will discover thy skirts upon thy face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth upon thee, and make thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that look upon thee, shall flee from thee, and say, Nineveh is destroyed, who will have pity upon her? where shall I seeke comforters for thee?

8 Art thou better then ^d No, *which was* ful of people? that lay in the rivers, and had the waters round about it? whose ditch wasthe sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were ^e her helpers.

10 Yet was she caried away, and went into captivity: her yong children also were dashed in pieces at the head of all the streets: & they cast lots for her noblemen, & al her mighty me were bound in chains.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe, because of the enemy.

12 All thy strong cities *shall be like* fig-trees with the first ripe figs: for if they be shakē, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened unto thine enemies, and the fire shall devoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: go into the clay, and temper the mortar: make strong brick.

15 There shall the fire devoure thee: the sword shall cut thee off: it shall eat thee up like the ^f locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy merchants above the stars of heaven: the locust spoileth and flieth away.

17 Thy princes are as the grasshoppers, & thy captains as the great grasshoppers which remaine in the hedges in the cold day: but when the Sun ariseth, they flie away, and their place is not knowne where they are.

18 Thy ^g shepherds do sleep, O king of Asshur: thy strong men lie down: thy people is scattered upon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: al that hear the bruit of thee, shall clap the hands over thee: for upon ^h whom hath not thy malice passed continually?

P p 2

H A-

^c He comparerh Nineveh to an harlot, which by her beauty and subtilty entiseth young men and bringeth them to destruction.

^d Meaning, Alexandria, which was in league, with so many nations, and yet was now destroyed.

^e Or, thine.

^f Signifying, that Gods judgements should suddenly destroy the Assyrians, as these vermin are with rain or change of weather.

^g Thy princes and counsellors.

^h Meaning, that there was no people to whom the Assyrians had not done hurt.

H A B A K K U K.

THE ARGUMENT.

THe Prophet complaineth unto God, considering the great felicity of the wicked, and their miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none end. Therefore he had this revelation shewed him of God, that the Caldeans should come and take them away captives, so that they could looke for none end of their troubles as yet, because of their stubbornnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldean their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

C H A P. I.

a A complaint against the wicked that persecute the just.



He burden which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee ^a for violence, and thou wilt not helpe!

3 Why dost thou shew me iniquity, and cause mee to behold sorrow? for spoiling, and violence are before mee: and there are that raise up strife & contention.

4 Therefore the Law is dissolved, and judgement doth never goe forth: for the wicked doth ^b compass about the righteous: therefore ^c wrong judgement proceedeth.

5 Behold, among the heathen, and regard, and wonder, and marvell: for I will worke a worke in your daies: ^d ye will not beleve it, though it be told you.

6 For loe, I raise up the Caldeans, that bitter and furious nation, which shall goe upon the breadth of the land to possesse the dwelling places that are not theirs.

7 They are terrible and fearfull: ^e their judgement and their dignity shall proceed of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the ^f evening: and their horsemen are many: and their horsemen shall come from far: they shall flee as the eagle hasting to meat.

9 They come all to spoile: before their faces shall be an ^g East wind, and they shall gather the captivity ^h as the sand.

10 And they shall mock the kings, and the princes shall be a scorn unto them: they shall deride every strong hold: for they shall gather ⁱ dust, and take it.

11 Then shall they ^j take a courage, and transgresse and do wickedly, imputing this their power unto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we shall ^k not dy: O Lord, thou hast ordained them for judgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see evil: thou canst not behold wickednesse: wherefore dost thou looke upon the transgressours, and holdest thy tongue, when the wicked devoureth the man, that is more righteous then he?

14 And makest men as the ^l fishes of the sea, and as the creeping things, that have no ruler over them?

15 They take up all with the angle: they catch it in their net, and gather it in their yarne, whereof they rejoyce and are glad.

16 Therefore they sacrifice unto their ^m net, and burne incense unto their yarne, because by them their portion is fat, and their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slay ⁿ the nations?

C H A P. II.

a A vision. *s* Against pride, covetousnesse, drunkennesse, and idolatry.

I Will stand upon my ^a watch, and set me upon the towre, and will looke and see what hee would say unto mee, and what I shall answer to him that rebuketh mee.

2 And the Lord answered mee, and said, Write the vision, and make it plaine upon tables, that he may run ^b that readeth it.

3 For the vision is yet for an appointed time, but at the ^c last it shall speake, and not lie: though it tary, waite: for it shall surely come, and shall not stay.

4 Behold, ^d he that lifteth up himselfe, his mind is not upright in him, but the just shall live by his faith:

5 Yea, indeed the proud man is as ^e he

^k He assureth the godly of Gods protection, shewing that the enemy can doe no more then God hath appointed, and also that their sins required such a sharp rod.

^l So that the great devoureth the small, and the Caldeans destroy all the world.

^m Meaning, that the enemies flatter themselves, and glory in their owne force, power, and wit.

ⁿ Meaning, that they should not.

^a The Prophet complaineth unto God, and bewaileth that among the Jewes is left none equity or brotherly love: but in stead hereof reigneth cruelty, theft, contention, and strife.

^b To suppress him, if any should shew himselfe zealous of Gods cause.

^c Because the judges which should redresse this excess, are as evill as the rest.

^d As in times past you would not beleve Gods word, so shall yee not now beleve the strange plagues which are at hand. ^e They themselves shall be your judges in this cause, and none shall have authority over them to controul them.

^f Zeph. 3. 3.

^g For the Jewes most feared this wind, because it destroyed their fruits.

^h They shall be so many in number, that they shall cast up mountains against it.

ⁱ The prophet comforteth the faithfull, that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the praise hereof to their idols.

^a I will renounce mine own judgement, and onely depend on God, to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations.

^b Write it in great letters, that he that runneth may read it.

^c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affection, yet the issue of both is certain at his time appointed.

^d To trust in himselfe, or in any worldly thing is never to be quiet.

for the only rest is to stay upon God by faith. Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38. ^e Hee compareth the proud and covetous man to a drunkard that is without reason and sense, whom God will punish and make him a laughing stock to all the world: and this hee speaketh for the comfort of the godly, and against the Caldeans.

that

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, & cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, & a taunting proverb against him, and say, Ho, hee that increaseth *that which is not his*? how long? and he that ladeth himselfe with thick clay?

7 Shall they not rise up suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and of the wrong *done* in the land, in the city, and unto all that dwell therein.

9 Ho, he that coveteth an evill covetousnesse to his house, that he may set his nest on high, to escape from the power of evil.

10 Thou hast consulted thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall crie out of the wall, and the beame out of the timber shall answer it.

12 Wo unto him that buildeth a town with blood, & erecteth a citie by iniquity.

13 Behold, is it not of the Lord of hostes that the people shall labour in the very fire? the people shall even wearie themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glorie of the Lord, as the waters cover the sea.

15 Wo unto him that giveth his neighbour to drinke: thou joynest thine heate, and makest him drunken also, that thou maiest see their privities.

16 Thou art filled with shame for glory: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned unto thee, and shamefull spewing shall be for thy glorie.

17 For the cruelty of Lebanon shall cover thee: so shall the spoile of the beasts, which made them afraid because of mens blood, and for the wrong *done* in the land, in the citie, and unto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, & a teacher of lies, though he that made it, trust therein, when he maketh dumb idols.

19 Wo unto him that saith to the wood, Awake, and to the dumb stone, Rise up, it shall teach thee: behold, it is laid over with gold and silver: and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keep silence before him.

CHAP. III.

² A prayer for the faithfull.

A Prayer of Habbakkuk the Prophet for the ignorances.

2 O Lord, I have heard thy voice, and was afraid: O Lord, revive thy work in the mids of the people, in the middes of the yeares make it knowne: in wrath remember mercie.

3 God commeth from Teman, and the Holy one from mount Paran, Selah. His glory covereth the heavens, and the earth is full of his praise;

4 And his brightnesse was as the light: he had horns coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went out before his feet:

6 He stood and measured the earth: he beheld and dissolved the nations, and the everlasting mountaines were broken, and the ancient hills did bow: his waies are everlasting.

7 For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou didst ride upon thine horses? thy charets brought salvation.

9 Thy bow was manifestly revealed, and the oaths of the tribes were a sure word, Selah: thou diddest cleave the earth with rivers.

10 The mountaines saw thee, and they trembled: the streame of the water passed by: the deepe made a noyse, and lift up his hand on high.

11 The sunne and moone stood still in their habitation: at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest down the land in anger, and didst thresh the heathen in displeasure.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine

14 Anointed: thou hast wounded the head of the house of the wicked, & discoveredst the foundations unto the neck, Selah.

14 Thou diddest strike thorow with his owne staves the heads of his villages: they came out as a whirlwinde to scatter me: the rejoicing was as to devour the poore secretly.

15 Thou diddest walke in the sea with thine horses upō the heap of great waters.

16 When I heard, my belly trembled: my lips shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the

^a The prophet instructeth his people to pray unto God, not only for their great finnes, but also for such as they had committed of ignorance.

^b Thus the people were afraid, when they heard Gods threatnings, and prayed.

^c That is, the state of thy Church which is now ready to perill before it come to half a perfect age, which should be under Christ.

^d Teman and Paran were neere Sinai where the law was given: whereby is signified, that his deliverance was as present now, as it was then.

^e Whereby is meant, a power that was joyned with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people, Psal. 31. 16.

^f Signifying, that God hath wonderful meanes, and ever had a marvellous power when he would deliver his Church.

^g The inquiry of the king of Syria in vexing thy people, was made manifest by thy judgement, to the comfort of thy Church, Judg. 3. 10. and also of the Midianites, which destroyed themselves, Judg. 7. 22.

^h Meaning, that God was not angry with the waters, but that by this meane hee would destroy his enemies and deliver his Church.

ⁱ And so didst use all the elements as instruments for the destruction of thine enemies.

^k That is, thy power.

^l For hee had not onely made a covenant with Abraham, but renewed it with his posterity.

^m Read Num. 20. 11.

ⁿ He alludeth to the red sea, & Jordan, which gave passage to Gods people, and shewed signes of their obedience, as it were by lifting up of their hands.

^o As appeareth, Joah. 10. 12.

^p According to thy commandment the sun was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

^q Signifying, that there is no salvation, but by Christ.

^r From the top to the toe thou hast destroyed the enemies. ^s God destroyed his enemies both great and small with their own weapons, though they were never so fierce against his Church. ^t He returneth to that which he spak in the second verse and sheweth how he was afraid of Gods judgements.

^f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and covetousnesse, they heape but upon themselves more heavy burdens: for the more they get, the more are they troubled.

^g That is, the Medes and Persians, that should destroy the Babylonians.

^h Signifying, that the covetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression.

ⁱ The stones of the house shall cry, and say, that they are built of blood, and the wood shall answer, and say the same of it selfe.

^k Meaning, that God will not defer his vengeance long, but will come & destroy all their labours, as though they were consumed with fire.

^l In the destruction of the Babylonians his glory shall appeare through all the world.

ⁿ He reprocheth thus the king of Babylon, who as hee was drunken with covetousnesse and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

^o Whereas thou thoughtest to have glory of these thy doings, they shall turn to thy shame, for thou shalt drinke of the same cup with others in thy turn.

^p Because the Babylonians were cruel, not onely against other nations, but also against the people of God, which is meant by Lebanon and the beasts therein, he sheweth that the like cruelty shall be executed against them.

^q He sheweth that the Babylonians gods could nothing avails them: for they were but blocks and stones, read Jer. 10. 8.

^r If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

^v He sheweth that the faithfull can never have true rest, except they feel before the weight of Gods judgements.
^x That is, the enemy: but the godly shall bee quiet, knowing that all things shall turn to good unto them.

^v day of trouble: for when he commeth up ^x unto the people he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of the Olive shall faile, and the fields shall yeeld no meat: the sheep shall be cut off from the fold, and there shall bee no bullocke in the stables.

18 But I will rejoyce in the Lord: I will joy in the God of my salvation.

19 The Lord God is my strength: he will make my feet like Hindes feet, and hee will make me to walke upon mine high places. ^z To the chiefe finger on Neginothai.

caſion to praiſe God for this great deliverance of his Church.

^y Hee declareth wherein ſtandeth the comfort and joy of the faithfull, though they ſee never ſo great afflictions prepared.

^z The chiefe finger upon the instruments of muſick ſhall have occaſion to praiſe God for this great deliverance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captives by the Babylonians. Yet for the comfort of the faithfull, hee prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continuall care over them. And as the wicked should be punished for their sinnes and transgressions: so hee exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made unto Abraham: therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered unto him, and counted as his people and children.

CHAP. I.

⁴ Threatnings against Iudah and Ierusalem, because of their idolatry.



He word of the Lord, which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of ^{*} Josiah,

the sonne of ^{*} Amon King of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the ^a fowles of the heaven, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Iudah, and upon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the ^b Chemarims with the Priests,

5 And them that worship the hostes of heaven upon the house tops, and them that worship and sweare by the Lord, and sweare by ^c Malcham.

6 And them that are turned backe from the Lord, and those that have not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall bee in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with ^d strange apparell.

9 In the same day also will I visit all those

that ^e dance upon the thresholds so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be a noise, and cry from the ^f fish-gate, and an howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the ^g low place: for the company of the merchants is destroyed: all they that beare silver, are cut off.

12 And at that time will I search Ierusalem with ^h lights, and visit the men that are frozen ⁱ in their dregs, and say in their hearts, The Lord will neither do good nor do evill.

13 Therefore their goods shall be spoiled, and their houses waſt: ^{*} they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and hasteth greatly, even the voice of the day of the Lord: the ^k strong man shall cry there bitterly.

15 ^{*} That day is a day of wrath, a day of trouble and heavineſſe, a day of destruction and desolation, a day of obscurity and darkneſſe, a day of clouds and blackneſſe,

16 A day of the trumpet and alarm against the strong cities, and against the high towers.

17 And I will bring distresse upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 ^{*} Neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath, but the ^{*} whole land shall be devoured by the fire of his jelouſie: for hee

^e He meaneth the servants of the rulers which invade other mens houses, and rejoyce & leap for joy, when they can get any prey to please their master withall.

^f Signifying, that all the corners of the city of Ierusalem should be full of trouble.

^g This is meant of the street of the merchants which was lower then the rest of the place about it.

^h So that nothing shall escape men. ⁱ By their prosperity they are hardened in their wickedneſſe.

^{*} Dom. 28. 30. ^{*} Amos 5. 11.

^k They that trusted in their owne strength and contemned the Prophets of God. ^{*} Jer. 30. 7. ^{*} Joel 2. 11. ^{*} Amos 5. 18.

^{*} Ezek. 7. 19.

^{*} Chap. 3. 8.

^{*} 2 Kings 22. 1.

^{*} 2 Kings 21. 19.

^a Not that God was angry with these dumbe creatures, but because man was so wicked, for whose cause they were created, God maketh them to take part of the punishment with him.

^b Which were an order of superstitious priests, appointed to Minister in the service of Baal, and were as his peculiar chaplains, reade 2 Kings 23. 5. Hosea 10. 5.

^c Hee alludeth to their idole Molech which was forbidden, Levit. 20. 2. yet they called him their King, and made him as a god: therefore he here noteth them that will both say they worship God, and yet will swear by idols, and serve them: which halting is here condemned, as Ezek. 20. 39. 1 King. 18. 21. 2 King. 17. 33.

^d Meaning, the courtiers, which did imitate the strange apparell of other nations to win their favour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

he shall make even a speedy riddance of all them that dwell in the land.

C H A P. II.

1 He moveth to returne to God. 5 Prophecying destruction against the Philistims, Moabites, and others.

Gather^a your selves, even gather you, O nation not worthy to be beloved,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.

3 Seeke ye the Lord all the meek of the earth, which^b have wrought his judgement: seeke righteousnesse, seeke lowlinesse, if so bee that ye may be hid in the day of the Lords wrath.

4 For^c Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noone day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the Sea^d coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will even destroy thee without an inhabitant.

6 And the Sea coast shal be dwellings and cottages for shepheards & sheepfolds.

7 And that coast shal be for the remnant of the house of Judah to feed thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shal visite them, & turne away their captivity.

8 I have heard the reproch of Moab, & the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their borders.

9 Therefore, as I live, saith the Lord of hostes, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and salt-pits, and a perpetuall desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they have for their pride, because they have reproched, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible unto them: for he will consume all the gods of the earth, & every man shal worship him from his place, even all the Isles of the heathen.

12 Ye Morians also shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Afshur, and will make Niniveh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beasts of the nations, and the^h pelicane, and theⁱ owle shall abide in the upper posts of it: the voice of birds

shall sing in the windows, and desolations shall be upon the posts: for the cedars are uncovered.

15 This is theⁱ rejoicing citie that dwelt carelesse, that said in her heart, I am, and there is none besides mee: how is shee made waste, and the lodging of the beasts! every one that passeth by her, shall hiss, and wag his hand.

C H A P. III.

4 Against the governours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

Woe to her that is filthie and polluted, to the robbing^a citie.

2 She heard not the voice: she received not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring^{*} lions: her judges are as^{*} wolves in the evening, which^b leave not the bones till the morrow.

4 Her Prophets are light, and wicked persons: her priests have polluted the Sanctuary: they have wrested the Law.

5 The^c just Lord is in the mids thereof: he will doe none iniquitie: everie morning doth he bring his judgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I have^d cut off the nations: their towers are desolate: I have made their streets waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receive instruction: so their dwelling should not be destroyed howsoever I visited them, but^e they rose early and corrupted all their workes.

8 Therefore^f wait ye upon me, saith the Lord, untill the day that I rise up to the prey: for I am determined to gather the nations, and that I will assemble the kingdomes to powre upon them mine indignation, even all my fierce wrath: for all the earth shall be devoured with the fire of my jelousie.

9 Surely^g then will I turne to the people a pure language, that they may all call upon the name of the Lord, to serve him[†] with one consent.

10 From beyond the rivers of Ethiopia, the^h daughter of my dispersed, praying unto mee, shall bring mee an offering.

11 In that day shalt thou not be ashamed, forⁱ all thy works, wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that rejoyce of thy pride, and thou shalt no more bee proud of mine holy mountaine.

12 Then will I leave in the mids of thee

ⁱ Meaning Nineveh, which rejoicing so much of her strength and prosperity, should bee thus made waste, and Gods people delivered.

^a That is; Jerusalem.

^{*} Ezek. 22. 25. 27. Mich. 3. 11.

^{*} Habak. 1. 8.

^b They are so greedy that they eat up bones and all.

^c The wicked thus boasted that God was ever among them, but the Prophet answereth, that that cannot excuse their wickednesse: for God will not bear with their finnes: yet that hee did patiently abide, and sent his Prophets continually to call them to repentance, but hee profited nothing.

^d By the destruction of other nations he sheweth that the Jewes should have learned to feare God.

^e They were most earnest and ready to doe wickedly.

^f Seeing yee will not repent, you shall looke for my vengeance as well as other nations.

^g Lest any should thinke, then, that Gods glory should have perished when Iudah was destroyed, hee sheweth that hee will publish his grace through all the world.

[†] Ebr. with one shoulder, as Job 6. 9.

^h That is, the Jewes shall come as well as the Gentiles: which is to be understood under the time of the Gospell.

ⁱ For they shall have full remission of their sins: and the hypocrites which boasted of the temple, which was also, thy pride in times past, shall bee taken from thee.

^a Hee exhorteth them to repentance, and willet them to descend into themselves, & gather themselves together, lest they bee scattered like chaff.

^b That is, which have lived uprightly and godly, according as hee prescribeth by his word.

^c Hee comforteth the faithfull in that, that God would change his punishments from them unto the Philistims their enemies and other nations.

^d That is, Gallilee: by these nations hee meaneth the people that dwelt neere to the Jews, and in stead of friendship were their enemies: therefore hee calleth them Canaanites whom the Lord appointed to bee slaine.

^e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church.

^f These nations presumed to take from the Jewes that country which the Lord had given them.

^g When hee shall deliver his people and destroy their enemies & idols, his glory shall shine throughout all the world.

^h Read Isa. 34. 11. for Judging.

an humble and poore people: and they shall trust in the name of the Lord.

13 The remnant of Israel shall do none iniquity, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall bee fed, and lie downe, and none shall make them afraid.

14 Rejoyce, O daughter Zion: be ye joyfull, O Israel: be glad and rejoyce with all thine heart, O daughter Jerusalem.

15 The Lord hath taken away thy^k judgments: he hath cast out thine^l enemy: the king of Israel, *even* the Lord *is* in the mids of^m thee: thou shalt see no more evill.

16 In that day it shall be said to Jerusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the mids of thee *is* mighty: he will save, he will rejoyce over thee with joy: he will quiet himself inⁿ his love: he will rejoyce over thee with joy.

18 After a certain time will I gather the afflicted that were of thee, and them that bare the reproch for^o it.

19 Behold, at that time I will bruite all that afflict thee, and I will^p save her that haltereth, and gather her that was cast out, and I will get them praise and fame in all the^q lands of their shame.

20 At that time I will bring you again, & then will I gather you: for I will give you a name and praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord.

ⁿ Signifying, that God delighteth to shew his love and great affection toward his Church.

^o That is, them that were had in hatred, and reviled for the Church, and because of their religion.

^p I will deliver the Church which now is afflicted, as Micah 4. 6.

^q As among the Assyrians and Caldeans which did mock them, and put them to shame.

^k That is, the punishment for thy sin.

^l As the Assyrians, Caldeans, Egyptians, and other nations.

^m To defend thee as by thy finnes thou hast put him away, and lest thy self naked, as Exo. 32. 25.



H A G G A I.

THE ARGUMENT.

When the time of the seventy yeares captivity, prophesied by Jeremiah, was expired, God raised up Haggai, Zechariah, and Malachi, to comfort the Jewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellency stood in Christ. And because that all were given to their owne pleasures and commodities, he declareth that that plague of famine, which God then sent among them, was a just reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicity, forasmuch as the Lord will finish the worke that he hath begun, and send Christ, whom he had promised, and by whom they should attain to perfect joy and glory.

C H A P. I.

¹ The time of the prophesie of Haggai. ² An exhortation to build the Temple againe.

^a Who was the son of Hythais, and the third king of the Persians, as some thinke.

^b Because the building of the temple began to cease, by reason that the people were discouraged by their enemies, and if these two notable men had need to be stirred up, & admonished of their duties, what shall wee thinke of other governours, whose doings are either against God, or very cold in his cause?

^c Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with small beginnings.

^d Shewing, that they sought not onely their necessities, but their vanity pleasures before Gods honour.



IN the second yeare of king^a Darius, in the sixth month, the first day of the moneth, cam the word of the Lord (by the ministry of the Prophet Haggai) unto^b Zerubbabel

the son of Shealtiel, a prince of Judah, and to Jehoshua the son of Jehozadak the high Priest, saying,

2 Thus speaketh the Lord of hosts, saying, This people say, The time is not yet come, that^c the Lords house should be builded.

3 Then came the word of the Lord by the ministry of the Prophet Haggai, saying,

4 Is it time for your selves to dwell in your^d sieled houses, and this House lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne wayes in your hearts.

6 Ye have sowne much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled: ye clothe you, but ye be not warm: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hosts, Consider your owne wayes in your hearts.

8 Go^e up to the mountaine and bring wood, and build this house, and^f I will bee favourable in it, and I will^g be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow^h upon it. And why, saith the Lord of hosts? Because of mine house that is wast, and yee run every man to his owne house.

10 Therefore the heaven over you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought upon the land, & upon the mountains, and upon the corn, & upon the wine, and upon the oyl, upon all that the ground bringeth forth:

both

^e Consider the plagues of God upon you for preferring your policies to his religion, and because yee seeke not him first of all.

^f Meaning: that they should leave off their owne commodities and go forward in the building of Gods Temple, and in the setting forth of his religion.

^g That is, I will heare your prayers according to my promise. 1 Kings 8. 21, 29.

^h That is, my glory, shall bee set forth by you.

ⁱ And so bring it to nothing.

both upon men and upon cattell, and upon all the labour of the hands.

12 When Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehozadak the high Priest with all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message unto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, a prince of Judah, and the spirit of Jehoshua the son of Jehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the work in the house of the Lord of hosts their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceed the first.

IN the foure and twentieth day of the sixth moneth, in the second year of king Darius;

2 In the seventh moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the son of Shealtiel prince of Judah, and to Jehoshua the son of Jehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this House in her first glory, and how do you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Jehoshua, son of Jehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and do it: for I am with you, saith the Lord of hosts,

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remain among you, feare ye not.

7 For thus saith the Lord of hosts, Yet a little while, and I will shake the heavens and the earth, and the sea, and the dry land:

8 And I will move all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts,

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 The glory of this last house shall be greater then the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

11 ¶ In the foure and twentieth day of

the ninth moneth, in the second year of Darius, came the word of the Lord unto the Prophet Haggai, saying,

12 Thus saith the Lord of hosts, Aske now the Priests concerning the Law, and say,

13 If one beareth holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be unclean? And the Priests answered, and said, It shall be unclean.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here is unclean.

16 And now, I pray you consider in your minds; from this day, and afore, even afore a stone was laid upon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twenty measures, there were but ten: when one came to the wine-press for to draw out fifty vessels out of the presse, there were but twenty.

18 I smote you with blasting, and with mildeaw, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your minds, from this day, and afore, from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laid: consider it in your minds.

20 Is the seed yet in the barn? as yet the vine, and the fig-tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.

21 And again the word of the Lord came unto Haggai in the foure and twentieth day of the moneth, saying,

22 Speak unto Zerubbabel the prince of Judah, and say, I will shake the heavens and the earth,

23 And I will overthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will overthrow the charrets, and those that ride in them, and the horse and the riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

g That is, the flesh of the sacrifices, whereby he signifies that thing which of itself is good cannot make another thing so; and therefore they ought not to justify themselves by their sacrifices and ceremonies: but contrary, he that is unclean & not pure of heart, doth corrupt those things and make them detestable unto God, which else are good and godly.

h Consider how God did plague you with famine afore you began to build the temple. i That is, before the building was begun.

k From the time they began to build the temple, he promised that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they should have plenty. l He exhorteth them to patience, and to abide till the harvest came, and then they should see Gods blessings.

m I will make a change and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth, that there shall be no let nor hindrance, when God will make this wonderfull restitution of his Church.

o Signifying, that his dignity should be most excellent, which thing was accomplished in Christ.



Z E C H A R I A H.

THE ARGUMENT.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrine. First, therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent unsainedly, and not abuse this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithfull should have from death and sin by Christ. But because they still remained in their wickednes and coldnesse, to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this meanes be prepared to receive Christ, in whom all should be sanctified to the Lord.

C H A P. I.

^a He exhorteth the people to return to the Lord, and to eschew the wickednesse of their fathers. ¹⁶ He signifieth the restitution of Ierusalem and the Temple.



IN the eight moneth of the second yeare of ^a Darius, came the word of the Lord unto ^b Zechariah the son of Berechiah, the son of Iddo the Prophet, saying,

2 The Lord hath been ^cfore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hosts, ^d Turn ye unto me, saith the Lord of hosts, and I wil turn unto you, saith the Lord of hosts.

4 Be ye not as your fathers, unto whom the former ^e Prophets have cried, saying, Thus saith the Lord of hosts, Turn you now from your evill wayes, and from your wicked works: but they would not heare, nor hearken unto me, saith the Lord.

5 Your fathers, where ^f are they? and do the Prophets live for ever?

6 But did not my words and my statutes, which I commanded by my servants the Prophets, take hold off your fathers? and ^g they returned, and said, As the Lord of hosts hath determined to do unto us, according to our own wayes, and according to our works, so hath he dealt with us.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth ^h Shebat, in the second yeare of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Iddo the Prophet, saying,

8 I ⁱ saw by night, and behold ^k a man

riding upon a red horse, & he stood among the myrrhe trees, that were in a bottome, and behinde him were there ^l red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said unto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered, and said, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, we have gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the ^m Angel of the Lord answered & said, O Lord of hosts, how long wilt thou be unmercifull to Ierusalem, and to the cities of Judah, with whom thou hast been displeased now these threescore and ten yeares?

13 And the Lord answered the Angel that talked with me, with good words, and comfortable words.

14 So the Angel that communed with me, said unto me, Cry thou, and speake, Thus saith the Lord of hosts, I am ⁿ jealous over Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelessse heathen: for I was angry but ^o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne unto Ierusalem with tender mercie: mine house shall bee builded in it, saith the Lord of hostes, and a line ^p shall bee stretched upon Ierusalem.

17 Cry yet and speake, Thus saith the Lord of hostes, My cities shall yet ^q be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then

^a Who was the son of Hythaspis.

^b This was not that Zechariah whereof is mention, 2 Chron. 24. 20. but had the same name, and is called the son of Berechiah, as he was, because he came of those progenitours, as of O-jada, or Berechiah, and Iddo.

^c He speaketh this to feare them with Gods judgements that they should not provoke him as their fathers had done, whom he so grievously punished.

^d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit, and mortified you: for else man hath no power to return to God, but God must convert him, as Jer. 31. 18. Lamen. 5. 21. Isa. 21. 8. and 31. 6. and 45. 21. ^e Jer. 3. 12.

^f Ezek. 18. 30. ^g Hef. 14. 2. ^h Jer. 3. 12.

ⁱ Though your fathers be dead, yet Gods judgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever. ^j Pet. 1. 15.

^k Seeing ye saw the force of my doctrine in punishing your fathers, why do not ye feare the threatenings contained in the same, and declared by my Prophets?

^l As men astonished with my judgements, and not that they were touched with true repentance. ^m Which containeth part of January and part of February. ⁿ This vision signifieth the restitution of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, & by the myrrhe trees which are black, and give a darke shadow: yet he compareth God to a king, who hath his posts and messengers abroad, by whom he still worketh his purpose, & bringeth his matters to passe. ^o Who was the chief among the rest of the horse-men.

^l These signified the divers offices of Gods Angels, by whom God sometime punisheth, and sometime comforteth, and bringeth forth his works in divers sorts.

^m That is, Christ the Mediator, prayed for the salvation of his Church, which was now troubled when all the consuetudes about them were at rest.

ⁿ Though for a time God deferre his help and comfort from his Church, yet this declareth that he loveth them still most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his help is ever ready.

^o In destroying the reprobate I shewed my self but a little angry toward my Church, but the enemy would have destroyed them also, and considered not the end of my chastisements.

^p To measure out the buildings.

^q The abundance shall be so great, that the places of store shall not be able to contain these blessings that God will send, but shall even break for fullnesse.

which signified
all the enemies of
the Church. East,
West, North
South.

These Carpen-
ters, or Smithes,
are Gods instru-
ments, which
with their mallets
and hammers
break these hard
and strong hornes
which would
overthrow the
Church, and de-
clare that none
enemies home is
so strong, but God
hath an hammer
to break it in
pieces.

That is the Angel
who was Christ:
for in respect of
his office he is oft-
times called an
Angel, but in re-
spect of his eter-
nal essence, is
God, & so called.
b Meaning him-
self Zechariah.
Signifying, the
spiritual Jerusa-
lem and Church
under Christ,
which should be
enveloped by the
Gospel through
all the world, and
should need no
material wals, nor
trust in any world-
ly strength, but
should be safely
preserved, and
dwell in peace
among all their
enemies.

To defend my
Church, to fear the
enemies, and to
destroy them if
they approach
near.

In me they shall
have their full fe-
licity and glory.
f He calleth to
them which partly
for fear, and partly
for their own ease,
remained still in
captivity, and so
preferred their
own private com-
modities to the
benefits of God
promised in his
Church.

As it was I that
somerized you, so
have I power to
renew you,
h By flying from
Babylon and com-
ing to the
Church.

Seeing that God
hath begun to
show his grace
among you by de-
livering you, he
continueth the
same still toward
you, and therefore
sendeth me his
Angel, and his
Christ to defend
you from your
enemies that they
shall not hurt
you, neither by
the way nor at
home.

Ye are so dear
unto God, that he
can no more suffe-
re you enemies to
hurt you, then a
man can abide to
be thrust in the eye, psal. 17. 8.

18 Then lift I up mine eyes and saw, and behold, four hornes:

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the hornes which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he answered, and said, These are the hornes, which have scattered Judah, so that a man durst not lift up his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift up their horne over the land of Judah, to scatter it.

CHAP. I.

The restoring of Jerusalem and Judah.

I Lift up mine eyes again and looked, and behold, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me went forth: and another Angel went out to meet him,

4 And said unto him, Run, speak to this young man, and say, Jerusalem shall be inhabited without wals, for the multitude of men and cattell therein:

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth, and flee from the land of the North, saith the Lord: for I have scattered you into the four winds of the heaven, saith the Lord.

7 Save thy self, O Zion, that dwellest with the daughter of Babel,

8 For thus saith the Lord of hosts, After this glory hath he sent me unto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift up mine hand upon them: and they shall be a spoile to those that served them, and ye shall know that the Lord of hosts hath sent me.

10 Rejoyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be joynted to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and shall chuse Jerusalem again.

13 Let all flesh be still before the Lord, for he is raised up out of his holy place.

1 Upon the heathen your enemies. m They shall be your servants as you have been theirs. n This must necessarily be understood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to governe them.

CHAP. III.

A prophesie of Christ and of his kingdom.

And he shewed me Jehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said unto Satan, The Lord reprove thee, O Satan: even the Lord that hath chosen Jerusalem, reprove thee. Is not this a brand taken out of the fire?

3 Now Jehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to depart from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair diademe upon his head. So they set a fair diademe upon his head, and clothed him with garments, & the Angel of the Lord stood by.

6 And the Angel of the Lord testified unto Jehoshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walk in my waies, & keep my watch, thou shalt also judge mine house, and shalt also keep my courts, and I will give thee place among these that stand by.

8 Hear now, O Jehoshua the high Priest, thou & thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant.

9 For loe, the stone that I have laid before Jehoshua: upon one stone shall be seven eyes: behold, I will cut out the graving thereof, saith the Lord of hosts, and I will take away the iniquity of this land in one day.

10 In that day saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the figge tree.

such are condemned that can content themselves with any mean reformation in religion, seeing the prophet desireth the perfection and obtaineth it. h That is, have rule and government in my Church as thy predecessors have had. i Whereby he meaneth to have the whole charge and ministry of the Church. k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willingly receive him. l Because they follow my word they are condemned in the world, and esteemed as monsters. Isa. 8. 18. m That is Christ, who did so humble himself that not only he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned. Isa. 11. 1. Iere. 23. 5. and 33. 14. 15. n He weth that the ministers cannot build before God lay the first stone, which is Christ, who is full of eyes, both because he giveth light unto all others, and that all ought to seek light at him. Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Although I have punished this land for a time, yet I will even now be pacified, and visit their sins no more. q Ye shall then live in peace and quietness, that is, in the kingdom of Christ, Isa. 2. 2. Micah. 4. 4. Hag. 2. 10.

CHAP. IV.

The vision of the golden Candlestick, and the Exposition thereof.

And the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

2 And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold with a bowl upon the top of it, and his seven lamps therein, and seven

Qq 2

pipes

He prayed to
Christ the Medi-
ator for the state
of the Church.

b Which de-
clareth that the faith-
full have not only
war with Beasts and
blood, but with
Satan himself, and
spiritual wicked-
nesses, Eph. 6. 12.

c That is, Christ
spoke to God
as the Mediatour
of his Church,
that he would re-
buke Satan: and
here he sheweth
himself to be the
continual prefer-
ver of his Church.

d Meaning that
Jehoshua was
wonderfully pre-
served in the cap-
tivity, and now
Satan sought to
afflict and trouble
him when he was
doing his office.

e In respect of
the glorious gar-
ments and preci-
ous stones that the
Priests did wear
before the cap-
tivity: and by this
concomitant state
the Prophet signi-
fied that these
small beginnings
should be made
excellent, when
Christ shall make
the full restoration
of his Church.

f He sheweth of
what apparel he
spake, which is
when our filthy
sins are taken away
and we are clad
with Gods mer-
cies, which is
meant of the spir-
itual restoration.

g The Prophet
prayeth that be-
sides the raiment,
the Priest might
also have fire for
his head accord-
ingly that is, that
the dignity of the
Priesthood might
be perfect: and
this was fulfilled
in Christ, who was
both Priest and
King: and here all

Which was
ever in the mids
of the Temple,
signifying that the
graces of Gods
Spirit should
thine there in
most abundance,
and in all perfec-
tion.

b Which conveyed the oyle that dropped from the trees into the lamps, so that the light never failed: and this vision was to confirme the faithfull, that God had sufficient power, in himself to continue his graces, & to bring his promise to passe, though he had no help of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church, who are his body and members.

d He sheweth that Gods power only is sufficient to preserve his Church, though he use not mans help thereunto.

e He comprehendeth the power of the adversaries to a great mountaine, who thought the Jews nothing in respect of them, & would have hindered Zerubbabel, who represented Christ, whom the enemies daily labour to let, in the building of his spirituall Temple, but all in vain.

f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall rejoyce, and pray unto God that he would continue his grace and favour toward the Temple.

g Meaning, the Prophet, that I am Christ sent of my Father for the building and preservation of my spirituall Temple.

h Signifying, that all were discouraged at the small & poor beginnings of the Temple.

i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ,

should go forward with his building, to the joy and comfort of the godly, though the world be against him, & though his for a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seven eyes: meaning, a continual providence, so that neither Satan nor any power in the world can go about to bring any thing to passe to hinder his worke, chap. 3. 9.

l Which were ever green and full of oyle, so that still they powred forth oyle into the lamps: signifying that God will continually maintain and preserve his Church, and endue it still with abundance and perfection of graces.

a Because the Jews had provoked Gods plagues by contemning his word, and casting off all judgement, and equities, he sheweth that Gods curses written in this booke had justly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b pipes to the lamps, which were upon the top thereof,

3 And two olive trees over it, one upon the right side of the bowle, and the other upon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these my Lord?

5 Then the Angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of the small things? but they shall rejoyce, and shall see the stone of tin in the hand of Zerubbabel: these seven are the eyes of the Lord, which go thorow the whole world.

11 Then answered I, and said unto him, What are these two olive trees upon the right and upon the left side thereof?

12 And I spake moreover, and said unto him, What be these two olive branches, which thorow the two golden pipes empty themselves into the gold?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two olive branches, that stand with the ruler of the whole earth.

15 Then I turned me, and lifted up mine eyes, and looked, and behold, a flying booke.

2 And he said unto me, What seest thou? And I answered, I see a flying booke: the length thereof is twenty cubites, and the breadth thereof ten cubites.

3 Then said he unto me, This is the curse that goeth forth over the whole

earth: for every one that stealeth, shall be cut off as well on this side, as on that: and every one that sweareth, shall be cut off as well on this side, as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him that falsely sweareth by my Name: and it shall remaine in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 Then the Angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is the sight of them through all the earth.

7 And behold, there was lift up a talent of lead: and this is a woman that sitteth in the midst of the Ephah.

8 And he said, This is wickednesse, and he cast it into the midst of the Ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked: and behold, there came out two women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift up the Ephah betweene the earth and the heaven.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he said unto me, To build it an house in the land of Shinar, and it shall be established and set there upon her own place.

CHAP. VI.

By the four charrets he describeth the four monarchies.

Againe, I turned and lift up mine eyes, and looked: and behold, there came foure charrets out from betweene two mountaines, and the mountaines were mountaines of brasse.

2 In the first charret were red horses, and in the second charret black horses,

3 And in the third charret white horses, and in the fourth charret, horses of divers colours, and reddish.

4 Then I answered, and said unto the Angel that talked with mee, What are these my Lord?

5 And the Angel answered, and said unto me, These are the four spirits of the heaven, which go forth from standing with the Lord of all the earth.

6 That with the black horse went forth into the land of the North, and the white went out after them, and they of divers co-

lours, which restored them to libertie. f Which signified that God would sometime give his Church rest, and powre his plagues upon their enemies, as he did in destroying Niniveh & Babylon, & other their enemies. g Meaning, all the actions, and motions of Gods Spirit, which according to his unchangeable counsell he causeth to appear through all world

b That is, with any injurie toward his neighbour, meaning, wherefore he be in the world.

d He that transgresseth the first Table, and serveth not God aright, but abuseth Gods Name.

e Which was a measure in drie things, containing about ten potters.

f That is, all the wickednesse of the ungodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.

g To cover the measure.

h Which representeth iniquities, as in the next verse.

i Signifying, that Satan should not have such power against the Jews to tempt them, as he had in time past, but that God would shut up iniquity in a measure, as in a prison.

k Which declared that God would execute his judgements by the means of weak and infirme means.

l To remove the iniquity and afflictions that came from the same from Judah, to place it for ever in Babylon.

a By charrets here, as by horses afore, he meaneth the swift messengers of God, to execute and declare his will.

b By the brazen mountaine he meaneth the eternall counsell and providence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that the Church had endured under divers enemies.

d Signifying, that they had endured great afflictions under the Babylonians.

e These represented their state under the Persians, which restored them to libertie.

f Which signified that God would sometime give his Church rest, and powre his plagues upon their enemies, as he did in destroying Niniveh & Babylon, & other their enemies.

g Meaning, all the actions, and motions of Gods Spirit, which according to his unchangeable counsell he causeth to appear through all world

lours

^h That is, toward Egypt, and other countreyes there about.

lours went forth toward the ^h South countrey.

ⁱ That is, they of divers counties, which heke leave, to signifye that Satan hath no power to hurt or afflict, till God give it him. Job 1.12.

7 And the ⁱ reddish went out, and required to go, and passe through the world, and he said, Go passe through the world. So they went throughout the world.

^k By punishing the Chaldeans, mine anger ceased, and you were delivered.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the North countrey, have pacified my ^k spirit in the North countrey.

^l To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, and doubted of the restoration of the kingdom, and of the Priesthood. &c. hurt others by their example.

9 And the word of the Lord came unto me, saying,

^m Because this could not be attributed to any one according to the Law, therefore it followeth that Jehoshua mult represent the Messiah, who was both Priest and King. n Meaning Christ, of whom Jehoshua was the figure: for in Greek they were both called Jesus.

10 Take of them of the captivity, even of Heldai, and of Tobijah, and Jedajah, which are come from Babel, and come thou the same day, and go unto the house ^l of Joshua, the son of Zephaniah.

^o That is, of himself without the hope of man.

11 Take even silver, and gold, and make crowns, and set ^{them} upon the ^m head of Jehoshua, the sonne of Jehozadak the high Priest,

^p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall. Hagg. 2.10.

12 And speake unto him, saying, Thus speaketh the Lord of hosts, and saith, Behold the man whose name is the ⁿ Branch, and he shall grow up ^o out of his place, and hee shall ^p build the Temple of the Lord.

^q Whereof Jehoshua had but a shadow.

13 Even he shall build the Temple of the Lord, and he shall bear the ^q glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsell of peace shall bee betweene ^r them both.

^r The two offices of the kingdom and Priesthood shall be so joynted together, that they shall be no more divided.

14 And the crownes shall be to ^r Helem, and to Tobijah, and to Jedajah, and to ^r Hen the sonne of Zephaniah, for a ^v memoriall in the Temple of the Lord.

^s Who was also called Heldai.

15 And they that are ^s farre off, shall come and build in the Temple of the Lord, and ye shall know, that the Lord of hosts hath sent me unto you. And this shall come to passe, if ye will ^v obey the voice of the Lord your god.

^t He was also called Jolthia.

¶ That they may acknowledge their infirmities, which looked that all things should have been restored incontinently: and of this their infidelity these two crowns shall remain as tokens. Act. 1.6.

x That is, the Gentiles by the preaching of the Gospel shall help toward the building of this Spirituall Temple.

y If ye will believe and remain in the obedience of faith.

CHAP. VII.

⁵ The true fasting. ¹¹ The rebellion of the people is the cause of their affliction.

^a Which contained part of November, and part of December.

And in the fourth yeare of King Darius, the Word of the Lord came unto Zechariah in the fourth ^a day of the ninth moneth, even in ^a Chisleu.

^b That is, the rest of the people that remained yet in Chaldeas, sent to the Church at Jerusalem, for the resolution of these questions, because these feasts were constituted upon the agreement of the whole Church, the one in the mouth that the Temple was destroyed, and the other when Gedaliah was slain, Jer. 41.2.

2 For ^b they had sent unto the House of God Sharezer, and Regem-melech, and their men to pray before the Lord,

^c By weeping and mourning, appear what exercises they used in their fasting.

3 And to speak unto the Priests, which were in the house of the Lord of hosts, and to the Prophets, saying, Should I ^c weep in the fift moneth, and ^d separate my self as I have done these fo many ^e yeares?

^d That is, prepare my self with all devotion

4 Then came the word of the Lord of hosts unto me, saying,

^e Which was now since the time the Temple was destroyed.

5 Speak unto all the people of the land, and to the ^f Priests, and say, When yee fasted, and mourned in the fift and seventh moneth, even these seventy yeares, did ye fast unto mee? ^g doe I approve it?

6 And when yee did eate, and when ye did drinke, did yee not eat ^h for your selves, and drinke for your selves?

7 Should yee not ^{heare} the words, which the Lord ⁱ hath cried by the ministrie of the former Prophets when Jerusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of Hosts, saying, ^k Execute true judgement, and shew mercie and compassion, every man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine evill against his brother in your heart.

11 But they refused to hearken, and ^l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should hear the Law, and the words which the Lord of hosts sent in his ^m Spirit by the ministrie of the former Prophets: therefore came a great wrath from the Lord of hosts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate ⁿ after them, that no man passed thorow nor returned: for they laid the pleasant land ^o waste.

thinking to merite thereby: which similitude is taken of oxen, which flink at the yoke. Nehem. 9.29.

m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were carried captive.

o By their sins, whereby they provoked God to anger.

CHAP. VIII.

² Of the return of the people unto Jerusalem, and of the mercie of God toward them. ¹⁶ Of good workes. ²⁰ The calling of the Gentiles.

A Gaine, the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hosts, I was ^a jealous for Zion with great jealousie, and I was jealous for her with great wrath.

3 Thus saith the Lord, I will returne unto Zion, and will dwell in the middes of Jerusalem: and Jerusalem shall be called a ^b citie of truth, and the mountaine of the Lord of hostes, the holy Mountaine.

4 Thus saith the Lord of hosts, There shall yet old ^c men and old women dwel in the streets of Jerusalem, and every man with his staffe in his hand for very age.

5 And the streets of the citie shall be full

f For there were both of the people and of the priests, which doubted as touching this controversie, besides them that yet remained in Chaldeas, and reasoned of it, as one of the chief points of their religion.

g For they thought they had deserved toward God, because of this fast, which they invented of themselves: and though fasting of it self be good, yet because they thought it a service toward God, and trusted therein, it is heere re-proved.

h Did ye not eat, and drinke for your own commodity and necessitie? and so likewise ye did abstain according to your own fantasies, and not after the precept of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they invented, and in the mean season would not serve him as he had commanded.

k He sheweth that they did not fast with a sincere heart, but for hypocrisie, &c. that it was not done of a pure religion, because that they lacked these offices of charitie, which should have declared that they were godly, Matth. 23.23.

l And would not cary the Lords burden, which was sweet and easie, but would bear their own, which was heavie and grievous to the flesh.

m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were carried captive.

o By their sins, whereby they provoked God to anger.

a I loved my citie with a singular love, so that I could not abide that any should do her any injurie.

b Because the shall be faithfull and loyal toward me her husband.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to live, and increase their children in great abundance.

of boyes and girles, playing in the streets thereof.

d He sheweth wherein our faith standeth, that is, to beleieve that God can performe that which he hath promised, though it seem never to be impossible to man, Rom. 4. 20. Gen. 18. 14.

6 Thus saith the Lord of Hostes, Though it be ^d impossible in the eyes of the remnant of this people in these daies, should it therefore bee impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliver my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, and I will bee their God in truth, and in righteoufnesse.

e So that their return shall not be in vain: for God will accomplish his promise, and their prosperity shall be true and stable. f Let neither respect of your private commodities, neither countsell of others, nor fear of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets which encourage you thereunto. g For God cursed your work so, that neither man nor beast had profit of their labours.

9 Thus saith the Lord of hostes, Let your ^f hands be strong, yee that heare in these daies these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laid, that the Temple might be builded.

10 For before these daies there was no hire for ^g man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not ^h intreat the residue of this people as aforetime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall give her fruit, & the ground shall give her increase, & the heavens shall give their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I deliver you, and ye shall be a blessing: fear not, but let your hands be strong.

h Read Ezek. 18. 20.

14 For thus saith the Lord of Hostes, as I thought to punish ^h you, when your fathers provoked me unto wrath, saith the Lord of hostes, and repented not,

15 So againe have I determined in these daies ⁱ to doe well unto Ierusalem, and to the house of Judah: feare ye not.

i Which declareth that man cannot turn to God till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sins and to give him his graces.

16 These are the things that yee shall doe. Speake ye every man the truth unto his neighbour: execute judgement truly and uprightly in your gates,

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are the things that I hate, saith the Lord.

k Which fast was appointed when the citie was besieged, and was the first fast of these four: and here the prophet sheweth, that if the Iews will repent, and turn wholly to God, they shall have no more occasion to fast, or to these signes of heaviness: for God will send them joy and gladnesse.

18 And the word of the Lord of hostes came unto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth ^{moneth}, and the fast of the fifth, and the fast of the seventh, and the fast of the ^k tenth, shall be to the house of Judah joy and gladnesse, and prosperous high feasts: therefore love the truth and peace.

20 Thus saith the Lord of hostes, that

there shall yet come ^l people, and the inhabitants of great cities.

21 And they that dwell in one ^m citie, shall goe to another, saying, * Up, let us goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people, and mighty nations shall come to seek the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those daies shall tenne men take hold out of all languages of the nations, ⁿ even take hold of the skirt of him that is a Jew, and say, we will goe with you: for we have heard, that God is with you.

CHAP. IX.

^o The threatening of the Gentiles. ^p The coming of Christ.

The burden of the word of the Lord in the land of ^a Hadrach and Damascus shall be his ^b rest: when the ^c eyes of man, ⁿ even of all the tribes of Israel shall be toward the Lord.

l He declareth the great zeal that God should give the Gentiles to come to his Church, and to joyne with the Iews in his true religion, which should be in the kingdom of Christ * 1 Jo. 2. 2. Micah. 4. 1.

a Whereby he meaneth Syria, b Gods anger shall abide upon their chief citie, and not spare so much as that. c When the Iews shall convert and repent, then God will destroy their enemies. d That is, by Damascus, meaning, that Hamath or Antiochia should be under the same rod and plague. e He secretly sheweth the cause of their destruction, because they deceived all other by their craft and subtiltie, which they cloaked with this name of wisdom. f Though they of Tyrus think themselves invincible by reason of the sea, that compasseth them round about, yet they shall not escape Gods judgments. g Meaning, that all should be destroyed save a very few, that should remain as strangers. h He promiseth to deliver the Iews when he shall take vengeance on their enemies for their cruelty, and wrongs done to them. i As the Jebusites had been destroyed, so should Ekron and all the Philistines. k He sheweth that Gods power onely shall be sufficient to defend his Church against all adversaries, be they never so cruel, or assemble their powers never so often. l That is, God hath now seen the great injuries and afflictions wherewith they have been afflicted by their enemies. m That is, he hath righteously & salvation in himself for the use and commodities of his Church. n Which declareth that they should not look for such a king as should be glorious in the eyes of man, but should be poor, and yet in himself have all power to deliver his: and this is meant of Christ, as Math. 21. 5.

2 And Hamath also shall ^d border thereby: Tyrus also and Zidon, though they be ^e very wise.

3 For Tyrus did build her selfe a strong hold, and heaped up silver as the dust, and gold as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her ^f power in the Sea, and she shall be devoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the ^g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his ^h teeth: but he that remaineth, even he shall be for our God, and he shall be as a Prince in Judah, but ⁱ Ekron shall be as a Jebusite.

8 And I will camp about ^k mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come upon them any more: for now ^l have I seen with mine eyes.

9 Rejoyce greatly, O daughter Zion: shout for joy, O daughter Ierusalem: behold, thy king commeth unto thee: ^m he is just and saved himself, poor & riding upon an ⁿ asse, and upon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speak peace unto the heathen, and

self for the use and commodities of his Church. n Which declareth that they should not look for such a king as should be glorious in the eyes of man, but should be poor, and yet in himself have all power to deliver his: and this is meant of Christ, as Math. 21. 5. o No power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably governe them by this word.

his

his dominion *shall be* from ² sea unto sea, and from the ¹ River to the end of the land.

11 ¹ Thou also *shalt be saved* through the blood of thy covenant: I have loosed thy prisoners out of the pit wherein is no water.

12 Turn you to the strong hold, ye prisoners of hope: even to day doe I declare, that I will render the ² double unto thee:

13 For Judah have I bent, as a bow for me: Ephraims hand have I filled, and I have raised up thy sonnes, O Zion, against thy sonnes, O Grecia, and have made thee as a giants sword.

14 And the Lord shall be seene over them, and his arrow shall goe forth as the lightning: and the Lord God shall blowe the trumpet, and shall come forth with the whirlewindes of the South.

15 The Lord of hostes shall defend them, and they shall devoure them, ² and subdue them with sling stones, and they shall drink, and make a noyse as thorow wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliver them in that day as the flocke of his people: for *they shall be as the* ¹ stones of the crowne lifted up upon his land:

17 For how great is his goodnesse! and how great is his beautie! corne shall make the young men cheerefull, and new wine the maides.

CHAP. X.

² The vanitie of idolatrie. ³ The Lord promiseth to visite and comfort the house of Israel.

ASke you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and give you shewres of raine, and to every one grasse in the field.

2 Surely ^b the idoles have spoken vanitie, and the soothsayers have seene a lye, & the dreamers have told a vain thing: they comfort in vaine: therefore ^c they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the ^d goates: but the Lord of hostes will visite his flocke the house of Judah, and will make them as ^e his beautifull horse in the battell.

4 Out ^f of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him every

^g appointer of tribute also.

5 And they shall be as the mightie men, which tread down *their enemies* in the mire of the streets in the battell, and they shall fight, because the Lord ^h is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will preserve the house ⁱ of Joseph, and I will bring them again, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, & their heart shall rejoyce as thorow wine: yea, their children shall see it, and be glad: and their heart shall rejoyce in the Lord.

8 I will ^j hiffe for them, and gather them, for I have redeemed them: and they shall increase, as they have increased.

9 And I will ^k sow them among the people, and they shall remember me in farre countreies: and they shall live with their children and ^l turne againe.

10 I will bring them again also out of the land of Egypt, and gather them out of Asihur: and I will bring them into the land of Gilead, and Lebanon, and *place shall not be found for them.*

11 And he ^m shall go into the sea with affliction, and shall smite the waves in the sea, and all the depthes of the river shall drie up: and the pride of Asihur shall be cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, faith the Lord.

CHAP. XI.

² The destruction of the Temple. ⁴ The care of the faithfull is committed to Christ. ⁷ A grievous vision against Ierusalem and Iudah.

OPen thy doores, O ^a Lebanon, and the fire shall devoure thy cedars.

2 Howle, ^b firre trees: for the cedar is fallen, because all the mighty are destroyed: howle ye, O oakes of Balsan, for the ^c defenced Forrest is cut downe.

2 There is the voyce of the howling of the shepherds, for their ^d glory is destroyed: the voyce of the roaring of lyons whelpes, for the pride of Jorden is destroyed.

4 Thus faith the Lord my God, Feed the sheepe of the ^e slaughter.

5 They that possesse them, slay them ^f and sin not: and they that sell them, say, ^g Blessed be the Lord, for I am rich, and their owne shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, faith the Lord: but loe, ^h I will deliver the men every one into his neighbours hand, and into the hand of

nours destroy them without any remorse of conscience, or yet thinking that they doe evil. ⁱ He noteth the hypocrites, which ever have the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessings, which cometh of the spoyle of their brethren. ^j I will cause one to destroy another.

Q 9 4

his

¹ That is, from the river, to the sea called Syriacum: & by these places which the Jewes knew, he meant an infinite space & compass over the whole world.

² This is, from Ephraim.

³ Meaning, Ierusalem, or the Church which is saved by blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church, and left it with them for the love that he bare unto them.

⁴ God sheweth that he will deliver his Church out of all dangers, seeme they never so great.

⁵ That is, into the holy land where the citie and the Temple are, where God will defend you.

⁶ Meaning, the faithfull, which seemed to be in danger of their enemies on every side, and yet lived in hope that God would restore them to liberty.

⁷ That is, double benefits, and prosperity, in respect of that which your fathers enjoyed from Davids time to the captivity.

⁸ I will make Judah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

⁹ He promiseth that the Jewes shall destroy their enemies and have abundance and exche of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to move them to intemperancie, but to sobrietie, and thankfull remembrance of Gods great liberalitie.

¹⁰ The faithfull shall be preferred, and revered of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Josephus declareth of Alexander the great when he met Jaddi the high Priest.

¹ The Prophet reproveh the Jewes because by their owne infidelity they put back Gods graces promised, and so famine came by Gods just judgement: therefore to avoid this plague he willett them to turne to God, and to pray in faith to him, & so he will give them abundance.

² He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and force-ers, who ever deceived them.

³ That is, the Jewes went into captivity.

⁴ Meaning, the cruel governors, which did oppress the poore there: Ezek. 34. 16. 17.

⁵ He will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne use in the warre.

⁶ Out of Judah shall the chiefe, governor proceed, who shall be as a corner to uphold the building, and as a naile to fatten it together.

^g Over their enemies. ^h That is, the renne tribes, which should be gathered under Christ, to the rest of the Church.

ⁱ Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a becke or hiffe he can call them from all places suddenly.

^j Though they shall yet be scattered and seeme to be lost, yet it shall be profitable unto them: for there they shall come to the knowledge of my Name, which was accomplished under the Gospel, among whom it was first preached. ^k Not that they should return into their country, but be gathered and joyined in one faith, by the doctrine of the Gospel.

^l He alludeth to the deliverance of the people out of Egypt, whereas the Angel smote the floods and rivers.

^a Because the Jewes thought themselves so strong by reason of this mountaine, that no enemy could come to hurt them, the prophet sheweth, that when God sendeth the enemies, it shall shew it self ready to receive them.

^b Shewing that if the strong men were destroyed, the weaker were not able to resist.

^c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out.

^d That is, the renowne of Judah and Israel should perish.

^e Which beeing now destitute to be slain, were delivered as out of the lions mouth.

^f Their gover-

i Their governours shal execute cruelty over them.
k That is, the small remnant whom he thought worthy to shew mercy unto.

l God sheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his most beautifull order of government, neither continue in the bands of brotherly unitie, and therefore he breaketh both the one and the other. Some read, for bands, Destroyers, but in the 14. verse the first reading is confirmed.

m Whereby he sheweth his care & diligence, y he would suffer them to have no evil rulers, because they should consider his great love.

n Meaning the people, because they would not acknowledge these great benefits of God.

o He sheweth that the least part ever profit by Gods judgements.

p Besides their ingratitude God accuseth them of malice & wickednesse, which did not onely forget his benefits, but esteemed them as things of nought.
q Shewing, that it was to little to pay his wages which could scarce suffice to make a few tiles for to cover the Temple.

r Signifying, that they should have a certain kind of regiment, and outward shew of government: but in effect it should be nothing: for they should be wolves, and devouring beasts in stead of shepherds.

f And is in health and found.

t By the arme he signifieth strength, as he doth wisdom and judgement by the eye: that is, the plague of God shall take away both thy strength and judgement.

his King: and they shall smite the land, and out of their hands I will not deliver them.

7 For I fed the sheep of slaughter, even the poore of the flock, and I took unto me two staves: the one I called Beautie, and the other I called Bands, and I fed the sheep.

8 Three shepherds also I cut off in one moneth, and my soule loathed them, and their soule abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eat, every one the flesh of his neighbour.

10 And I took my staffe, even Beauty, and brake it, that I might disanul my covenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheep that waited upon me, knew that it was the word of the Lord.

12 And I said unto them, If ye think it good, give me my wages: and if no, leave off: so they weighed for my wages thirtie pieces of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price, that I was valued at of them. And I took the thirtie pieces of silver, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, even the Bands, that I might dissolve the brotherhood betweene Judah and Israel.

15 And the Lord said unto me, Take to thee yet the instruments of a foolish shepherd.

16 For loe, I will raise up a shepherd in the land, which shall not look for the thing that is lost, nor seek the tender lambes, nor heale that that is hurt, nor feed that that standeth up: but he shall eat the flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaveth the flock: the sword shall be upon his arme, and upon his right eye. His arme shall be cleane dried up, and his right eye shall be utterly darkened.

as he doth wisdom and judgement by the eye: that is, the plague of God shall take away both thy strength and judgement.

CHAP. XII.

Of the destruction and building againe of Jerusalem.

The burden of the word of the Lord upon Israel, saith the Lord, which spread the heavens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Jerusalem a cup of poyson unto all the people round about: and also with Judah will he be in the siege against Jerusalem.

3 And in that day I will make Jerusalem an heave stone for all people: all that lift it up, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, will I smite every horse with astonishment, & his rider with madness, and I will open mine eyes

upon the house of Judah, and will smite every horse of the people with blindness.

5 And the Princes of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Judah like coales of fire among the wood, & like a firebrand in the sheaf, and they shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited againe in her owne place, even in Jerusalem.

7 The Lord also shall preserve the tents of Judah, as afore time: Therefore the glorie of the house of David shall not boast, nor the glory of the inhabitants of Jerusalem against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem, & he that is feeble among them, in that day shall be as David: & the house of David shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seek to destroy all the nations that come against Jerusalem.

10 And I will powre upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of compassion, and they shall look upon me, whom they have pierced, and they shall lament for him, as one mourneth for his onely sonne, and be sorie for him as one is sorie for his first borne.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewaile, every family apart: the familie of the house of David apart, and their wives apart: the familie of the house of Nathan apart, and their wives apart:

13 The familie of the house of Levi apart, and their wives apart: the familie of Simeon apart, and their wives apart:

14 All the families that remaine, every familie apart, and their wives apart.

he containeth all the tribes, and sheweth that both the Kings and the sinnes pierced Christ. n Called also Simeon. o To wit, which were cleb by grace, and preserved from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleann riddance of idolatry. 3 The zeale of the godly against false prophets.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sinne and for uncleannesse.

2 And in that day, saith the Lord of hosts, I will cut off the names of the idols out of the land: and they shall no more be remembred: & I will cause the prophets, & the unclean spirit to depart out of the land.

3 And when any shall yet prophesie,

c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth unclean spirits. d That is, when they shall prophesie lies, and make God, who is the author of truth, a cooke thereunto.

his

c Every captaine that had many under him afore, shal now think that the small power of Jerusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preferred by my power, then if they were under their Kings, (which is meant by the house of David) or in their defended cities.

e They shall have the feeling of my grace by faith, and know that I have compassion on them.

f That is, whom they have continually vexed with their obstinacie, and grieved my spirit. John 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grievously offended by their ingratitude.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place neere to Megiddo, where Iosiah was slaine. 2. Chron. 35. 22.

k That is, in all places where the Jews shall remain.

l Signifying, that this mourning or repentance should not be a vaine ceremonie: but every one touched with his owne griefe shall lament.

m Under these certaine families priests had by their

He sheweth what shall be the fruit of their repentance, to wit, remission of sins, by the blood of Christ, which shall be a continual running fountaine to purge them from all uncleannesse.

b He promitteth that God will also purge them from all superstition, and that their religion shall be pure.

c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth unclean spirits. d That is, when they shall prophesie lies, and make God, who is the author of truth, a cooke thereunto.

a That is, the ten tribes, which neglected Gods benefits in delivring their brethren, and had rather remaine in captivity, then to returne home, when God called them.

b Jerusalem shall be defended against all her enemies: so shall God defend all Judah, and shall destroy the enemies.

his father and his mother that begate him, shall say unto him, Thou shalt not live, for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shall thrust him through, when he prophesieth.

4 And in that day shall the prophets be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive.

5 But he shall say, I am no Prophet: I am an husbandman: for man taught me to be an herdman from my youth up.

6 And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, upon my shepherd, and upon the man, that is my fellow, sayth the Lord of hostes: smite the shepherd and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And in all the land, saith the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the silver is fined, and will trie them as gold is tried: they shall call on my Name, and I will hear them: I will say, It is my people, and they shall say, the Lord is my God.

10 The greatest part shall have no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preserve them.

CHAP. XIV.

Of the doctrine that shall proceed out of the Church, and of the restauration thereof.

BEhold, the day of the Lord commeth, and thy spoyle shall be divided in the middes of thee;

2 For I will gather all nations against Jerusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captivity, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when he fought in the day of battell:

4 And his feet shall stand in that day upon the mount of olives, which is before Jerusalem on the East side, and the mount of olives shall cleave in the mids thereof: toward the East and toward the West there shall be a very great valley, and halfe of the mountaine shall remove toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee unto the valley of the mountaines: for the valley of the mountaines shall reach unto Azal: yea, ye shall flee like as ye fled from the earthquake in the dayes of Uzziah King of Judah: and the

Lord is my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but dark.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there waters of life goe out from Jerusalem, halfe of them toward the East Sea, and halfe of them toward the uttermost Sea, and shall be, both in summer and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamins gate unto the place of the first gate, unto the corner gate, and from the towre of Hananiel, unto the kings wine-presses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall be the plague where-with the Lord will smite all people, that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet; and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them; and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah shall fight against Jerusalem, and the arme of all the heathen shall be gathered round about, with gold and silver, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell, and of the asse, and of all the beasts that be in these tents as this plague:

16 But it shall come to passe that every one that is left of all the nations, which came against Jerusalem, shall goe up from yeare to yeare to worship the King the Lord of hostes, and to keep the feast of Tabernacles.

17 And who so will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hostes, even upon them shall come no rain.

18 And if the familie of Egypt goe not up, and come not, it shall not rain upon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not up to keep the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations

Because they did not credit the Prophets words, he turneth to God, and comforteth himselfe in that he knoweth these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing. Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords handes, yet at length (which is here meant by the evening) God would send comfort. That is, the spirituall graces of God, which should ever continue in most abundance. All idolatry and superstition shall be abolished, and there shall be one God, one faith, & one religion. This new Jerusalem shall be seen through all the world, and shall excell the first in excellencie, wealth, and greatness.

God will not onely raise up warre without, but sedition at home to trie them. To hurt, and oppress him.

The enemies are rich, and therefore shall not come for a prey, but to destroy and shed blood. As the men should be destroyed, verse 12.

By the Egyptians, which were greatest enemies to true religion, be meant all the Gentiles.

Q. 5 that

r Signifying, that to what service they were put now (whether to labour, or to serve in warre) they were now holy, because the Lord had sanctified them.

f As precious the one, as the other, because they shall be sanctified.

that come not up to keep the feast of Tabernacles.

20 In that day there shall be written upon the bridles of the horses, The holiness unto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, every pot in Jerusalem and Judah shall be holy unto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seeth therein: and in that day there shall be no more the Canaanite in the house of the Lord of hostes.

But all shall be pure and cleane and there shall not be any that shall corrupt that true service of God.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more until John Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires look for the coming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reproveth the Priests for their covetousnesse, and for that they served God after their owne fantasies, and not according to the prescript of his word. He also noteth certain peculiar sinnes, which were then among them, as marrying of Idolatrous and many wives, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

a Read Isa. 13. 1. b Which declareth their great ingratitude that did not acknowledge this love, which was fo evident in that he chose Abraham from out of all the world, and next, chose Jakob the younger brother, of whom they came, and left Esau the elder.

c For besides that the signes of my hatred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birth-right, yet even now before your eyes the signes hereof are evident in that his country lyeth waste, and he shall never returne to inhabit it, whereas ye my people, whom the enemies hated more then them, are by my grace and love toward you delivered, read Rom. 9. 13.

d Besides the rest of the people he condemneth the Priests chiefly, because they should have reproveth others for their hypocrisie, and obstinacy against God, and not have hardened them by their example to greater evils.

e He noteth their grosse hypocrisie, which would not see their faults, but most impudently covered them, and so were blind guides.



He burden of the word of the Lord to Israel by the ministerie of Malachi.

2 I have loved you, saith the Lord: yet ye say, ^b Wherein hast thou loved us? Was not Esau Jakobs brother, saith the Lord? yet I loved Jakob,

3 And I ^c hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impoverished, but we will returne and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

6 A sonne honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes unto you, ^d O Priests, that despise my Name? and ye say, ^e Wherein have we despised thy Name?

7 Ye offer ^funcleane bread upon mine altar, and you say, Wherein have we polluted thee? In that ye say, The table of the Lord is not ^gto be regarded.

8 And if ye offer the blind for sacrifice, it is not ^hevill: and if ye offer the lame and sick, it is not ⁱevill: offer it now unto thy prince, will he be content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, ^jpray before God, that he may have mercie upon us: this hath beene by your meanes: will he regard your ^kpersons, saith the Lord of hostes?

10 Who is there even among you, ^lthat would shut the doores, and kindle not fire on mine altar in vain? I have no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sun unto the going down of the same, my Name, is ^mgreat among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye have polluted it, in that ye say, The table of the Lord is ⁿpolluted, and the fruit thereof, ^oeven his meate is not to be regarded.

13 Ye said also, Behold, it is a ^pwearie the Law. God willeth that they would rather shut the doores, then to receive such as were not perfect. ^qGod sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the law framed his words to the capacite of the people: and by the altar and sacrifice he meaneth the spiritual service of God which should be under the Gospel, when an end should be made to all these legal ceremonies by Christs only sacrifice. ^rBoth the Priests & the people were infected with this error, that they passed not what they offered, for they thought that God was as well content with tholeane as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and covetousnesse. ^sThe Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God, for that which was least profitable, was thought good enough for the Lord.

f Ye receive all manner offerings for your owne greedinesse, and do not examine whether they be according to my Law or no.

g Not that they said thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them that think it sufficient to serve God, partly, as he hath commanded, and partly, after mans fantasie, and so come not to that purenesse of religion, which he requirith, and therefore in reproch he sheweth them that a mortal man would not be content to be so served.

i He derideth the Priests, who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came upon the people.

j Will God consider your office & state, seeing you are so covetous and wicked?

k Because the Levites, who kept the doores did not trie whether the sacrifices that came in, were according to the Law.

l God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the law framed his words to the capacite of the people: and by the altar and sacrifice he meaneth the spiritual service of God which should be under the Gospel, when an end should be made to all these legal ceremonies by Christs only sacrifice.

m Both the Priests & the people were infected with this error, that they passed not what they offered, for they thought that God was as well content with tholeane as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and covetousnesse.

n The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God, for that which was least profitable, was thought good enough for the Lord.

nesse,

neſſe, and ye have ſnuffed at it, ſaith the Lord of hoſts, and ye offered that which was torn, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

14 But curſed be the deceiver, which hath in his flock ^a a male, and voweth, and, ſacrificeth unto the Lord a corrupt thing: for I am a great king, ſaith the Lord of hoſts, and my Name is terrible among the heathen.

CHAP. II.

Threatnings againſt the Priests, being ſeducers of the people.

ANd now, O ye ^a Priests, this commandment is for you.

2 If ye will not heare it, nor conſider it in your heart, to give glory ^b unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and will curſe your ^c bleſſings: yea, I have curſed them already, becauſe ye do not conſider it in your heart.

3 Behold, I will corrupt ^d your ſeed, and caſt dung upon your faces, ^e even the ^f dung of your ſolemn feaſts, and you ſhall be like unto it.

4 And ye ſhall know, that I have ^g ſent this commandment unto you, that my covenant, which I made with Levi, might ſtand, ſaith the Lord of hoſts.

5 My ^h covenant was with him of life and peace, and I ⁱ gave him feare, and he feared me, and was afraid before ^j my Name.

6 The law of ^k truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity:

7 For the Priests ^l lips ſhould preſerve knowledge, and they ſhould ſeek the law at his mouth: for he is the ^m meſſenger of the Lord of hoſts.

8 But ye are gone out of the way: ye have cauſed many to fall by the law: ye have broken the covenant of Levi, ſaith the Lord of hoſts.

9 Therefore have I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but have been partiall in the law.

10 Have we not all one ⁿ father? hath not one God made us? why do we tranſgreſſe every one againſt his brother, and breake the covenant of ^o our fathers?

11 Judah hath tranſgreſſed, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath deſiled the holineſſe of the Lord, which he loved, and hath married the ^p daughter of a ſtrange god:

12 The Lord will cut off the man that doth this: ^q both the maſter & the ſervant out of the Tabernacle of Jaakob, and him

that ^r offereth an offering unto the Lord of hoſts.

13 And this have ye done again, and ^s covered the altar of the Lord with teares, with weeping, and with mourning: becauſe the offering is no more regarded, neither received acceptably at your hands.

14 Yet ye ſay, ^t Wherein? Becauſe the Lord hath been witneſſe between thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhe thy ^u companion, and the wife of thy ^v covenant.

15 And did not ^w he make one? yet had he ^x abundance of ſpirit: and wherefore one? becauſe he ſought a godly ^y ſeed: therefore keep yourſelves in your ^z ſpirit, and let none tranſgreſſe againſt the wife of his youth.

16 If thou hateſt ^a her, ^b put her away, ſaith the Lord God of Iſrael, yet he covereth ^c the injurie under his garment, ſaith the Lord of hoſts: therefore keep yourſelves in your ſpirit, and tranſgreſſe not.

17 Ye have ^d wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, every one that ^e doth evil, is good in the ſight of the Lord, and he delighteth in them. Or where is the God of ^f judgement?

CHAP. III.

Of the meſſenger of the Lord, Iohn Baptiſt, and of Chriſts office.

BEhold, I will ſend my ^a meſſenger, and he ſhall prepare the way before me: and ^b the Lord whom ye ſeek, ſhall ſpeedily come to his Temple: even the ^c meſſenger of the covenant whom ye deſire: behold, he ſhall come; ſaith the Lord of hoſts.

2 But who ^d may abide the day of his coming? and who ſhall endure, when he appeareth? for he is like a purging fire, and like fullers ſope.

3 And he ſhall ſit down to try and fine the ſilver: he ſhall even fine the ſons of Levi and puriſe them as gold and ſilver; that they may bring offerings unto the Lord in righteouſneſſe.

4 Then ſhall the offerings of Judah and Jeruſalem be acceptable unto the Lord, as in old time, and in the yeares afore.

5 And I will come neere to you to judgement, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keep back the hirelings wages, and ^e vex the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts:

^q That is, the Priests.

^r Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeem to ſacrifice in vain.

^s This is another fault, whereof he accuſeth them, that is, that they breake the laws of marriage.

^t As the one half of thy ſelf.

^u She that was joy- ned to thee by a ſolemn covenant, and by the invocation of Gods name.

^x Did not God make man and woman as one fleſh and not many?

^y By his power & vertue he could have made many women for one man.

^z Such as ſhould be born in lawfull and moderate marriage, wherein is no exceſſe of luſt.

^a Contrain yourſelves within your bounds, and be ſober in minde, and bridle your affections.

^b Not that he doth allow divorcement, but of the two faults he ſheweth, which is the leſſe.

^c He thinketh it ſufficient to keep his wife ſtill, albeit he take others, and

ſo as it were covereth his fault. ^d Ye murmured againſt God, becauſe he heard not you alſoon as ye called. ^e In thinking that God favoured the wicked, and had no reſpect to them that ſerve him. ^f Thus they blaſphemed God in condemning his power, and juſtice, becauſe he judged not according to their fantasies.

^a This is meant of Iohn Baptiſt, as Chriſt expoundeth it. Luke. 7. 27.

^b Meaning Meſſiah, as Pſal. 40. 1. 7. Dan. 9. 17. 25.

^c That is, Chriſt by whom the covenant was made and ratified, who is called the Angel or meſſenger of the covenant, becauſe he reconciled us to his Father, and is Lord, or King, becauſe he hath the government of his Church.

^d He ſheweth that the hypocrites, which with ſo much for ^e Lords coming, will not abide when he draweth neere: for he will conſume them, and purge his and make them cleane.

^e He beginneth at the Priests, that they might be lights, and ſhine unto others.

f They murmured against God because they saw not his help ever present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them: and so his mercy toward them never changeth.

g Read Zech. 1. 3. h There are none of the heathen so barbarous, that will defende their gods of their honour, or deale deceitfully with the. i Whereby the service of God should have been maintained, and the Priests and the poore relieved. k Not having respect how much ye need, but I will give you in all abundance: so that ye shall lack place to put my blessings in.

l Meaning, the caterpillar, and whatsoever destroyeth corn and fruits. m The Prophet condemneth them of double blasphemy against God: first, in that they said, that God had no respect to them that served him, & next, that the wicked were more in his favour then the godly.

n They are not onely perverted to honour, but also delivered from dangers.

o After these admonitions of the Prophet, somewe lively touched, & encouraged others to feare God.

p Both because the thing was strange that some turned to God in that great and universal corruption, and also that this might be an example of Gods mercies to all penitent sinners.

6 For I am the Lord: I change not, and ye sons of Jaakob^f are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept them: & return unto me, and I will return unto you, saith the Lord of hosts: but he said, Wherein shall we return?

8 Will a^h man spoyle his gods? yet have ye spoyled me: but ye say, Wherein have we spoyled thee? Inⁱ tythes, and offerings.

9 Ye are cursed with a curse: for ye have spoyled me, even this whole nation.

10 Bring ye all the tythes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and powre you out a blessing^k without measure.

11 And I will rebuke the^l devourer for your sakes, & he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts.

13 Your words have been stout^m against me, saith the Lord: yet ye say, What have we spoken against thee?

14 Ye have said, It is in vain to serve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: even they that work wickednesse are set up, and they that tempt God, yea, they areⁿ delivered.

16^o Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a^p book of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they shall be to me, saith the Lord of hosts, in that day^q that I shall do this, for a flock, and I will^r spare them, as a man spareth his own son that serveth him.

18 Then shall you return, and discern between the righteous and wicked, between him that serveth God, and him that serveth him not.

CHAP. IV.

The day of the Lord, before the which Elijah should come.

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.

2 But unto you that feare my name, shall the^b sun of righteousness arise, and health shall be under his wings, and ye shall^c go forth, and grow up as fat calves.

3 And ye shall tread down the wicked: for they shall be dust under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

4^d Remember the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgements.

5 Behold, I will send you^e Elijah the Prophet before the coming of the great and^f fearfull day of the Lord.

6 And he shall^g turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come^h and smite the earth with a curse.

desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations. e This Christ expoundeth of Iohn Baptist. Matth. 11. 13. 14. who both for his zeale, and restoring of religion, is aptly compared to Elijah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. g He sheweth wherein Iohns office should stand: in the turning of men to God, and joyning the father and children in one unitie of faith: so that the father shall turn to the religion of his son which is converted unto Christ, and the sonne shall embrace the faith of the true fathers. Abraham, Ishak, and Jaakob. h The second point of his office was to denounce Gods judgements against them that would not receive Christ.

q When I shall restore my Church according to my promise, they shall be as mine own proper goods. r That is, forgive their finnes, and govern them with my Spirit.

a He prophesieth of Gods judgements against the wicked, who would not receive Christ, when as God should send him for the restoration of his Church.

b Meaning, Christ who with his wings, or beams of his grace should lighten and comfort his Church. Ephe. 5. 14. and he is called the sunne of righteousness because in himself he hath all perfection, & also the justice of the Father dwelleth in him, whereby he regenerateth us into righteousness, cleanseth us from the filth of this world, and reformeth us to the image of God.

c Ye shall be set at libertie and increase in the joy of the Spirit. 2. Cor. 3. 17.

d Because the time was come that the Jews should be destitute of Prophets untill the time of Christ, because they should with more fervent minds

The end of the Prophets.



THE NEW
TESTAMENT
OF
OVR LORD IESVS
CHRIST, TRANSLATED OVT OF
GREEKE BY THEOD. BEZA.

WHEREVNTO ARE ADIOYNE
briefe Summaries of doctrine upon the Evangelists
and Acts of the Apostles, together with the Methode of the Epistles of
the Apostles, by the said THEOD. BEZA.

And also short expositions on the phrascs and hard places, taken out
of the large Annotations of the foresaid Authour, and JOACH.
CAMERARIUS, by P. Lof. Villerius.

Englisht by L. Tomson.

¶ Together with the Annotations of FR. JUNIUS upon the
Revelation of S. JOHN.



AMSTERDAM,

Printed by THOMAS STAFFORD: And are to be sold at his house, at the
signe of the Flight of Brabant, upon the Milk-market, over against the
Deventer Wood-market. c1610.

According to the Copy printed at Edinburgh by Andro Hart, in the year 1610.

THE NEW TESTAMENT

OVER LORD'S
CHRIST, TRANSLATED OUT OF

WHICH ARE ADJOINED

books, summaries of doctrine upon the Evangelists
and Acts of the Apostles, with the Method of the
the Apostles, by the said Thomas, in the

And also first explications on the Epistles, and first plan
of the Epistles, by the said Thomas, in the

of Together with the Summary of the Epistles, and the
Method of the Epistles, by the said Thomas, in the



AMSTERDAM
Printed by Thomas, at the house of the
Sign of the Light of Wisdom, upon the Mill, in the street
Devonshire Wood, in the year 1610.
According to the Copy printed at Edinburgh by Andrew Hart, in the year 1610.



THE PRINTER TO THE DILIGENT READER.

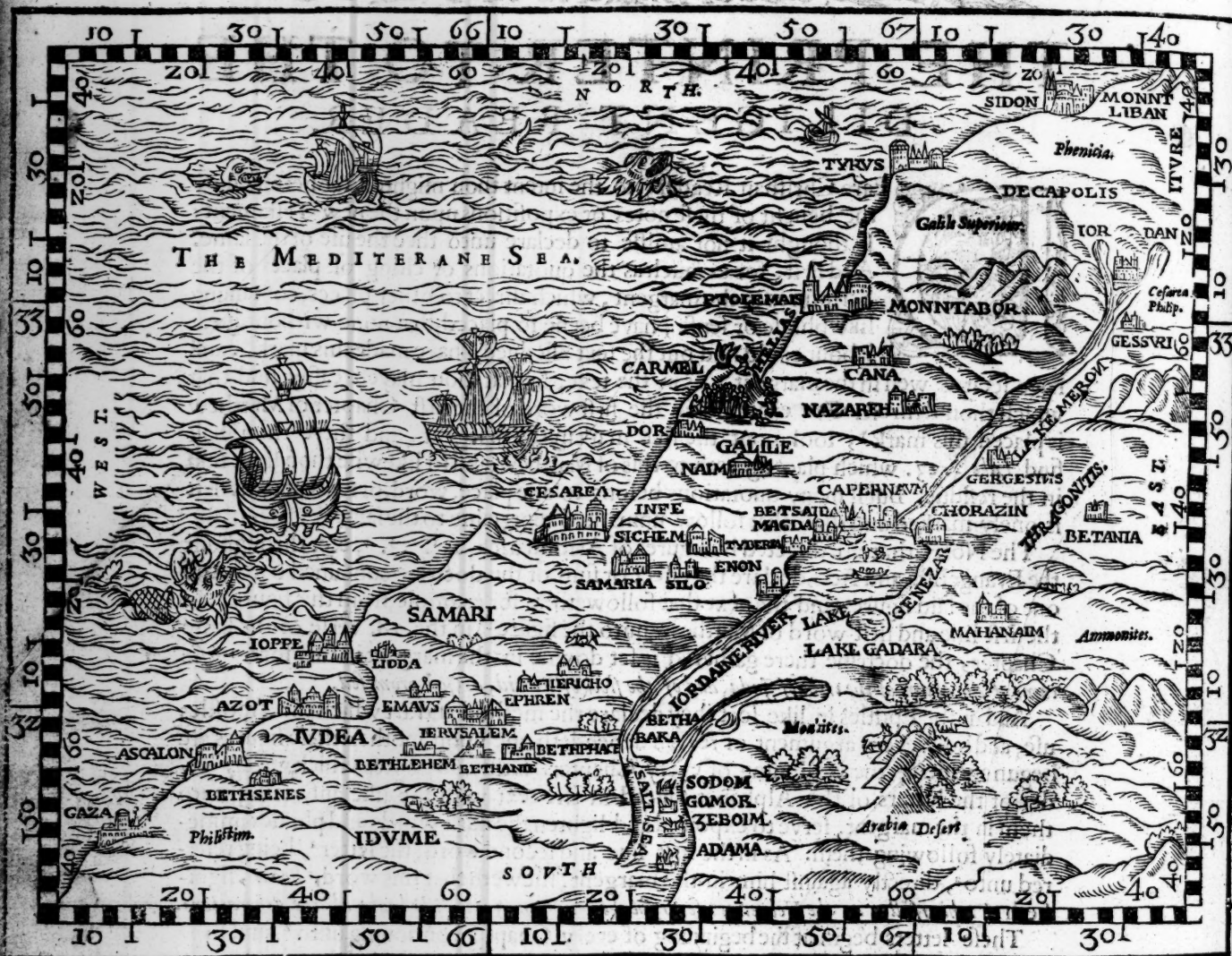
DEARE Christian Reader, to the intent thou mightest the better enjoy the benefit of these notes or expositions upon the new Testament: I thought it not amisse to declare unto thee the use of the same: And first, for as much as the quotations or citing of places of the Scriptures in the margent, which direct to other places, containing like phrase or sense, have beene so placed, that none without great labour could find out the text alledged, I have made this mark *, and have set it as well in the margent, as in the text, so that thou mayest easily find that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this mark *, looke out the like mark in the margent, and there thou shalt find, *Luke 3. 23.* which place agreeth to this of Matthew, and so likewise thou shalt find in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked and those that follow unmarked appertaine to the same.

The Notes that are directed by figures of Arithmatick, as ¹. ². ³. ⁴. &c. throughout the Evangelists and Acts, declare the effect or sum of the doctrine contained betweene one of the said figures, and the next that followeth: as for example, from the figure ¹. in the first line and first word of Matthew unto the figure ². in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort; *Jesus came of Abraham of the tribe of Juda, and of the stock of David, as God promised.*

And in the Epistles in like sort they declare the method and art which the Apostles use, and how every argument or reason dependeth one upon another: these figures are begun againe at the beginning of every Chapter. Lastly, the notes which goe by order of the letters of the Alphabet placed in the text with the like answering unto them in the margent, serve to expound and lighten the dark words and phrases immediately following them. As in the first line and second word, the letter ^a, being referred unto ^a, directly against him in the margent, sheweth that this word, *Booke*, signifieth *A rehearfall*, as the Hebrewes use to speake: as *Gen. 5. 1. The booke of the generations.*

These letters begin at the beginning of every Chapter continuing unto ^z. and so beginning againe with ^a, if there be so many notes that they doe exceed in number the letters of an Alphabet. This have I faithfully done for thy commodity, reape thou the fruit, and give the praise to GOD.

THE DESCRIPTION OF THE HOLY land, containing the places mentioned in the four Evangelists, with other places about the Sea coasts, wherein may be seene the wayes and journeyes of CHRIST and his Apostles in Iudea, Samaria, and Galile. for into these three parts this land is divided.



The places specified in the Map, with their situation, by the Observation of the degrees concerning their length and breadth.

Ascalon	65, 24 : 31, 32	Corasim	67, 53 : 32, 29	Jor, the other fountaine
Azor	65, 35 : 32	Dan, one fountaine whence		whence it springs 67, 31 : 33, 7
Bethlehem	65, 55 : 31, 51	Jordan springs	67, 25 : 33, 8	Magdalon, called also Dal-
Bethphage	68, 31 : 58	Ennon	66, 40 : 32, 18	manutha 66, 48 : 32, 28
Bethsaida	66, 51 : 32, 29	Emmaus	65, 54 : 31, 59	Naim 66, 35 : 32, 33
Bethabara	66, 34 : 32, 1	Ephen	66, 8, 32	Nazareth 66, 56 : 32, 48
Bethania	66, 31 : 58	Gadara or Gazara	66, 48 : 32, 29	Ptolemais 66, 50 : 32, 48
Cana of Galile	66, 52 : 32, 48	Gaza	65, 10 : 31, 40	Samaria a city 66, 22 : 32, 19
Capernaum	66, 53 : 32, 39	Jericho	66, 10 : 32, 1	Sidon 67, 15 : 33, 30
Carmel mount	66, 31 : 32, 50	Jerusalem	66, 31, 55	Silo 66, 27 : 32, 19
Cesarea Strat.	66, 16 : 32, 25	Joppe	65, 40 : 32, 5	Tyrus 67, 33, 20
Cesarea Philip.	67, 39 : 33, 5			Tiberias 66, 44 : 32, 26

THE



THE
HOLY GOSPEL
OF
IESVS CHRIST,
According to St. MATTHEV.

CHAP. I.

1 That Iesus is that Messias, the Saviour promised to the Fathers. 18 The Nativitie of Christ

THIS ¹ Booke of the generation of JESVS CHRIST the sonne of Abraham.

2 * Abraham begat Isaac. * And Isaac begat Jacob. And * Jacob begat Judas and his brethren.

3 * And Judas begat Phares, and Zara of Thumar. And * Phares begat Esrom. And Esrom begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.

5 And Salmon begat Booz of Rachab. And * Booz begat Obed of Ruth. And Obed begat Jesse.

6 And * Jesse begat David the King. And * David the King begat Salomon of her that was the wife of Urias.

7 And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa.

8 And Afa begat Josaphat. And Josaphat begat Joram. And Joram begat Hozias.

9 And Hozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezekias.

10 And * Ezekias begat Manasses. And Manasses begat Amon. And Amon begat Josias.

11 And * Josias begat Jakim. And Jakim ^d begat Jechonias and his brethren, about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Jechonias begat Salathiel. * And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And

Abiud begat Eliacim. And Eliacim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was borne JESUS, that is called Christ.

17 So ^e all the generations from Abraham to David, are fourteene generations. And from David untill they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon untill Christ, foureteene generations.

18 ¶ Now the birth of ² JESUS CHRIST was thus, When as his mother Mary was ³ betrothed to Joseph, before they came together, she was found with childe of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to ⁴ make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Joseph the sonne of David, feare not to ⁵ take Mary thy ⁶ wife: for that which is ⁷ conceived in her, is of the holy Ghost.

21 And she shall bring ⁸ forth a sonne, and thou shalt ⁹ call his Name JESUS: for he shall ¹⁰ save his people from their finnes.

22 And all this was done, that it might be fulfilled, which is spoken of the Lord by the Prophet saying,

23 * Behold, a ¹¹ virgine shall bee

forweh as the meaning of this Name Iesus. * Esay 7. 14. * There is in the Hebrew and Greeke text, an article added, to point out the woman, and set her forth plainly: as you would say, That Virgine, or, a certaine Virgine.

¹ All these, which are reckoned up, in this pedigree of Davids stocke, as they begat one another orderly in their degree.

² Christ the true Immanuel, and therefore Jesus, (that is, Saviour) is conceived in the Virgine by the holy Ghost, as it was foretold by the Prophets, * Luke 1. 72. * Mat. 24. 1.

⁵ Receive her at her parents and kinsfolks hands.

⁶ Which was promised and made sure to thee to be thy wife.

⁷ Of the mothers substance by the holy Ghost.

⁸ Christ is borne of the same Virgine which never knew man, and is called Jesus, of God himselfe, by the Angel.

⁹ Luke 1. 31.

¹⁰ Mat. 1. 23.

¹¹ Deliver, and thus

A

with

* Luke 3. 23.
1 Iesus Christ
came of Abraham
of the tribe of Ju-
da, & of the stock
of David, as God
promised.
2 John 1. 1. As
his witnesses use to
say: as Gen. 1. 1.
The booke of the
generations.
3 Of the Ancestors
of Iesus Christ
name.
4 Which Christ is
of the same of A-
braham.
5 Gen. 21. 2.
6 Gen. 25. 24.
7 Gen. 29. 15.
8 Gen. 38. 27.
9 1 Cor. 2. 5.
10 Job 4. 18. 19.

* Job 4. 11.

* 1 Sam. 16. 1.
and 17. 12.
* 1 Sam. 12. 24.

* 1 King. 11. 43.
1 Chron. 3. 10. 11.

* 2 King. 20. 21.
and 1. 18.
* 1 Chron. 3. 13.
14. 15.

* 1 King. 23. 34.
and 24. 4. 6.
* 1 Chron. 36. 4. 9.
2 That is, the cap-
tives fell in the
days of Iakim and
Jechonias: for Iakim
was borne before
they were caried away
into captivite.
* 1 Chron. 3. 16.
* 1 Chron. 3. 17.
* Job 1. 2. and 5. 2.

I This little word Tell, in the Hebrew tongue, giveth us to understand also, that a thing should not come to passe: as Michol had no children Till her death's day, 2 Sam 6, 21. And in the last Chapter of the Evangelist: Behold, I am with you Till the end of the world.

with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with us.

24 ¶ Then Joseph, being raised from sleepe, did as the Angel of the Lord had enjoined him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne Sonne, and he called his Name J E S U S.

C H A P. II.

The Wifemen, who are the first fruits of the Gentiles, worship Christ. 14 Joseph fleeth into Egypt with Iesus, and his mother. 16 Herod slaieth the children.

* Luke 2, 6.
1 Christ a poore childe, laid downe in a crib, and nothing set by of his owne people, receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate, of strangers: which his owne also unwittingly allow of, although they doe not acknowledge him.
a For there was another in the tribe of Zabulon.
b Wise and learned men: it is a Persian word which they use in good part.
c VVas much moved, for he was a stranger, and came to the kingdom by force: and the Jews were troubled: for wickedness is mad and raging.
d The chiefe Priests, that is, such as were of Aarons family, which were divided into foure and twentie orders, 1 Chron. 24, 5 and 2 Chron. 36, 14.
e They that expound the Law to the people, for the Hebrewes take this word of another, which signifieth as much, as to expound and declare.
f Micah 5, 2.
John 7, 42.
f Though thou be a small towne, yet shalt thou be very famous and noble through the birth of the Messias, who shall bee borne in thee.
g That shall rule & governe: for Kings are fitly called feeders, and shepherds of the people.

W HEN * I E S U S then was borne at Beth-leem in a Judea, in the daies of Herod the King, behold, there came b Wifemen from the East to Jerusalem,

2 Saying, Where is that King of the Jewes that is borne? for wee have seene his starre in the East, and are come to worship him:

3 When king Herod heard this, hee was c troubled, and all Jerusalem with him.

4 And gathering together all the d chiefe Priests, and e Scribes of the people, hee asked of them, where Christ should be borne.

5 And they said unto him, At Beth-leem in Judea: for so it is written by the Prophet,

6 * And thou Beth-leem in the land of Juda, art not the f least among the Princes of Juda: For out of thee shall come the Governour that s shall feed my people Israel.

7 Then Herod privily called the Wifemen, and diligently enquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the Babe: and when yee have found him, bring me word againe, that I may come also and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood over the place where the Babe was.

10 And when they saw the starre, they rejoiced with an exceeding great joy,

11 And went into the house, and found the Babe with Mary his mother, and h fell downe, and worshipped him, and opened their i treasures, and presented unto him gifts, even gold, and frankincense, and myrrhe.

12 And after they were k warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

13 ¶ After their departure, behold, the

Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the Babe and his mother, and fle into Egypt, and be there till I bring thee word: for Herod will seeke the Babe to destroy him.

14 So he arose, and tooke the Babe and his mother by night, and departed into Egypt.

15 And was there unto the death of Herod, that it might bee fulfilled, which is spoken of the Lord by the * Prophet, saying, Out of Egypt have I called my Sonne.

16 ¶ Then Herod seeing that he was mocked of the Wifemen was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof, from two yeare old and under, according to the time which he had diligently searched out of the Wifemen.

17 Then was that fulfilled which is spoken l by the Prophet Jeremias, saying,

18 * In Rhama was m a voice heard, mourning, and weeping, and great howling: n Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the Babe and his mother, and goe into the land of Israel: for they are dead which sought the Babes life.

21 Then he arose up, and tooke the Babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Judea, in stead of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galilee,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

C H A P. III.

1 John preacheth. 4 His apparell and meate. 5 Hee baptizeth. 8 The fruits of repentance. 10 The axe at the root of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

A ND in * a those daies, i John the Baptist came and preached in the b wilderness of Judea,

2 And said, c Repent: for the d kingdom of heaven is at hand.

Iesus baptized of John: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth. 1 John, who through his singular holiness and rare austerities of life, caused all men to cast their eyes upon him, prepareth the way for Christ, following fast on at his heeles, as the Prophet Esay foretold, and delivereth the summe of the Gospel, which in short space after should be delivered more fully. b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1, 40: and there was Iohans house, 1 King. 2, 34. and besides this, Iohanna maketh mention of few townes that were in this wilderness, Chap. 1, 61. c The word in the Greeke tongue, signifieth a changing of our mindes and heart: from evill to better. d The Kingdom of Adversitie, whose government shall be heavenly, and nothing but heavenly.

*1 For God speaketh by the mouth of the Prophets.
* Iere. 31, 15.
m A voice of lamenting, weeping, and howling.
n That is to say, All that compass about Beth-leem: for Rachel, Iacob's wife, was dead in childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulness of the land, and plenty of corn.
3 Christ is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.*

** Marke 1, 4.
Luke 3, 3.
a Not when Iohann went to dwell at Nazareth, but a great while after. d But the space of five and twentie yeares: for in the thirtieth yeare of his age, was*

* Ezech. 40. 3. Mar.
13. Luke 3. 4. John
1. 33.

Make him a place
and fount the way.

* Mark 1. 6.

Flourish were a kinde
of meat, which cer-
tain of the East peo-
ple use, which were
therefore called de-
vours of locusts.
Ezech. 9. 3.

* Mark 1. 5. Luke
3. 7.

The people of Hie-
rusalem.

As knowing that
they were saved on-
ly by free remission
and forgiveness of
their finnes.

There is nothing
that stoppeth up
the way of mercie
and salvation a-
gainst us so much,
as the opinion of
our own righte-
ousnesse doth.

* Chap. 12. 34.

True repentance,
is an inward thing,
which hath his
seat in the minde
and heart.

The faith of the
fathers, availeth
the unbelieving
children nothing
at all: and yet for
all that, God play-
eth not the liar,

nor dealeth un-
fairly in his
justice which he
made with the ho-
ly fathers.

Think not that you
have any cause to be
proud of Abraham.

* To your hearts.

* John 8. 39.

* John 13. 26.

* Chap. 7. 19.

* Mark 1. 8. Luke
3. 16. John 1. 26.

* John 1. 5. and 2. 4.
and 8. 17. and 19. 4.

We may neither
dwell upon signs
which God hath
ordained, as means
to lead us unto our
salvation, neither
upon them that
minister them: but
we must climb up
to the matter it
self, that is to say,
to Christ, who in-
wardly worketh
the effectually,
which is outward-
ly signified unto
us.

The outward signe
putteth us in minde
of this, that we
must change our
lives, and become
better, assuring us,
as by a seal, that we
are ingrafted into
Christ, whereby our
old man dyeth, and
the new man riseth
up. Rom. 6. 6.

The triumphs of
the wicked shall
end in everlasting
torment.

Will cleanse it
thoroughly, and make
a full riddance.

* Mark 1. 9. Luke
3. 21.

Christ sanctify-
eth our baptisme
in himself.

All such things as
he hath appointed us
to keep.

* To John. 8

Christ's full consecration and authorizing to the office of the
Mediocrourship, is shewed by the Fathers own voice, and a visible signe of the
holy Ghost.

3 For this is he of whom it is spoken by
the Prophet Esaias, saying, * The voice of
him that crieth in the wilderness, Prepare
ye the way of the Lord: * make his paths
straight.

4 * And this John had his garment of cam-
els hair, and a girdle of a skinned about his
loyns: his meat was also * locusts and wilde
hony.

5 * Then went out to him * Hierusalem
and all Judea, & all the region round about
Jordan,

6 And they were baptized of him in
Jordan, * confessing their finnes.

7 * Now when he saw many of the
Pharisees, and of the Sadduces come
to his baptisme, he said unto them, * O
generation of vipers, who hath fore-
warned you to flee from the anger to
come?

8 * Bring forth therefore fruit worthy
amendment of life.

9 * And I think not to say * with your
selves, We have Abraham to our father:
for I say unto you, that God is able even
of these stones to raise up Children unto
Abraham.

10 And now also is the axe put to the
root of the trees: * therefore every tree
which bringeth not forth good fruit,
is hewen downe, and cast into the
fire.

11 * Indeed I baptize you with wa-
ter to amendment of life, but he that
commeth after me, is mightier then I,
whose shoes I am not worthy to beare:
he will baptize you with the holy Ghost,
and with fire.

12 * Which hath his fanne in his hand,
and will * make cleane his floore, and
gather his wheat into his garner, but
he will burne up the chaffe with unquench-
able fire.

13 ¶ * Then came Jesus from Ga-
lilee to Jordan unto John, to be bap-
tized of him.

14 But John earnestly put him back,
saying, I have need to be baptized of thee,
and comest thou to me?

15 Then Jesus answering, said to him;
Let be now: for thus it becometh us to
fulfill * all righteousness. So he suffered
him.

16 And Jesus when he was baptized,
came straight out of the water. And lo,
the heavens were opened unto * him,
and John saw the spirit of God de-
scending like a dove, and lighting upon
him.

17 * And lo, a voice came from heaven,

saying, * This is my beloved Sonne, in
whom I am * well pleased.

such as highly pleaseth a man. So then the Father saith, that Christ truly is the man, whom when
he beholdeth, look what an opinion he had conceived of us, he layeth it clean aside.

C H A P. I V.

1 Christ is tempted. 4 He vanquisheth the Devill with
Scripture. 11 The Angels minister unto him. 12 He
preacheth repentance, and that himself is come. 13 The
calling of Peter, Andrew, 21 James and John. 23 He
preacheth the Gospel, and healeth the diseased.

Then * was Jesus led aside of the Spi-
rit into the wilderness, to be tempt-
ed of the Devill.

2 And when he had fasted * fourty
dayes, and fourty nights, he was after-
ward hungry.

3 Then came to him the tempter,
and said, If thou be the Sonne of God,
command that these stones bee made
bread.

4 But he answering, said, It is written,
* Man shall not live by bread onely, but by
every word that proceedeth out of the
mouth of God.

5 Then the Devill took him up into
the holy citie, and set him on a * pinnacle
of the Temple,

6 And said unto him, If thou be the
Sonne of God, cast thy selfe downe:
for it is written, * that hee will give his
Angels charge over thee, and with their
hands they shall lift thee up, lest at any
time thou shouldest dash thy foot against
a stone.

7 Jesus said unto him, It is written a-
gain, * Thou shalt not tempt the Lord
thy God.

8 Again the Devill took him up into an
exceeding high mountain, and shewed him
all the kingdomes of the world, and the
glory of them,

9 And said to him, All these will I
give thee, if thou wilt fall down and wor-
ship me.

10 Then said Jesus unto him, Avoid
Satan: for it is written, * Thou shalt wor-
ship the Lord thy God, and him onely shalt
thou serve.

11 * Then the devill left him: and be-
hold, the Angels came and ministred un-
to him.

12 ¶ * And when Jesus had heard that
John was committed to prison, he return-
ed into Galilee,

13 And leaving Nazareth, went and
dwelt in Capernaum, which is neare the
Sea in the borders of Zabulon and Nepht-
thalim:

14 That it might bee fulfilled which
was spoken by Esaias the Prophet, say-
ing;

* Coloss. 3. 13.

2 Ter. 1. 17.

The Greek word
belongeth a thing of
great account, and

such as highly pleaseth a man.

So then the Father saith, that Christ truly is the man, whom when
he beholdeth, look what an opinion he had conceived of us, he layeth it clean aside.

* Marks 1. 12.

Luke 4. 1.

1 Christ was tem-
pted all manner of
waies, and fill o-
vercommeth, that
we also through
his vertue may o-
vercome.

a Full forme daies,

* Deut. 8. 3.

The battlement
wherein the flat
roofs of the Temple
was compassed about
that no man might
fall downe: as was
appointed by the
Law, Deut. 22. 8.
* Jer. 91. 11.

* Deut. 6. 16.

Thou shalt not
tempt the Lord
thy God.

* Deut. 6. 13.

and 10. 20.

* Marks 1. 13.

Luke 4. 13.

* Marks 1. 14.

Luke 4. 34.

John 4. 43.

2 When the He-
rolds mouth is
stopped, the Lord
revelerth himself
and bringeth full
light into the dar-
kenes of this world,
preaching free
forgiveness of sin-
ne to them that re-
pent.

4 Which was a
temple a great deale
more famous then
Nazareth was.

* E. 9. 1.

15 * The Land of Zabulon, and the land of Nephthaliim by the way of the sea, beyond Jordan, ^e Galilee of the Gentiles :

16 The people which sat in darknesse, saw great light : and to them which sat in the region and shadow of death, light is risen up.

17 * From that time Jesus began to preach, and to say, Amend your lives, for the kingdome of heaven is at ^s hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers)

19 * And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway leaving the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22 And they without tarrying, leaving the ship, and their father, followed him.

23 So * Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the ^k kingdome, and healing ^l every sicknesse, and every ^m disease among the people.

24 And his fame spread abroad through all Syria : and they brought unto him all sicke people, that were taken with divers diseases and ⁿ torments, and them that were possessed with devils, and those which were ^o lunatike, and those that had the ^p Palsie : and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

C H A P. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good works. 19 The fulfilling of Christs Commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of divorcement. 33 Not to swear. 43 To love our enemies. 48 Perfection.

And when he saw the multitude, he went up into a mountain : and when he was set, his disciples came to him,

2 * And he opened his mouth, and taught them, saying,

^q Christ teacheth that the greatest joy and felicitie is not in the commodities, & pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the worldlings : because they will not fashion themselves to their manners.

6 * Blessed are the ^a poore in ^b spirit, for theirs is the kingdome of heaven.

4 * Blessed are they that mourn : for they shall be comforted.

5 * Blessed are the meek : for they shall inherit the earth.

6 * Blessed are they which hunger and thirst for righteoufnesse : for they shall be filled.

7 Blessed are the mercifull : for they shall obtain mercie.

8 Blessed are the ^c pure in heart : for they shall see God.

9 Blessed are the peace-makers : for they shall be called the children of God.

10 Blessed are they ^d which suffer persecution for righteoufnesse sake : for theirs is the kingdome of heaven.

11 * Blessed shall ye be when men revile you, and persecute you, and say all manner of evil against you for my sake, falsely.

12 Rejoyce and be glad, for great is your reward in heaven : for so persecuted they the Prophets which were before you.

13 * Ye ^e are the salt of the ^d earth : but if the salt have lost his savour, wherewith shall it be ^f salted ? It is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the ^f light of the world. A citie that is set on an hill, cannot be hidde.

15 * Neither do men light a candle, and put it under a bushell, but on a candlesticke, and it giveth light unto all that are in the house.

16 * Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

17 * Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to ^g fulfill them.

18 * For truly I say unto you, Till heaven and earth perish, one jot or one tittle of the Law shall not escape, till all things be fulfilled.

19 * * Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the ^h least in the kingdome of heaven : but whosoever shall observe and teach them, the same shall be called great in the kingdome of heaven.

20 For I say unto you, Except your righteoufnesse ⁱ exceed the ^j righteoufnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heaven.

21 * Ye have heard that it was said unto them of the old time, * Thou shalt not kill :

^k The true meaning of the sixth commandment, * Exod. 20. 13. Deut. 5. 17.

* Luke 6. 20.

^a Under the name of povertie, are all such miseries meant, as are joynt with povertie.

^b Whose mind and spirit are brought under, and tamed, to obey God.

* E. 6. 1. 2. 3.

* Luke 6. 21.

* P. 37. 11.

* E. 6. 5. 13.

* P. 37. 24.

^c Filly with word.

^d Pure, joynt with the heart, for as a bright, and shining resemblance or image may be seen plainly in a cleare and pure looking glasse, even so doth the face (as it were) of the everlasting God (line forth, and clearly appears in a pure heart.

* 1 Cor. 14. 33.

* 1 Pet. 3. 14.

* Alti. 5. 41.

* 1 Th. 4. 14.

* Mark. 9. 50.

* Luke 14. 34.

^e The Ministers of the word especially (unless they will be the most crafty of all) must needs leade other both by word and deed to this greatest joy & felicitie.

^f Your doctrine must be very sound and good, for if it be not so, it shall be thought set by, and cast away as a thing unprofitable and vaine.

^g What shall you have to salt withall ? And so are souls in the Latine tongue called saltstiffe, as you would say, men that have no salt, or favour and taste in them.

^h Ten times and give light, by being made partakers of the true Light.

* Mark. 4. 21.

* Luke 8. 16.

* Luke 11. 33.

* 1 Pet. 2. 12.

ⁱ Christ came not to bring any new way of righteoufnesse and salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law : and moreover to teach the true use of obedience, which the Law appointed, and to grave in our hearts the force of obedience.

^j That the prophesies may be accomplished.

* Luke 16. 17.

* 1 Tim. 2. 10.

^k He beginneth with the true expounding, of the Law, and setteth it against the old (but yet false) glosses of the Scribes : So farre is he from abolishing the least commandment of his Father.

^l He shall have no place in the Church.

* Luke 11. 39.

^m The true meaning of the sixth commandment, * Exod. 20. 13. Deut. 5. 17.

for

for whofoever killeth, shall be culpable of judgement.

22 But I say unto you, Whofoever is angrie with his brother unadvisedly, shall be culpable of judgement. And whofoever faith unto his brother, Raca, shall be worthy to be punished by the Counsel. And whofoever shall say, Foole, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembreft that thy brother hath ought againft thee,

24 Leave there thine offering before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him, leaft thine adversary deliver thee to the Judge, and the Judge deliver thee to the fergeant, and thou be caft into prifon.

26 Verily I say unto thee, thou shalt not come out thence, till thou haft payed the utmost farthing.

27 Ye have heard that it was faid to them of old time, Thou shalt not commit adultery.

28 But I say unto you, that whofoever looketh on a woman to luft after her, hath committed adultery with her already in his heart.

29 Wherefore if thy right eye caufe thee to offend, pluck it out, and caft it from thee: for better it is for thee, that one of thy members perifh, then that thy whole bodie fhould be caft into hell.

30 Also if thy right hand make thee to offend, cut it off, and caft it from thee: for better it is for thee, that one of thy members perifh, then that thy whole body fhould be caft into hell.

31 It hath been faid alfo, Whofoever fhall put away his wife, let him give her a bill of divorcement.

32 But I say unto you, whofoever fhall put away his wife (except it be for fornication) caufeth her to commit adultery: and whofoever fhall marrie her that is divorced, committeth adultery.

33 Again, ye have heard that it was faid to them of old time, Thou shalt not forfwear thy felf, But shalt perform thine oathes to the Lord.

34 But I say unto you, Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footftool: neither by Jerufalem, for it is the citie of the great King.

36 Neither shalt thou fwear by thine head, becaufe thou canft not make one haire white or black.

37 But let your communication be Yea, yea: Nay, nay. For whatfoever is more then thefe, commeth of evil.

38 Ye have heard that it hath been faid, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, Refift not evil: but whofoever fhall fmite thee on the right cheek, turn to him the other alfo.

40 And if any man will fue thee at the law, and take away thy coate, let him have thy cloake alfo.

41 And whofoever will compell thee to go a mile, go with him twain.

42 Give to him that asketh, and from him that would borrow of thee, turn not away.

43 Ye have heard that it hath been faid, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies: bleffe them that curfe you: doe good to them that hate you, and pray for them which hurt you, and perfecute you;

45 That ye may be the children of your Father that is in heaven: for he maketh his funne to arife on the evill, and the good, and fendeth rain on the juft and unjuft.

46 For if ye love them, which love you, what reward fhall you have? Do not the Publicanes even the fame?

47 And if ye be friendly to your brethren onely, what fingular thing do ye? doe not even the Publicanes likewise?

48 Ye fhall therefore be perfite, as your Father which is in heaven, is perfite.

8 The meaning of the third commandment againft the froward opinion and judgement of the Scribes, which executed by oathes or indireet formes of fwearing.
* Exod. 20.7.
Levit. 19.12.
Deut. 5.11.

* James 5.12.

1 Whatfoever you fwear, whether by heaven, earth, or by any other creature, ye are bound to keep it, and not to break it.

2 He fheweth cleare contrary to the doctrine of the Scribes, that the fumm of the fecond Table muft be fo uncerflood, that we may in no wife render evil for evil, but rather fuffer double injurie, and do well to them that are our deadly enemies.

* Exod. 21.24.
Levit. 24.20.
Deut. 19.21.
* Luke 6.29.
Rom. 12.17.
1 Cor. 6.7.
* Deut. 15.8.
* Levit. 19.18.

* Luke 6.27.

* Luke 23.34.
Mat. 7.60.
1 Cor. 4.12.

10 A double reason: the one is taken of relatives. The children muft be like their father: the other is taken of comprifons. The children of God muft be better then the children of this world.

* Luke 6.35.

11 They that were the felf-masters, and had the overfight of tributes and cuftoms: a kind of men that the Jewes hated to death, both becaufe they ferved the Romans, and alfo, becaufe

manes in thofe offices, (whofe yokefull bondage they could hardly away withall) and alfo, becaufe the tolling was for the moft part given to covetifneffe.

CHAP. VI.

1 Almes. 5 Prayers. 14 Forgiving our brother 16 Fast-
ing. 19 Our treafure. 20 We muft fuccour the poore
24 God and riches. 25 Carefull seeking for meat and drink
and apparell. forbidden. 33 The kingdome of God and his
righteoufneffe.

Take heed that ye give not your almes before men, to be feen of them, or elfe

1 Ambition maketh almes vain.

1 He that killeth the body, and leaveth the foule alive, fhall be delivered unto the living God.

2 Of that judgement which was ruled by three men, who had the hearing and deciding of money matters, and fuch other fmall caufes.

3 By that judgement which flood of three did receive judgements, who had the hearing and deciding of money matters, and fuch other fmall caufes.

4 Whereas we make here, Hell, it is in the Text it felf, Gheenna, which is an Hebrew word made of fire, and is as much to fay, as the valley of Hinnon, which otherwise the Hebrews called Tophet: it was a place where the Ifraelites were wont moft commonly to facrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Lev. 24.14.

5 The Jewes used fureties of punishment, before their government was taken away by Herod, hanging, beheading, flogging, and burning: this is that Chrift faith at becaufe burning was the greateft judgement, therefore in that he maketh mention of a judgement, a fentence, and a fire, he fignifieth that fome finnes are worfe then other finnes, but yet they are all finfull, and muft give an account for them, and fhall be punished for them.

6 The covetous Pharifees taught: that God was appeafed by the facrifices appointed in the Law,

which they themfelves devoured. But Chrift on the contrary fide denieth, that God accepteth any mans offerings, unleffe he maketh fatisfaction to his brother whom he hath offended: and faith moreover, that thefe fubborne and ftiffnecked defpifers of their brethren, fhall never efcape the wrath and curfe of God, before they have made full fatisfaction to their brethren.

7 He applyeth all this fpeech, to the ftate of his time, when as there was an Altar, ftanding in Hierufalem: and therefore they were very foolifh, that gave hereupon, that we muft build Altars, and ufe facrifices: but they are more foolifh, which denie that to Purgatorie, which is foken of peace-making and atonement one with another. * Luke 14.16.

8 Cut off all caufe of enmity. 9 Then fhall be dealt with all, to the utmoft extreme. 7 He is taken for an adulterer before God whatfoever he be, that covereth a woman: and therefore we muft keepe our eyes chaffe, and all the members we have, yea, and we muft efchew all occasions, which might moove us to evill, how deare foever it coft us. * Exod. 20.14. * Rem. 13.9. * Chap. 11.1.9.

9 He nameth the right eye, and the right hand, becaufe the part of the right fide of our body are the chiefest, and readieft to commit any wickedneffe. 10 Word for word, do curfe thee to offend: for finnes are ftumbling blocks, as it were, that if we lay, we muft not be caft upon. * Chap. 19.7. Deut. 24.1. Marke 10.4. Luke 16.18. 1 Cor. 7.10.

^a This word, Reward, is alwayes taken in the Scriptures for a free recompence, and therefore the Scholmen do fondly set it to be answerable to a deserving, which they call merite.
* Rom. 12.8.
^b Counterfeits, for hypocrites were players that played a part in a play.

^c Long prayers are not commendable, but vain needlesse, and superfluous.

^d That that is meet for our nature for our daily food, or such as may suffice our nature and complexion.

^e A true summe and forme of all Christian prayers.
* Luke 11.2.

^f Chap. 13.19.
^g From the devil: or from all adversities.

^h Marke 11.25.
ⁱ They that forgive wrongs, to them their finnes are forgiven, but revenge is prepared for them that revenge.

^j Against such as hunt after a name of holines by fasting.

^k They suffer not their first time to be seen, that is to say, they marre the natural colour of their faces, that they may seem leane and pale faced.

^l Those mens labours are shewed to be vain, which passe not for the assured treasure of everlasting life, but spend their lives in scraping together filie and vain riches.

ye shall have no ^a reward of your Father which is in heaven.

2 * Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the ^b hypocrites doe in the Synagogues and in the streets, to be praised of men. Verily I say unto you, they have their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thee openly.

5 ² And when thou prayest, be not as the hypocrites: for they love to stand, and pray in the Synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray unto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 Also when ye pray, use no ^c vain repetitions as the heathen: for they think to be heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye have need, before ye ask of him.

9 ³ After this manner therefore pray ye, ^e Our Father which art in heaven, hallowed be thy name.

10 Thy kingdome come. Thy will be done even in earth, as it ^d is in heaven.

11 Give us this day our ^d daily bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And leade us not into temptation, but deliver us ^e from ^e evill: for thine is the kingdome, and the power, and the glory for ever. Amen.

14 * * For if yee doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye do not forgive men their trespasses, no more will your Father forgive you your trespasses.

16 ⁵ Moreover, when ye fast, look not fowre as the hypocrites: for they ^f disfigure their faces, that they might seem unto men to fast. Verily I say unto you, that they have their reward.

17 But when thou fastest, anoint thine head, and wash thy face:

18 That thou seem not unto men to fast, but unto thy Father which is in secret: and thy father which seeth in secret, will reward thee openly.

19 ¶ ⁶ Lay not up treasures for your selves upon the earth, where the moth and

canker corrupt, and where theeves digge through and steale.

20 * But lay up treasures for your selves in heaven, where neither the moth nor canker corrupteth, and where theeves neither digge thorow nor steale.

21 For where your treasure ^{is}, there will your heart be also.

22 ¶ ⁷ The light of the body is the eye: if then thine ⁸ eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy bodie shall be dark. Wherefore if the light that is in thee, be darkened, how great is that darkened?

24 * No man can serve two masters: for either he shall hate the one, and love the other, or else he shall leane to the one, and despise the other. Ye cannot serve God and ⁹ riches.

25 * Therefore I say unto you, Be not carefull for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more worth than meat? and the body then raiment?

26 Behold the fowles of the ¹⁰ heaven: for they sow not, neither reape, nor carie into the barnes; yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by ¹¹ taking care is able to adde one cubite unto his stature?

28 And why care ye for raiment? Learne how the lilies of the field do grow: they ¹² are not wearied, neither spin:

29 Yet I say unto you, that even Solomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morrow is cast into the oven, shall he not ¹³ do much more unto you, O ye of little faith?

31 Therefore take no thought, saying, What shall wee eate? or what shall we drink? or wherewith shall we be clothed?

32 (For after all these things seek the Gentiles) for your heavenly Father knoweth, that ye have need of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shall be ministred unto you.

34 Care not then for the morrow: for the morrow shall care for itself: the day hath enough with his own grief.

CHAP. VII.

¹ We may not give judgement of our neighbour, ² Nor cast that which is holy to dogs. ³ The broad and strait way. ⁴ False prophets. ⁵ The tree and fruit. ⁶ The house built upon a rock, ⁷ And on the sand.

Judge

* Luke 12.33.
1 Tim. 6.19.

* Luke 11.34.
7 Men do maliciously & wickedly put out even a little light of nature that is in them.

8 The judgement of the world: that as the body is with the eyes, so our whole life may be ruled with a right reason, that is to say, with the spirit of God wherewith we are lighted.
* Luke 16.13.
8 God will be worshipped of the whole man.
h Which he attests together, for if two agree, they are as one.

i This word is a Syrian word, & signifies all things that belong to money.

* Luke 12.22.
Phil. 4.6.
1 Tim. 6.8.

1 Pet. 5.7.
Tyal. 53.23.

9 The froward carking carefulness for things of this life, is corrected in the children of God by an earnest thinking upon the providence of God.

k Of the aire or that live in the aire; for in all tongues amongst the word heaven, is taken for the aire.
l He speaketh of care which is joined with thought of minde, & hath for the most part, a distrust with it.
m By labour.

The
Wee
finde
with
wee
wee
widow
to see
then
harred
a Luke
20.
1 Cor
a Luke
a Luke

i The
ked an
comm
Golpe
thy to
prach
them.
a A
name
Gross
was
in is
was
in gro
among
for a
Clop
valued
died
found
the we
from
the m
heaven
a Clo
Mark
Luk
16.2
Lam
3 Pra
nere
miller

* Luk
10.4
A A
the
the
b The
distr
and T
* Luk
1 Ex
mult
from

* The
and n
mud p
the
figu
and b
fo me
6 E
mult
heade
are
falle
will
* Luk

* Chap

Judge not, that ye be not judged.
 2 For with what ^a judgement yee judge, ye shall be judged, and with what ^a measure ye mete, it shall be measured to you againe.

3 And why seekest thou the mote that is in thy brothers eye, and perceivest not the beame that is in thine owne eye?

4 ^a Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye; and behold, ^a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ ^a Give ye not that which is holy to dogges, neither cast yee your ^a pearles before swine, lest they tread them under their feete, and turning againe, all to rent you.

7 ¶ ^a Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.

8 For whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would give him a stone?

10 Or if he aske fish, will he give him a serpent?

11 If yee then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him?

12 ^a Therefore whatsoever ye would that men should doe to you, even so doe ye to them: for this is the ^b Law and the Prophets.

13 ¶ ^a Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because ^a the gate is strait, and the way narrow that leadeth unto life, and few there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheepes clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits, ^a Doe men gather grapes of thornes? or figs of thistles?

17 So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit.

18 A good tree cannot bring forth evil fruite, neither can a corrupt tree bring forth good fruit.

19 ^a Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.

20 Therefore by their fruits yee shall know them.

21 ¶ ^a Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, ^a but he that doth my Fathers will which is in heaven.

22 ^a Many will say to me, in that day, Lord, Lord, have we not by thy ^a Name prophesied? and by thy Name cast out devils? and by thy Name done many ^a great workes?

23 And then will I professe to them, ^a I never knew you: ^a depart from me, ye that worke iniquitie.

24 ^a Whosoever then heareth of mee these words, ^a and doth the same, I will liken him to a wise man, which hath builded his house on a rocke.

25 And the raine fell, and the floods came, and the windes blew, and beat upon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my words, and doth them not, shall be likened to a foolish man, which hath builded his house upon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat upon that house, and it fell, and the fall thereof was great.

28 ¶ ^a And it came to passe, when Jesus had ended these words, the people were astonished at his doctrine.

29 For he taught them as one having authoritie, and not as the Scribes.

CHAP. VIII.

1 The leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 And casting out of the Iews. 14 Peters mother in law healed. 19 A scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with devils, cured. 32 The devils goe into swine.

Now when he was come down from the mountaine, great multitudes followed him.

2 ^a And loe, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Jesus putting forth his hand, touched him, saying, I will, bee thou cleane: and immediatly his leprosie was cleansed.

4 Then Jesus said unto him, See thou tell no man, but goe, and shew thy selfe unto the Priest, and offer the gift that ^a Moses commanded for a witnessse unto them.

5 ¶ ^a When Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him.

6 And said, Master, my servant lieth sicke at home of the palsie, and is grievously pained.

7 And Jesus said unto him, I will come and heale him.

7 Even the best gifts that are, are nothing without godliness.

* Rom. 2. 13.

* James 1. 22.

4 By Name here, meant that might the working power of God, which every man witnesseth that call upon him.

5 Properly powers: Now these excellent workes wrought are called Powers, by occasion of those things which they bring to passe, for by them understand how mighty the power of God is.

* Luke 13. 2. f This is not of man's ordinance, but because he will cast them away.

* Psal. 6. 8. g You that are given to all kind of wickedness, and seeme to make an art of sinne.

8 True godlines resteth onely upon Christ, and therefore alwaies remaineth invincible.

* Luke 6. 47. 48.

* Marke 1. 22. Luke 4. 32.

* Marke 1. 45. Luke 5. 12.

1 Christ, in healing the leprosy with the touching of his hand, sheweth, that hee abhorreth no sinners that come unto him, be they never so unclean.

* Levitic. 14. 34. 35.

* Luke 7. 1.

2 Christ, by setting before them the example of the uncircumcised Centurion, and yet of an excellent faith, provoketh the Jewes to emulation and together forewarneth them of their casting off, and the calling of the Gentiles.

8 But

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come under my rooffe: but speake the word onely, and my servant shall be healed.

9 For I am a man also under the authority of another, and have souldiers under me: and I say to one, Goe, and he goeth: and to another, Come, and hee commeth: and to my servant, Doe this, and he doth it.

10 When Jesus heard that, he marvelled, and said to them that followed him, Verely, I say unto you, I have not found so great faith, even in Israel.

11 But I say unto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob, in the kingdome of heaven:

12 And the children of the kingdome shall be cast out into utter darkenesse: there shall bee weeping and gnashing of teeth.

13 Then Jesus said unto the Centurion, Goe thy way, and as thou hast beleevd, so be it unto thee. And his servant was healed the same houre.

14 ¶ And when Jesus came to Peters house, hee saw his wives mother laid downe, and sick of a feaver.

15 And he touched her hand, and the feaver left her: so she arose, and ministered unto them.

16 * When the Even was come, they brought unto him many that were possessed with devils: and hee cast out the spirits with his word, and healed all their sickes,

17 That it might bee fulfilled, which was spoken by * Esaias the Prophet, saying, He tooke our infirmities, and bare out sicknesses.

18 ¶ And when Jesus saw great multitudes of people about him, he commanded them to goe over the water.

19 ¶ Then there came a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Jesus said unto him, The foxes have holes, and the birdes of the heaven have nests, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said unto him, Master, suffer me first to goe, and bury my father.

22 But Jesus said unto him, Follow me, and let the dead burie their dead.

23 ¶ And when hee was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the shippe was covered with waves: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, save us, we perish.

26 And he said unto them, Why are ye fearefull, O yee of litle faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marvelled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ And when hee was come to the other side into the countie of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might goe by that way.

29 And behold, they cried out, saying, Jesus the Sonne of God, what have wee to doe with thee? Art thou come hither to torment us before the time?

30 Now there was a farre off from them, a great herd of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to goe into the herd of swine.

32 And he said unto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the devils.

34 And behold, all the citie came out to meet Jesus: and when they saw him, they besought him to depart out of their coasts.

CHAP. IX.

1 One sicke of the palse is healed. 5 Remission of sinnes. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 23 Two blinde men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workemen.

Then he entred into a shippe, and passed over, and came into his owne citie.

2 And loe, they brought to him a man sicke of the palse, laid on a bed. And Jesus seeing their faith, said to the sicke of the palse, Sonne, bee of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said within themselves, This man blasphemeth.

4 But when Jesus saw their thoughts, he said, Wherefore thinke ye evill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne of man hath authoritie in earth

* Marke 1. 24.
Luke 8. 26. 27.
7 Christ came to deliver us from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.

f On an hill, as Marke and Luke witness: New Gerders, as Ioseph records, look 17. chap. 13. lived after the order of the Gergesians, and therefore we may not marvel if there were sinne there.

g Where men live as swine, there dwelt not Christ tarry, but devils.

a A metaphorical expression of banquets, for that sit downe together are fellows in the banquet. b Which are without the kingdome: For in the kingdome is light, and without the kingdome darkness.

* Chap. 23. 13.

* Marke 1. 29.
Luke 4. 38.
3 Christ in healing divers diseases, sheweth, that hee was sent of his Father, that in him onely wee should seeke remedy in all our miseries.
* Marke 1. 33.
Luke 4. 40.

c Of all sorts.

* Esai. 53. 4.
1 Pet. 2. 24.

* Luke 9. 57. 58.

d For Capernaum was situate upon the lake of Tiberias.
4 The true disciples of Christ must prepare themselves to all kind of miseries.

e Word for word, sinners made with boughs.
5 When God requiteth our labour, wee must leave off all duty to men.

* Marke 4. 37.
Luke 8. 23.
6 Although Christ seemeth oftentimes to neglect his, even in most extreme dangers, yet in time convenient he alloweth all tempests, and bringeth them to the haven.

t Sinners are the causes of our afflictions, & Christ only forgiveth them, if wee believe.
a Into Capernaum, for as Theophyl. saith, Bethsaida brought him forth, & Capernaum was his dwelling place.
* Marke 1. 4.
Luke 5. 18.
b Knowing by a manifest signe.
c To blaspheme, signifies to asperse the living, as speake wickedly; and amongst the more elegant Grecians, to slander.

to forgive sinnes, (then said he to the sick of the palsey) Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude saw it, they marvelled, and glorified God, which had given such authority to men.

9 ¶ And as Jesus passed forth from thence, he saw a man sitting at the custom, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Jesus sat at meat in his house, behold, many Publicanes and sinners, that came thither, sat down at the table with Jesus and his Disciples.

11 And when the Pharises saw that, they said to his Disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Jesus heard it, he said unto them, The whole need not a Physician, but they that are sick.

13 But go ye and learn what this is, * I will have mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of John to him, saying, Why do ye and the Pharises fast oft, and thy disciples fast not?

15 And Jesus said unto them, Can the children of the marriage chamber mourn as long as the bridegroom is with them? But the dayes will come, when the bridegroom shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of a new cloth, for that that should fill it up, taketh away from the garment, and the breach is worse.

17 Neither do they put new wine into old vessels: for then the vessell would break, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ While he thus spake unto them, behold, there came a certain Ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall live.

19 And Jesus arose, and followed him with his Disciples.

20 And behold, a woman which was diseased with an issue of blood twelve yeares, came behinde him, and touched the hemme of his garment.

21 For she said in herself, If I may touch but his garment only, I shall be whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 Now when Jesus came into the Rulers house, and saw the sinners and the multitude making a noise,

24 He said unto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this brute went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.

28 And when he was come into the house, the blind came to him: and Jesus said unto them, Beleeve ye that I am able to do this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ And as they went out, behold, they brought to him a dumb man possessed with a devill.

33 And when the devill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was never seen in Israel.

34 But the Pharises said, * He casteth out devils, through the prince of devils.

35 ¶ And * Jesus went about all cities and towns, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sicknesse, and every disease among the people.

36 * But when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheep having no shepherd.

37 Then said he to his disciples, * Surely the Harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 The gift of healing given to the Apostles. 2 They are sent to preach the Gospel. 3 Peace. 4 Shaking off the dust.

5 Affliction. 6 Continuance unto the end. 7 Flying from persecution. 8 Fear. 9 Two sparrows. 10 Halfe of our bread. 11 To acknowledge Christ. 12 Peace and the sword. 13 Variance. 14 Love of parents. 15 The cross. 16 To lose the life. 17 To receive a preacher.

And * he called his twelve Disciples unto him, & gave them power against unclean spirits, to cast them out, and to heal every sicknesse, and every disease.

2 Now the names of the twelve Apo-

B files

5 Even death it self giveth place to the power of Christ. 6 It appeareth that they use ministris at their mourning.

6 By healing these two blinde, Christ sheweth that he is the light of the world.

* Luke 11. 14. 7 An example of that power, that Christ hath over the devill.

* Chap. 12. 24. Mark 3. 22. Luke 11. 15. * Mark 6. 6. Luke 13. 22.

8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his Church.

* Mark 6. 34. * Luke 10. 2. John 4. 35. 36.

9 Word for word, cast them out: for men are very slow in so holy a work.

1 The Apostles are sent to preach the Gospel in Israel. * Mark 3. 13. 14. 15. Luke 9. 1. 2.

^a *Thou philist faith,*
that Peter and An-
drew are called the
first, because they
were first called.

files are these. The first is Simon, called Peter, and Andrew his brother: James the son of Zebedeus, and John his brother:

3 Philip and Bartlemew: Thomas and Matthew the publicane: James the sonne of Alphaeus, and Lebbeus whose surname was Thaddeus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve did Jesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdome of heaven is at hand.

8 Heale the sick, cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.

9 Possesse not gold, nor silver, nor money in your girdles,

10 Nor a scrip for the journey, neither two coats, neither shoes, nor a staffe: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or that city, shake off the dust of your feet.

15 Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorah, in the day of judgement, then for that city.

16 Behold, I send you as sheep in the mids of the wolves: be ye therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the governors and kings for my sake, in witnesse to them, and to the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speake: for it shall be given you in that houre, what ye shall say.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 And the brother shall betray the brother to death, and the Father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: but he that endureth to the end, he shall be saved.

23 And when they persecute you in this city, flee into another: for verily I say unto you, ye shall not goe over all the cities of Israel, till the Son of man be come.

24 The disciple is not above his Master, nor the servant above his Lord.

25 It is enough for the disciple to be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more them of his household?

26 Feare them not therefore: for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.

27 What I tell you in darknesse, that speake ye in light: and what ye hear in the ear, that preach ye on the houfes.

28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father?

30 Yea, and all the haire of your head are numbred.

31 Feare ye not therefore, yee are of more value then many sparrows.

32 Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans enemies shall be they of his own household.

37 He that loveth father or mother more then me, is not worthy of me. And he that loveth son, or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse, & followeth after me, is not worthy of me.

39 He that will finde his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and hee that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

42 And whosoever shall give unto one of these little ones to drinke a cup of cold water

ⁱ Bring to an end, that is, you shall not have gone thence all the cities in Israel, and preached in them.
^{* Luke 6.40.}
^{John 13.16. and 15.20.}

^{* Chap. 12.24.}
^k It was the idol of the Aemites, which we call the god of flies.
^{! Truth shall always be hid.}
^{* Marke 4.23.}
^{John 8.17. and 12.2.}

^m Openly, and in the highest places. For the top of their houses were so made, that they might see upon them.
^{Adi 10.9.}
ⁿ Though tyrants be never so raging and cruel, yet we may not feare them.
^{The Fourth part of an answer.}

^{1 Sam. 14.45.}
^{2 Sam. 14.11.}
^{Adi 27.34.}

⁷ The necessity & reward of open confessing Christ.
^{* Marke 8.38.}
^{Luke 9.26. & 12.8.}
^{2 Tim. 2.12.}

^{* Luke 12.91.}
⁸ Civil dissentions follow the preaching of the Gospel.

^{* Mich. 7.6.}

^{* Luke 14.26.}
⁹ Nothing without exception is to be preferred before our duty to God.
^{* Chap. 16.24.}
^{Marke 8.34.}
^{Luke 9.23. and 14.27.}

^{* John 12.25.}
^p They are said to finde their life, which deliver it out of danger: and this is spoken after the opinion of the people, which think them cleane lest that die, because they think not of the life to come.

¹⁰ God is both author and reverser of his holy Ministry.
^{* Luke 10.16.}
^{John 13.20.}
¹¹ We shall lose nothing that we bestow upon Christ.
^q As a Prophet.
^{* Marke 9.41.}
^r Which in the fight of the world are vile and abject.

^{* Acts 13.46.}

^{* Luke 10.9,11.}
² The summe of the Gospel, or preaching of the Apostles.
³ Miracles are dependences of the word.

^{* Marke 6.8,9.}
^{Luke 9.3.}
^{and 22.35.}

⁴ The ministers of the word must cast away all cares that might hinder them the least while that might be.

^e For this journey, to you, that nothing might hinder them, and also that they might see some taste of Gods providence: for at their return back to the Lord, as they of them, whether they lacked any thing by the way.

^{Luke 22.35.}
^{* 1 Tim. 5.15.}
^d God will provide you meat.

⁵ Happy are they that receive the preaching of the Gospel: and unhappy are they that refuse it.

^{* Luke 10.8.}
^e It is a manner of speech taken from the Hebrews, whereby they meant all kinds of happiness.

^{* Marke 6.11.}
^{Luke 9.5.}
^{* Adi 13.51.}
^{* Luke 10.3.}

⁶ Christ sheweth how the ministers must behave themselves under the crosse.

⁷ You shall be in great danger.

^g You shall not so much as receive an injury: and by the mixing of these beasts naturas together, do will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as exquisitely framed of both them, as may be.

^h For in the cause of religion men are woe to one another.

^{* Marke 13.11.}
^{Luke 12.11.}

^{* Luke 21.16.}

^{* Marke 13.13.}

water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.

C H A P. XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony of John. 13 The Law and the Prophets. 18 Christ and John. 21 Chorazin, Bethsaida. 25 The Gosp. ll revealed to children. 28 They that are weary and laden.

And it came to passe that when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach and to preach in their cities.

¶ And when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him,

3 Art thou he that should come, or shall we look for another?

4 And Jesus answering, said unto them, Go, and shew John, what things ye hear, and see.

5 The blind receive sight, and the halt doe walk: the lepers are cleansed, and the deafe hear: the dead are raised up, and the poor receive the Gospel.

6 And blessed is he that shall not be offended in me.

7 And as they departed, Jesus began to speake unto the multitude, of John, What went ye out into the wilderness to see? a reed shaken with the wind?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say unto you, and more then a Prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them which are begotten of women, arose there not a greater then John Baptist: notwithstanding, he that is the least in the kingdom of heaven, is greater then he.

12 And from the time of John Baptist hitherto, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied unto John.

14 And if ye will receive it, this is that Elias, which was to come.

¶ He that hath eares to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto little children which sit in the markets, and call unto their fellowes,

17 And say, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devill.

19 The Sonne of man came eating and

drinking, and they say, Behold, a glutton, and a drinker of wine, a friend unto Publicanes and sinners: but wisdom is justified of her children.

20 ¶ Then began he to upbraid the Cities, wherein most of his great works were done, because they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great works, which were done in you, had been done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be easier for Tyrus and Sidon at the day of judgement then for you.

23 And thou, Capernaum, which art lifted up unto heaven, shalt be brought down to hell: for if the great works, which have been done in thee, had been done among them of Sodom, they had remained unto this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgement, then for thee.

25 At that time Jesus answered, and said, I give thee thanks, O father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes.

26 It is so, O father, because thy good pleasure was such.

27 All things are given unto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Son will reveal him.

28 Come unto me all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learn of me that I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easie, and my burden light.

C H A P. XII.

1 The disciples pluck the eares of corne. 6 Mercies, sacrifices. 10 The withered hand is healed. 12 We must do good on the Sabbath. 12 The possessed is holpen. 25 A kingdom divided. 31 Simo, blasphemy. 33 The good or evill tree. 34 Vipers. 41 The Ninevites. 42 The queen of Saba. 43 The true mother and brethren of Christ.

At that time Jesus went on a Sabbath day through the corn, and his disciples were an hungred, and began to pluck the eares of corn, and to eat.

2 And when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawfull to do upon the Sabbath.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him?

4 How he entred into the house of God,

B 2 and

1 Christ sheweth by his works, that he is the promised messias.
2 Of instructing them with precepts.
3 The disciples come, that is to say, in Galilee, where many of them were borne.
4 Mt 2. 7.
5 Luke 7. 18.

6 E. 6. 1.
7 Luke 4. 18.

8 What agreement and what difference is betwixt the ministry of the Prophets, the preaching of John, and the full light of the Gospel, which Christ hath brought.

9 Mt. 3. 1.
10 Luke 7. 28.

11 In the new state of the Church where the true glory of God shineth, the persons are no compared together, but the kingdom of Godliness, the preaching of John, with the Law and the Prophets, and againe, the most pure preaching of the Gospel with John.

12 They prophesied of things to come, which are now present, and clearly, and plainly seen.

13 Mt. 4. 9.
14 Luke 7. 31.

15 There are none more stout and stubborn enemies of the gospel, then they to whom it ought to be most acceptable.

16 He nameth the Samaritans of this age, by a proverb, that they could be moved neither with rage, nor gentle dealing.

4 That which the most part refuse, the elect and chosen embrace.
5 Wise men do acknowledge the wisdom of the Gospel, when they receive it.
6 The proud reject the Gospel offered unto them, to their great hurt and smart, which turneth to the salvation of the simple.
7 Luke 10. 13.

8 Luke 11. 27.

9 Through the ministry of Christ, who only sheweth the truth of all things pertaining to God.
10 The word sheweth that he contenteth himselfe in his Father's counsell.
11 Gods will is the only rule of righteousnesse.
12 Iohn 3. 35.
13 There is no true knowledge of God, nor quietnesse of mind, but only in Christ alone.
14 Iohn 6. 46.
15 Ier. 6. 16.
16 Iohn 5. 3.
17 May easily be borne. For his commandments are not grievous, for all that is borne of God overcometh the world. 1. Iohn 5. 4.

1 Of the true fastifying of the Sabbath, and the abrogating of it.
2 Mt. 23. 23.
3 Luke 6. 1.

4 Deut. 23. 19.

5 1 Sam. 21. 6.

^a The Hebrew call it bread of faces, because it stood before the Lord all the week upon the golden Table appointed to that service, Levit. 24. 6.

^b Exod. 29. 33, Levit. 8. 31. and 24. 9.

^c Num. 28. 9. When the Priests do Gods service upon the Sabbath day, yet they break not the Law: much lesse doth the Lord of the Sabbath break the Sabbath.

^d Hebr. 6. 7. Chap. 9. 13.

and did eat the ^a shewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the ^{*} Priests?

5 Or have ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple ^{*} breake the Sabbath, and are blamelesse?

6 But I say unto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, ^{*} I will have mercy, and not sacrifice, ye would not have condemned the innocents.

8 For the Son of man is Lord, even of the Sabbath.

9 ^{*} And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had ^b his hand dried up. And they asked him, saying, Is it lawfull to heal upon a Sabbath day? that they might accuse him.

11 And he said unto them, What man shall there be among you, that hath a sheep, and if it fall on a Sabbath day into a pit, doth he not take it and lift it out?

12 How much more then is a man better then a sheep? therefore it is lawfull to do well on the Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 ^{*} Then the Pharisees went out, and consulted against him, how they might destroy him.

15 But when Jesus knew it, he departed thence: and great multitudes followed him, and he healed them all.

16 And charged them in threatning wise, that they should not make him known,

17 That it might be fulfilled which was spoken by Elaias the Prophet, saying,

18 ^{*} Behold my servant whom I have chosen, my beloved in whom my soul delighteth: I will put my spirit on him, and he shall shew ^{*} judgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not breake, and smoking flaxe shall he not quench, till he ^d bring forth judgement unto victory.

21 And in his Name shall the Gentiles trust.

22 ^e ¶ ^{*} Then was brought to him one possessed with a devil, both blind and dumb, and he healed him, so that he ^{which was} blind and dumb, both spake and saw.

23 And all the people were amazed, and said, Is not this that son of David?

24 But when the Pharisees heard it, they said, ^{*} This man casteth the devils no otherwise out, but through Beelzebub the prince of devils.

25 ^{*} But Jesus knew their thoughts, and

said to them, every Kingdome divided against it selfe, is brought to nought: and every city or house divided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is divided against himselfe: how shall then his kingdom endure?

27 Also if I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your Judges.

28 But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

29 Else how can a man enter into a strong mans house and spoil his goods, except he first bind the strong man, and then spoil his house,

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 ^{*} Wherefore I say unto you, every sin and blasphemy shall be forgiven unto men: but the blasphemy ^{against} the Holy Ghost shall not be forgiven unto men.

32 And whosoever shall speak a word against the Sonne of man, it shall be forgiven him: ⁶ but whosoever shall speake against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or else make the tree evill, and his fruit evill: for the tree is knowne by the fruit.

34 ⁷ O generations of vipers, how can you speak good things, when ye are evill? For of the ^{*} abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an evill man out of an evill treasure bringeth forth evill things.

36 But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of judgement.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ ^{*} Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see a sign of thee.

39 But he answered and said to them, An evil and ^f adulterous generation seeketh a sign, but no sign shall be given unto it, save that sign of the Prophet Jonas.

40 ^{*} For as Jonas was three dayes and three nights in the whales belly: so shall the Sonne of man be three dayes and three nights in the heart of the earth.

41 ^{*} The men of Ninive shall rise in judgement with this generation, and condemn it: for they ^{*} repented at the preaching of

^{*} Mark 3. 1. Lu. c. 6. 6.

² The ceremonies of the Law are not against the love of our neighbour.

³ How farre, and in what respect we may give place to the unbridled rage of the wicked.

^{*} Esa. 42. 1.

^a By judgement is meant a settled State, because Christi was to publish true Religion among the Gentiles, and to cast out Superstition, which thing wheresoever it is done, the Lord is said to reigne and judge there: that is to say, to govern and rule matters.

^d He shall pronounce sentence and judgement, manage the world and Satan, & shew himself conqueror over all his enemies.

^e Luke 11. 14.

⁴ A truth, be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly.

^{*} Chap. 9. 34.

Mark 3. 22.

Luke 11. 15.

⁵ The kingdom of Christ, and the kingdom of the devil cannot consist together.

^{*} Mark 3. 21. 28. Luke 12. 10. 1 John 5. 16.

⁶ Of blasphemy against the Holy Ghost.

⁷ Hypocrites at the length bewray themselves, even by their owne mouth. ^{*} Luke 6. 45.

^e Vaine and unstable trifles, which the most part of men spend their lives in.

⁸ Against froward despisers of miracles.

^{*} Chap. 16. 1.

Luke 11. 29.

1 Cor. 1. 22.

^f Bastards which fall from Abrahams faith, or forsake the true worship of God.

^{*} Jonas 1. 17.

⁹ Christ teacheth by the sorrowfull example of the Jewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.

^{*} Jonas 3. 5.

of Jonas: and behold a greater then Jonas is here.

42 * The Queene of the South shall rise in judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ * Now when the unclean spirit is gone out of a man, he walketh throughout drie places, seeking rest, and findeth none.

44 Then he saith, I will return into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh unto him seven other spirits worse then himself, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

46 ¶ 10 * While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said to him that told him, Who is my mother? and who are my brethren?

49 ¶ And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren.

50 For whosoever shall do my Fathers will which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

1 The parable of the sower. 11 and 34 why Christ spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the dray-net cast into the Sea. 53 Christ is not received of his countrymen the Nazarenes.

The same day went Jesus out of the house, and fate by the sea side.

2 ¶ And great multitudes resorted unto him, so that he went into a ship, and fate down: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and devoured them up.

5 And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.

6 And when the Sunne was up, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and

the thorns sprung up, and choked them.

8 Some again fell in good ground, and brought forth fruit, one an hundred fold, some sixty fold, and another thirty fold.

9 He that hath eares to hear, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And he answered, and said unto them, Because it is given unto you, to know the secrets of the kingdom of heaven, but to them it is not given.

12 * For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they hear not, neither understand.

14 So in them is fulfilled the Prophecie of Esaias, which prophesie saith, * By hearing, ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their eares, and should understand with their hearts, and should return that I might heal them.

16 ¶ But blessed are your eyes, for they see: and your ears, for they hear.

17 * For verily, I say unto you, that many Prophets, and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 ¶ Whensoever any man heareth the word of that kingdom, and understandeth it not, that evill one commeth and catcheth away that which was sowed in his heart: and this is he which hath received the seed by the way side.

20 And he that received seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it.

21 Yet hath he no root in himself, and dureth but a season: for as soon as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that received the seed among thornes, is he that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23 But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit and bringeth forth, some an hundred fold, some sixty fold, and some thirty fold.

B 3 24 ¶ And

1 King. 10. 1.
1 Chron. 9. 1.
The measure in the
Land of Saba:
single country is
South, in respect of
the Land of Israel.
1 King. 10.
For Saba is situated
in the utmost
part of happy Arabia,
upon the mouth
of the Arabian Sea.
* Luke 11. 24.

1 John. 6. 45.
and 10. 26.
1 Pet. 2. 20.

10 Christ teacheth
by his own example,
how that all things
ought to be for part,
in respect of Gods
glorie.
* Mark 3. 31.
Luke 8. 20.

11 None are more
peer unto us, then
they that are of
the household of
Abraham.

* Mark. 4. 1.
Luke 8. 4. 5.

1 Christ sheweth
in putting forth
this parable of the
sower, that the
seed of life which
is sowed in the
world, commeth
not on so well in
one as in another,
and the reason is,
for that men, for
the most part, either
do not receive it,
or suffer it
not to ripen.

2 The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the just judgement of God.
* Chap. 25. 29.

* Esa. 6. 9.
* Marke 4. 12.
* Luke 8. 10.
* John 12. 40.
* Act. 28. 26.
* Rom. 11. 8.

3 The condition of the Church under, and since Christ, is better then it was in the time of the fathers under the Law.
* Luke 10. 24.

* Mark 4. 11.
* Luke 8. 11.

4 Though there be mention made of the heart, yet the sowing is referred to hearing, without understanding. For whether the seed be received in the heart or no, yet hee that soweth, soweth to the heart.

4 Christ sheweth in another parable of the evill seed mixt with the good, that the Church shal never be free and quit from offences, both in doctrine and manners, untill the day appointed for the restoring of all things doe come. & therefore the faithfull are to arm themselves with patience and constancy.

24 ¶ Another parable put he forth unto them, saying, The Kingdom of heaven is like unto a man which sowed good seed in his field.

25 But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the householder, and said unto him, Master, sowedst not thou good seed in thy field? from whence then hath it tares?

28 And he said unto them, some envious man hath done this. Then the servants said unto him, Wilt thou then that we goe and gather them up?

29 But he said, Nay, lest while ye go about to gather the tares, ye pluck up also with them the wheat.

30 Let both grow together untill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burn them: but gather the wheat into my barn.

31 ¶ Another parable he put forth unto them, saying, The Kingdom of heaven is like unto a graine of mustard seed, which a man taketh and soweth in his field.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

33 ¶ Another Parable spake he to them, The Kingdom of heaven is like unto leaven, which a woman taketh and hideth it in three pecks of meale, till all be leavened.

34 ¶ All these things spake Jesus unto the multitude in Parables, and without Parables spake he not unto them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in Parables, and will utter the things which have been kept secret from the foundation of the world.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of that field.

37 Then answered he, and said to them, He that soweth the good seed, is the Son of man.

38 And the field is the world, and the good seed are the children of the Kingdom, and the tares are the children of that wicked one.

39 And the enemy that soweth them is the devill, * and the harvest is the end of the world, and the Reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 * Then shall the just men shine as the Sun in the kingdom of their father. He that hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Again, the Kingdom of heaven is like to a merchant man, that seeketh good pearles,

46 Who having found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a draw-net cast into the sea, that gathereth of all kind of things,

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and sever the bad from among the just,

50 And shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth.

51 ¶ Jesus said unto them, Understand ye all these things? They said unto him, Yea, Lord.

52 Then said he unto them, Therefore every Scribe which is taught unto the kingdom of heaven, is like unto an householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Jesus had ended these Parables, he departed thence,

54 * And came into his owne country, and taught them in their Synagogue, so that they were astonished, & said, Whence cometh this wisdom and great works unto this man?

55 Is not this the Carpenters son? Is not his mother called Mary, * and his brethren James, and Josés, and Simon, and Judas?

56 And are not his sisters all with us? Whence then hath hee all these things?

57 And they were offended with him. Then Jesus said to them, * A Prophet is not without honour, save in his own country, and in his own house.

58 And

* Mark 4. 30.

Luke 13. 19.

5 God begetteth his Kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may bee the more set forth.

* Luke 13. 21.

* Mark 4. 33. 34.

* Psal. 78. 2.

6 He expoundeth the former parable of the good and evill seed.

* Isai. 3. 13.
* Joel. 14. 15.

* Dan. 12. 3.

7 Few men understand how great the riches of the Kingdome of Heaven are, and no man can be partaker of them, but he that redeemeth them with the litle of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall bee cast out, but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which have not onely to be wise for themselves, but to dispende the willdome of God to others.

* Mark 6. 1.
Luce 4. 16.
10 Men doe not onely sinne of ignorance, but also willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.
* Isai. 6. 43.
* Mark 6. 4.
Luce 4. 24.
Isai. 4. 44.

58 And he did not many great works there, for their unbeliefs sake.

CHAP. XIV.

1 Herods judgement of Christ. 3 Wherefore John was bound, 10 And beheaded. 13 Jesus departeth. 18 Of the five loaves. &c. 23 Christ prayeth. 24 The Apostles tossed with the waves. 27 Faith. 30 Peter in jeopardy. 36 The hemme of Christs garment.

AT that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is that John Baptist, he is risen again from the dead, and therefore great workes are wrought by him.

3 For Herod had taken John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said unto him, It is not lawfull for thee to have her.

5 And when hee would have put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herods birth-day was kept, the daughter of Herodias daunced before them, and pleased Herod.

7 Wherefore hee promised with an oath, that he would give her whatsoever she would ask.

8 And she being before instructed of her mother, said, Give me here John Baptists head in a platter.

9 And the king was fory: nevertheless because of the oath, and them that sate with him at the table, he commanded it to be given her.

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and given to the maid, and she brought it unto her mother.

12 And his disciples came, and took up the body, and buried it, and went, and told Jesus.

13 And when Jesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when Even was come, his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may go in to the towns, and buy them victuals.

16 But Jesus said to them, They have no need to go away: give ye them to eat.

17 Then said they unto him, We have here but five loaves and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grasse, and tooke the

five loaves and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude:

20 And they did all eat, and were sufficed, and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, besides women and little children.

22 And straightway Jesus compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away.

23 And as soon as he had sent the multitude away, he went up into a mountaine alone to pray: and when the evening was come, he was there alone.

24 And the ship was now in the mids of the sea, and was tossed with waves: for it was contrary winde.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Jesus spake unto them, saying, Be of good comfort, it is I: be not afraid.

28 Then Peter answered him, and said, Master, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw a mighty wind, he was afraid: and as he began to sink, he cried, saying, Master, save me.

31 So immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And as soon as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 And when they were come over, they came into the land of Gennezaret.

35 And when the men of that place knew him, they sent out into all that country round about, and brought unto him, all that were sick,

36 And besought him that they might touch the hem of his garment: onely, and as many as touched it were made whole.

CHAP. XV.

1 The commandments and traditions of men. 12 Offences. 13 The plants which is rooted up. 14 Blind leading the blind. 18 The heart. 22 The woman of Canaan. 26 The childrens bread: whelps. 28 Faith. 32 Four thousand men fed. 36 Transfiguring.

Then

1 Mark 6. 14.

2 Luke 9. 7.

3 Here is in John,

an example of an

inexorable cou-

rage, which all

faithfull ministers

of Gods word

ought to follow:

in Herod, an exam-

ple of tyrannous

unity, pride, and

cruelty, and to bee

loat, of a courtly

conscience, and of

their miserable

sinners, which

have once given

themselves over

to pleasures: in

Herodias and her

daughter, an ex-

ample of whole-

ly unconnected

and womanly cru-

elty.

4 By works, he mea-

ns that force and

power, whereby

works are wrought,

and not the works,

as is taught before.

5 Mark 6. 17.

6 Luke 9. 10.

7 Luke 9. 16.

8 Mark 6. 16.

9 Luke 9. 17.

10 Luke 9. 18.

11 Luke 9. 19.

12 Luke 9. 20.

13 Luke 9. 21.

14 Luke 9. 22.

15 Luke 9. 23.

16 Luke 9. 24.

17 Luke 9. 25.

18 Luke 9. 26.

19 Luke 9. 27.

20 Luke 9. 28.

21 Luke 9. 29.

22 Luke 9. 30.

23 Luke 9. 31.

24 Luke 9. 32.

25 Luke 9. 33.

26 Luke 9. 34.

27 Luke 9. 35.

28 Luke 9. 36.

29 Luke 9. 37.

30 Luke 9. 38.

31 Luke 9. 39.

32 Luke 9. 40.

33 Luke 9. 41.

34 Luke 9. 42.

35 Luke 9. 43.

36 Luke 9. 44.

37 Luke 9. 45.

38 Luke 9. 46.

39 Luke 9. 47.

40 Luke 9. 48.

41 Luke 9. 49.

42 Luke 9. 50.

43 Luke 9. 51.

44 Luke 9. 52.

45 Luke 9. 53.

46 Luke 9. 54.

47 Luke 9. 55.

48 Luke 9. 56.

49 Luke 9. 57.

50 Luke 9. 58.

51 Luke 9. 59.

52 Luke 9. 60.

53 Luke 9. 61.

54 Luke 9. 62.

55 Luke 9. 63.

56 Luke 9. 64.

57 Luke 9. 65.

58 Luke 9. 66.

59 Luke 9. 67.

60 Luke 9. 68.

61 Luke 9. 69.

62 Luke 9. 70.

63 Luke 9. 71.

64 Luke 9. 72.

65 Luke 9. 73.

66 Luke 9. 74.

67 Luke 9. 75.

68 Luke 9. 76.

69 Luke 9. 77.

70 Luke 9. 78.

71 Luke 9. 79.

72 Luke 9. 80.

73 Luke 9. 81.

74 Luke 9. 82.

75 Luke 9. 83.

76 Luke 9. 84.

77 Luke 9. 85.

78 Luke 9. 86.

79 Luke 9. 87.

80 Luke 9. 88.

81 Luke 9. 89.

82 Luke 9. 90.

83 Luke 9. 91.

84 Luke 9. 92.

85 Luke 9. 93.

86 Luke 9. 94.

87 Luke 9. 95.

88 Luke 9. 96.

89 Luke 9. 97.

90 Luke 9. 98.

91 Luke 9. 99.

92 Luke 9. 100.

93 Luke 9. 101.

94 Luke 9. 102.

95 Luke 9. 103.

96 Luke 9. 104.

97 Luke 9. 105.

98 Luke 9. 106.

99 Luke 9. 107.

100 Luke 9. 108.

101 Luke 9. 109.

102 Luke 9. 110.

103 Luke 9. 111.

104 Luke 9. 112.

105 Luke 9. 113.

106 Luke 9. 114.

107 Luke 9. 115.

108 Luke 9. 116.

109 Luke 9. 117.

110 Luke 9. 118.

111 Luke 9. 119.

112 Luke 9. 120.

113 Luke 9. 121.

114 Luke 9. 122.

115 Luke 9. 123.

116 Luke 9. 124.

117 Luke 9. 125.

118 Luke 9. 126.

119 Luke 9. 127.

120 Luke 9. 128.

121 Luke 9. 129.

122 Luke 9. 130.

123 Luke 9. 131.

124 Luke 9. 132.

125 Luke 9. 133.

126 Luke 9. 134.

127 Luke 9. 135.

128 Luke 9. 136.

129 Luke 9. 137.

130 Luke 9. 138.

131 Luke 9. 139.

132 Luke 9. 140.

133 Luke 9. 141.

134 Luke 9. 142.

135 Luke 9. 143.

136 Luke 9. 144.

137 Luke 9. 145.

138 Luke 9. 146.

139 Luke 9. 147.

140 Luke 9. 148.

141 Luke 9. 149.

142 Luke 9. 150.

143 Luke 9. 151.

144 Luke 9. 152.

145 Luke 9. 153.

146 Luke 9. 154.

147 Luke 9. 155.

148 Luke 9. 156.

149 Luke 9. 157.

150 Luke 9. 158.

151 Luke 9. 159.

152 Luke 9. 160.

153 Luke 9. 161.

154 Luke 9. 162.

155 Luke 9. 163.

156 Luke 9. 164.

157 Luke 9. 165.

158 Luke 9. 166.

159 Luke 9. 167.

160 Luke 9. 168.

161 Luke 9. 169.

162 Luke 9. 170.

163 Luke 9. 171.

164 Luke 9. 172.

165 Luke 9. 173.

166 Luke 9. 174.

167 Luke 9. 175.

168 Luke 9. 176.

169 Luke 9. 177.

170 Luke 9. 178.

171 Luke 9. 179.

172 Luke 9. 180.

173 Luke 9. 181.

174 Luke 9. 182.

175 Luke 9. 183.

176 Luke 9. 184.

177 Luke 9. 185.

178 Luke 9. 186.

1 None commonly are more bold cōcerners of God, then they whom God appointeth keepers of his law.

* Mark 7. 1. a Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the Law.

2 Their wicked boldness in corrupting the commandments of God, and that upon pretence of godliness, and usurping authority to make laws, is here reproved.

* Exod. 20. 12.

Deut. 5. 16.

Ephes. 6. 2.

b By honour I mean, all kinde of duty which children owe to their parents.

* Exod. 21. 17.

Levit. 20. 9.

Prov. 20. 20.

c The meaning is this: whatsoever I bestow upon the temple, it is thy profit for it is as good as if I gave it thee, for as the Pharisee of our time say, it shall be meritorious for thee, for under this colour of religion they rake all to themselves, as though that law that had given any thing to the Temple, had done the duty of a child.

d Thou made it of no power and authority as much as lay in you: for otherwise the commandments of God stand fast in the Church of God in despite of the world and Satan.

3 The same men are condemned for hypocrisy and iniquity, because they made the kingdom of God to stand in outward things.

* Ezech. 29. 13.

4 Christ teacheth us, that hypocrisy of false teachers which deceive our souls, is not to be born withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise wee are like to perish with them.

* Mark 7. 18.

* Iohn. 15. 2.

* Luke 6. 39.

* Mark 9. 17.

e Thou shalt not have dominion over the life, but thou shalt be a servant to it.

* Gen. 1. 26.

and 8. 9.

Mark 7. 21.

f Of the flock of the Canaanites, which dwelled in Phenicia.

* Mark 7. 24.

g Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

* Chap. 10. 6.

h Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

* Chap. 10. 6.

i Christ ceaseth not to be beneficial, even there, where he is contemned, and in the midst of wolves he gathereth together and scattereth his flock.

* Mark 7. 31.

* Ezech. 35. 5.

k Whose members were weakened with the palsy, or by nature, for afterwards it is said, he healed them. Now Christ was wont to heal in this wise, that such members as were weak, he restored to health, and yet he could easily if he had would, have given them hands & feet, & other members which wanted them.

* Mark 8. 1.

l By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, no not in the wilderness.

* Gen. 22. 14.

m Would for words to lie down backward as rivers do in rising, they draw their waters to them.

* Luke 11. 10.

n A kind of vessel wrought with silver.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

Then came to Jesus the Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy Disciples transgress the tradition of the Elders? for they walk not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye say, whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit,

6 Though he honour not his father or his mother, shall be free: thus have ye made the commandment of God of no authority by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 This people draweth neer unto me with their mouth, and honoureth me with their lips, but their heart is far off from me.

9 But in vain they worship me, teaching for doctrines mens precepts.

10 Then he called the multitude unto him, and said to them, Hear and understand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 Then came his disciples and said unto him, Perceivest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and said, every plant which mine heavenly Father hath not planted, shall be rooted up.

14 Let them alone, they be the blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said to him, Declare unto us this parable.

16 Then said Jesus, Are ye yet without understanding?

17 Perceive ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders,

20 These are the things, which defile the man: but to eat with unwashen hands, defileth not the man.

21 And Jesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And behold, a woman a Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord,

the son of David: my daughter is miserably vexed with a devill.

23 But he answered her not a word. Then came to him his Disciples, and besought him, saying, Send her away, for she crieth after us.

24 But he answered, and said, I am not sent but unto the lost sheep of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, help me.

26 And he answered, and said, it is not good to take the childrens bread, and to cast it to whelps.

27 But she said, Truth, Lord: yet indeed the whelps eat of the crumbs, which fall from their masters table.

28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 So Jesus went away from thence, and came neer unto the Sea of Galilee, and went up into a mountain and sat down there.

30 And great multitudes came unto him, having with them, halt, blinde, dumbe, maimed, and many other; and cast them downe at Jesus feet, and he healed them.

31 In somuch that the multitude wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his Disciples unto him, and said, I have compassion on this multitude, because they have continued with me already three dayes, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way.

33 And his Disciples said unto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Jesus said unto them, how many loaves have ye? And they said, Seven, and a few little fishes.

35 Then he commanded the multitude to sit down on the ground,

36 And took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his Disciples, and the Disciples to the multitude.

37 And they did all eat, and were sufficed: and they took up of the fragments that remained, seven baskets full.

38 And they that had eaten, were four thousand men, beside women, and little children.

39 Then Jesus sent away the multitude, and took ship, and came into the parts of Magdala.

5 In that that Christ doth sometimes as it were stop his eares against the prayers of his saints, he doeth it for his glory, and our profit.

* Chap. 10. 6.

6 Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

* Chap. 10. 6.

7 By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, no not in the wilderness.

* Gen. 22. 14.

8 Would for words to lie down backward as rivers do in rising, they draw their waters to them.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

* Luke 11. 10.

CHAP. XVI.

4 The signe of Ionas. 6 The leaven of the Pharisees. 12 For their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rock. 19 The keyes. 21 Christ fore-sheweth his death. 24 The forsaking of ones selfe, and the crosse, 25 To looke the life.

THen ¹came the Pharisees and Sadduces, and did ²tempt him, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, yee say, Fair weather: for the skie is red.

3 ^{*} And in the morning, yee say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, yee can discerne the ^b face of the skie, and can yee not ^c discerne the signes of the times?

4 ^{*} The wicked generation, and adulterous seeketh a signe, but there shall no signe be given it, but ^c that signe of the Prophet ^{*} Jonas: so he left them, and departed.

5 ¶ ² And when his disciples were come to the other side, they had ^{*} forgotten to take bread ^{with} them.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadduces.

7 And they reasoned among themselves, saying, *It is because we have brought no bread.*

8 But Jesus ^d knowing it, said unto them, O yee of little faith, why reason yee ^{thus} among your selves, because yee have brought no bread?

9 Doe yee not yet perceive, neither remember the ^e five loaves, when there were ^{*} five thousand men, and how many baskets tooke yee up?

10 Neither the seven loaves when there were ^{*} foure thousand men, and how many baskets tooke yee up?

11 Why ^f perceive yee not that I ¹ said not unto you concerning bread, that yee should beware of the leaven of the Pharisees, and Sadduces?

12 Then understood they that hee had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and Sadduces.

13 ¶ ³ Now when Jesus came into the coasts of ^h Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I, the Son of man am?

14 And they said, Some say, ⁱ John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 Hee said unto them, But whom say yee that I am?

16 Then Simon Peter answered, and said, ^{*} Thou art that Christ, the Son of the living God.

17 ^{*} And Jesus answered, and said to him, Blessed art thou Simon the son of

Jonas: for ^k flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 ^{*} And I say also unto thee, that thou art ¹ Peter, and upon this rock I will build my Church: and the ^m gates of hell shall not overcome it.

19 ^{*} And I ^{*} will give unto thee the ⁿ keyes of the kingdome of heaven, and whatsoever thou shalt ^o bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall bee loosed in heaven.

20 ⁷ Then he charged his disciples, that they should tell no man that he was Jesus that Christ.

21 ¶ ⁸ From that time forth Jesus began to shew unto his disciples, that he must go unto Hierusalem, and suffer many things of the ^p Elders, and of the high Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter ⁹ tooke him aside, and began to rebuke him, saying, Master, pitty thy selfe: this shall not bee unto thee.

23 ⁹ Then he turned back, and said unto Peter, Get thee behind mee ^{*} Satan: thou art an offence unto me, because thou ¹ understandest not the things that are of God, but the things that are of men.

24 ¹⁰ Jesus then said to his disciples, ^{*} If any man will follow mee, let him forsake himselfe, and take up his crosse, and follow mee.

25 For ^{*} whosoever will save his life, shall loose it: and whosoever shall loose his life for my sake, shall ^{*} find it.

26 ^{*} For what shall it profit a man though hee should win the whole world, if hee lose his owne soule? or what shall a man give for recompence of his soule?

27 For the Son of man shall come ^v in the glory of his Father, with his Angels, and ^{*} then shall hee give to every man according to his deeds.

28 ^{*} Verily I say unto you, There bee some of them that stand here, which shall not tast of death, till they have seene the Son of man come in his ^{*} kingdome.

^k By this kind of speech is meant mans naturall procreation upon the earth, the creature not being destroyed, which was made, but deformed through sin: so then this is the meaning: this was not revealed to thee by any understanding of man, but God revealed it thee from heaven. ^l That is true faith, which con-felleth Christ, the vertue whereof is invincible.

^m John 1. 42. ⁿ Christ spake in the Syrian tongue and therefore used not this descending betwixt Petrus, which signifieth Peter, and Petrus, which signifieth a Rock, but in both places used this word Cepha: but his mind was that Petrus in Greece, by the divers termination to make a difference betwixt Peter which is a piece of the building, and Christ the Petra, that is, the rock, and foundation: or else he gave his name Peter, because of the confession of his faith which is the Char-ches as well as his, as the old fathers witness, for so saith, Timothy. That confession which thou hast made, shall bee the foundation of the believers.

^o The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsell and fortresses, and this is the meaning, whosoever Satan can doe by counsell or strength, so doth Paul. 2. Cor. 10. 4. call them strong holds.

^p The authority of the Church is from God. ^q John 20. 21. ^r A Metaphore taken of swordes which carry the keyes, and here is set forth the power of the ministers of the word, as Esa. 22. 22. and that power is common to all ministers, as Chap. 18. 18. and therefore the ministry of the Gospel, may rightly bee called the key of the kingdome of heaven.

^s They are bound whose sins are retained, heaven is shut against them, because they receive not Christ by faith: on the other side, how happy are they, to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow heires with him? ^t Men must first learne, and then reach. ^u The minds of men are in time to bee prepared, and made ready against the stumbling block of perfection. ^v It was a name of dignity, and not of age: and it is put for them which were the Judges, which the Hebrewes call Sanhedrim. ^w Tooke him by the hand, and led him aside, as they use to doe, which meane to talke familiarly with one. ^x Against preposterous zeale. ^y The Hebrewes call him Satan, that is to say an adversary, whom the Grecians call diabolos, that is to say, slanderer or tempter: but it is spoken of them, that either of malice, as Iudas, John 6. 70. or of lightnesse and pride, resist the will of God. ^z By this word wee are taught, that Peter sinned through a false persuasion of himselfe. ^{aa} No men do worse provide for themselves, then they that love themselves more then God. ^{ab} Chap. 10. 38. Marke 8. 34. Luke 9. 22. and 14. 17. ^{ac} Chap. 10. 39. Marke 8. 35. 36. Luke 9. 24. 25. 26. and 17. 33. ^{ad} Shall gaine himselfe: And this is his meaning, they that deny Christ to save themselves, doe not onely gaine that which they looke for, but also lose the thing they would have kept, that is, themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it saith far otherwise with them. ^{ae} John 12. 25. ^{af} Like a King, as Chap. 6. 29. ^{ag} Psalm 68. 12. Rom. 2. 6. ^{ah} Marke 9. 1. Luke 9. 27. ^{ai} By his kingdome is understood, the glory of his ascension, and what followeth thereof, Ephes. 4. 10. or, the preaching of the Gospel, Marke 9. 1.

CHAP. XVII.

2 The transfiguration of Christ. 5 Christ ought to bee heard.
11 Elias. 13 Iohn Baptist. 17 The unbeliefe of the Apo-
stles. 20 The power of faith. 21 Prayer and fasting.
22 Christ foretelleth his passion. 24 He payeth tribute.

* Marke 9. 2.
Luke 9. 28.
1 Christ is in such
sort humble in the
Gospel, that in the
mean season he is
Lord both of hea-
ven and earth.
a Luke reckoneth
eight dayes, conti-
ning in that number
the first and last, and
Matthew speaketh
but of them that
were betwixt them.
b Changed into ano-
ther, like.

And^a after six dayes, Jesus tooke
Peter, and James, and John his bro-
ther, and brought them up unto an high
mountaine apart,

2 And was^b transfigured before them:
and his face did shine as the Sun, and his
clothes were as white as the light.

3 And behold, there appeared unto
them, Moses, and Elias, talking with
him.

4 Then answered Peter, and said to Je-
sus, Master, it is good for us to be here: if
thou wilt, let us make here three Taber-
nacles, one for thee, and one for Moses,
and one for Elias.

5 While he yet spake, behold, a bright
cloud shadowed them: and behold, there
came a voice out of the cloud, saying, *This
is^c that my beloved Son, in whom I am
well pleased: heare him.

6 And when the disciples heard that,
they^d fell on their faces, and were sore a-
fraid.

7 Then Jesus came and touched them,
and said, Arise, and be not afraid.

8 And when they lifted up their eyes,
they saw no man, save Jesus onely.

9 ¶ And as they came down from the
mountaine, Jesus charged them, saying,
Shew the^e vision to no man, untill the Son
of man rise againe from the dead.

10 * And his disciples asked him, say-
ing, why then say the Scribes that *Elias
must first come?

11 And Jesus answered, and said unto
them, Certainly Elias must first come, and
restore all things.

12 But I say unto you, that Elias is
come already, and they knew him not, but
have done unto him whatsoever they
would: likewise shall also the Son of man
suffer of them.

13 Then the disciples perceived that
he spake unto them of Iohn Baptist.

14 ¶ * And when they were come to
the multitude, there came to him a certain
man, and fell downe at his feet.

15 And said, Master, have pity on my
son: for he is lunatique, and is sore vexed:
for oft times hee falleth into the fire, and
oft times into the water.

16 And I brought him to thy disciples,
and they could not heale him.

17 Then Jesus answered, and said, O
generation faithlesse, and crooked, how
long now shall I bee with you! how long
now shall I suffer you! bring him hither
to mee.

18 And Jesus rebuked the Devill, and

* Marke 9. 14.
Luke 9. 38.
2 Men are unwor-
thy of Christ his
goodnesse, yet
notwithstanding
hee regardeth
them.
f. As men that make
supplication use to
doe.
g They that at cer-
tain times of the
moone are troubled
with the falling sick-
nesse, or any other
kind of disorde: but
in this place, we must
take it, that besides
the naturall disorde
he had a devillish
stronge.

he went out of him: and the child was hea-
led at that houre.

19 * Then came the disciples to Jesus
apart, and said, Why could not wee cast
him out?

20 And Jesus said unto them, Because
of your unbeliefe: for * verily I say unto
you, if yee have faith ^{as much as is} a graine
of mustard seed, yee shall say unto this
mountaine, Remove hence to yonder
place, and it shall remove: and nothing
shall bee impossible unto you.

21 * Howbeit this kind goeth not out,
but by^h prayer and fasting.

22 ¶ And theyⁱ being in Galilee, Je-
sus said unto them, The Son of man shall
be delivered into the hands of men,

23 And they shall kill him, but the third
day shall hee rise againe: and they were ve-
ry sorry.

24 ¶ And when they were come to
Capernaum, they that received poll mo-
ney, came to Peter, and said, Doth^j not
your master^k pay poll^l money.

25 Hee said, Yes. And when he was
come into the house, Jesus prevented him,
saying, What thinkest thou, Simon? Of
whom doe the kings of the earth take tri-
bute, or poll money? of their^m children, or
of strangers?

26 Peter said unto him, Of strangers.
Then said Jesus unto him, Then are the
children free.

27 Neverthelesse, lest we should offend
them, goe to the sea, and cast in an angle,
and take the first fish that cometh up, and
when thou hast opened his mouth, thou
shalt find aⁿ piece of twenty pence: that
take, and give it unto them for mee and
thee.

3 Incredulity and
distrust, hinder
and breake the
course of Gods
benefits.

* Luke 17. 6.

4 The remedy a-
gainst distrust.
h To give us to un-
derstand the watch-
fulness and diligence
of earnest prayer,
which cannot bee
without sobriety.
i Our minds must
bee prepared more
and more against
the offence of the
crosse.

* Chap. 26. 17.
Marke 9. 31. Luke
9. 44. and 7. 24.
6 In that that
Christ doth will-
ingly obey Celars
edicts, he sheweth
that civil policy
is not taken away
by the Gospel.

j Hee demeth not, but
he asketh.
k Ought hee not to
pay?

l They that were
from twenty years
of age to fifty, paid
halfe a shekel of the
Sanctuary, Exod.
30. 13. This was
an Attike di-
drachme which the
Romans exacted
after they had sub-
dued Iudea.
m By children wee
must not understand
subjects which pay
tribute, but naturall
children.

n The word here u-
sed, a pence, which is
in value foure di-
drachmes, every
drachme is about
five pence.

CHAP. XVIII.

1 The greatest in the Kingdome of God. 5 To receive a little
child. 6 To give offence. 7 Offences. 9 The pulling out of the
eye. 10 The Angels. 12 The lost sheep. 15 The telling of
one his fault. 17 Excommunication. 21 We must alwayes
pardon the brother that repenteth. 23 The parable of the
King that taketh an account of his servants.

The^a same time the disciples came un-
to Jesus, saying, Who is the greatest in
the kingdome of heaven?

2 * And Jesus called a^b little child unto
him, and set him in the mids of them,

3 And said, Verily I say unto you, ex-
cept yee bee^c converted, and become as
little children, yee shall not enter into the
kingdome of heaven.

4 Whosoever therefore shall humble
himselfe as this little childe, the same is the
greatest in the kingdome of heaven.

5 And whosoever shall receive one
such little childe in my name, receiveth
mee.

* Marke 9. 34.
Luke 9. 46.

1 Humblenesse of
mind is the right
way to preemin-
ence.

a A child in years.
* Chap. 19. 14.
1. Cor. 14. 20.
b A kind of speech
taken from the He-
brewes, and it is as
much as, repent.

6* 2 But

* Marke 9. 42.

1 We ought to have great respect to our brethren be they never so little: and hee that shall otherwise shall bee sharply punished.

3 A good man cannot but goe through the mids of offences, yet hee must cut off all occasions of offences.

4 Lett not hinderances which stay the course of good works, The Greek word importeth thus much things which wee humbly on.

5 Chap. 5. 29. 30. Marke 9. 45. Luke 9. 17. Luke 17. 3. 1. Luke 17. 3. 1. Luke 17. 3. 1.

6 The weaker that a man is, the greater care wee ought to have of his salvation, as God teacheth us by his owne example.

7 Psal. 35. 8. Luke 19. 10. Luke 15. 4. Luke 19. 17. Luke 17. 3. 1. Luke 17. 3. 1.

8 We must labour for concord, not to revenge injuries.

9 If his offence bee such that thou only knowest thy brothers sinne.

10 Dent. 19. 15. Iden 8. 17. 3 Cor. 13. 1. Hebr. 10. 28.

11 That is, by the word, and witness, the mouth is sometimes taken for the word or speech.

12 Wills. 3. 16. and with for a still witness, to wit, when the matter speaketh of itselfe, as somewhat Chap. 21. 16.

13 Sure and certaine. He that concerneth the judgement of the Church, concerneth God.

14 Word for word do not touch, as to have, or make, as though he did not have.

15 He speaketh not of any kind of policy, but of an Ecclesiastical assembly. For he speaketh afterward of the power of binding and binding, which belongeth to the Church, and hee hath regard to the order of the same, as what time the Elders had the judgement and Church matters in their hands. Iden 9. 22. and 22. 42. and 16. 2. and also casting out of the Synagogue for a punishment, as you doe now excommunication.

16 Prophane and void of religion: such men, the Sermon called Gnosticismus compass they themselves, as they did the Thelians.

17 1 Cor. 5. 4. 2 Thess. 3. 14. 1 Iden 20. 23.

18 This word is translated from the body of the word, for it belongeth properly to the

6 But whosoever shall offend one of these little ones which beleve in mee, it were better for him, that a millstone were hanged about his neck, and that hee were drowned in the depth of the sea.

7 Wo be unto the world because of offences: for it must needs be that offences shall come, but wo be to that man, by whom the offence cometh.

8 Wherefore, if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maymed, then having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes to be cast into hell fire.

10 See that yee despise not one of these little ones: for I say unto you, that in heaven their Angels alwayes behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How thinke yee? If a man have an hundred sheep, and one of them bee gone astray, doth hee not leave ninety and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that hee find it, verily I say unto you, hee rejoyceth more of that sheep, then of the ninety and nine which went not astray:

14 So it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother trespass against thee, go and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother:

16 But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may bee confirmed.

17 And if hee refuse to heare them, tell it unto the Church: and if hee refuse to heare the Church also, let him be unto thee as an heathen man, and a Publicane.

18 Verily I say unto you, Whatsoever ye bind on earth, shall bee bound in heaven: and whatsoever ye loose on earth, shall bee loosed in heaven.

19 Againe, verily I say unto you, that if two of you shall agree in earth upon any things whatsoever they shall desire, it shall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and said, Master, how oft shall my brother sin against mee, and I shall forgive him? unto seven times?

22 Jesus said unto him, I say not unto thee, unto seven times, but, unto seventy times seven times:

23 Therefore is the kingdome of heaven likened unto a certaine King, which would take an account of his servants:

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The servant therefore fell downe, and worshipped him, saying, Lord, refrain thine anger toward mee, and I will pay thee all.

27 Then that servants Lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, hee found one of his fellow servants, which owed him an hundred pence, and hee laid hands on him, and thratled him, saying, Pay mee that thou owest.

29 Then his fellow servant fell downe at his feet, and besought him, saying, Refraine thine anger towards mee, and I will pay thee all.

30 Yet hee would not, but went, and cast him into prison, till hee should pay the debt.

31 And when his other fellow servants saw what was done, they were very sorry, and came, and declared unto their Lord all that was done.

32 Then his Lord called him unto him, and said to him, O evill servant, I forgave thee all that debt, because thou prayedst mee:

33 Oughtest thou not also to have had pity on thy fellow servant, even as I had pity on thee?

34 So his Lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him.

35 So likewise shall mine heavenly Father do unto you, except yee forgive from your hearts, each one to his brother their trespasses.

C H A P. XIX.

1 The sick are healed, 2 And 7 A bill of divorcement 12 Eumachus: 13 Children brought to Christ. 17 God only good. The Commandements must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Christ.

And it came to passe, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

7 They shall find God severe, and not to be pleased, which doe not forgive their brethren, although they have bene diversely and grievously injured by them.

* Luke 17. 4.

20 Here is set downe a very great summe of three score hundred thousand crowns, and a small summe of ten crowns, that the difference may bee the greater: for there is no proportion betweene them.

21 This was a civil reverence which was very usual in the East.

22 I could not too much to line anger against mee: for God called in the Scriptures, slow to anger, and slow to say, gentle, and one that refrained the flaming of his mind, Psal. 86. 5. patient and of great mercy.

* Marke 10. 1. A Puffed over the water out of Galilee into the border of Thedea.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came unto him the Pharisees, tempting him, and saying to him, Is it lawfull for a man ^b to put away his wife upon every occasion.

4 And he answered and said unto them, Have yee not read, ^a that he which made them at the beginning, made them male and female,

5 And said, ^a For this cause shall a man leave father and mother, and ^c cleave unto his wife, and they which were ^d two shall bee one flesh,

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath ^e coupled together.

7 ^a They said to him, Why did then ^a Moses command to give a bill of divorcement, and to put her away?

8 He said unto them, Moses, ^b because of the hardnesse of your heart, ^c suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore unto you, ^a that whosoever shall put away his wife, except ^b it be ^c for whoredome, and marry another, committeth adultery: and whosoever marrieth her which is divorced, doth commit adultery.

10 Then said his disciples to him, If the ^a matter be so betweene man and wife, it is not good to marry.

11 ^a But he said unto them, All men cannot ^b receive this thing, save they to whom it is given.

12 For there are some ^c Eunuches, which were so born of ^d their mothers belly: and there be some Eunuches which be gelded by men: and there bee some Eunuches, which have ^e gelded themselves for the kingdome of heaven. Hee that is able to receive ^f this, let him receive it.

13 ¶ Then were brought unto him little children, that he should put ^a his hands on them, & pray: & his disciples rebuked the.

14 But Jesus said, Suffer little children, and forbid them not to come to me: for of such is the kingdome of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ Then came and said unto him, Good Master, what good thing shall I doe, that I may have eternall life?

17 And hee said unto him, why callest thou mee good? there is none good but one, even God: but if thou wilt enter into life keepe the commandements.

18 He said unto him, Which? And Jesus said, ^a These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not beare false witnesse:

19 Honour thy father and mother: and, Thou shalt love thy neighbour as thy selfe.

20 The young man said unto him, I have observed all these things from my youth: what lack I yet?

21 Jesus said unto him, If ^a thou wilt bee perfect, go sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come, and follow mee.

22 And when the young man heard that saying, he went away sorrowfull: for he had great possessions.

23 ^a Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into kingdome of heaven.

24 And againe, I say unto you, It is ^b easier for a ^c Camel to go thorow the eye of an needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we have forsaken all, & followed thee: what therefore shall we have?

28 ^a And Jesus said unto them, Verily I say unto you, that when the Son of man shall sit in the throne of his majesty, yee which followed me in the ^b regeneration, ^c shall sit also upon twelve thrones, and judge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my Name sake, hee shall receive an hundred fold more, and shall inherit everlasting life.

30 ^a But many that are first, shall bee last, and the last shall be first.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The evill eye. 17 He foretelleth his passion. 20 Zebadous sons. 22 The Cup. 28 Christ is our minister. 30 Two blind men.

For the kingdome of heaven is like unto a certaine ^a housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And hee ^a agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third hour, and saw other standing idle in the market place,

4 And said unto them, Go yee also into my vineyard, and whatsoever is right, I will give it you: and they went their way.

5 Againe hee went out about the sixth and ninth houre, and did likewise.

6 And he went about the ^b eleventh houre and found other standing idle, and said

¹ The band of marriage ought not to be broken, unless it be for fornication. & To send her a book of divorcement, as before Chap. 1. 19.

² Gen. 1. 27. ³ Gen. 2. 24. 1 Cor. 6. 16. Ephes. 5. 31.

⁴ The Greek word *syn*, meth is bee joined unto, whereby it signified that *frat* *frat*, which is betweene man and wife, as though they were joined together.

⁵ They which were two, become as it were one. and this word *syn*, by a figure taken for the whole man, or the body, after the manner of the Hebrews. ⁶ Hath made them one fellowe, as the marriage it selfe is by a borrowed kind of speech called a joine.

⁷ Because politike lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.

⁸ Because occasioned by reason of the hardnesse of your hearts, not by the morall law: for this law is a perpetuall law of Gods justice, the other boweth and bendeth as the carpenters Bevell.

⁹ Chap. 5. 32. Marke 10. 11. Luke 16. 18.

¹⁰ Cor. 7. 11. ¹¹ Therefore in these dayes the Lawes that were made against adulterers, were not regarded: for they should have needed no divorcement, if marriage had bene out of order with punishment by death.

¹² If the matter stand so betweene man and wife, or in marriage. ¹³ The gift of continency is peculiar, and therefore no man can set a law to himselfe of a perpetuall continency.

¹⁴ Receive and admit, as by translation we say, that a strict and narrow place, is not able to receive many things. ¹⁵ The word *Eunuch* is an generall word, and hath divers kinds under it, as gelded men, and barren men.

¹⁶ Which abstaine from marriage, and live continently to show the gift of God. ¹⁷ Infants and little children are contained in the free covenant of God.

¹⁸ Marke 10. 15. Luke 28. 13. Chap. 18. 3.

¹⁹ They neither know themselves nor the Law, that seek to bee saved by the Law. ²⁰ Marke 10. 17. Luke 18. 18. ²¹ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

ⁿ The young man did not answer truly, in saying, that he had kept all the commandements: and therefore hee layeth out an example of true charity before him, to shew the defects that lay lurking in his mind.

⁶ Rich men have need of a singular gift of God to escape out of the snares of Satan.

¹ Wood for word, it is of less labour.

² Theophilus saith, meth that by this word is meant a cable rope, but Caminus alledgeeth out of the Thalmudists, that it is a proverb, and the word *Camel*, signifieth the beast is selfe.

^a Marke 10. 28. Luke 18. 28.

⁷ It is not lost, that is neglected for Gods sake.

⁹ The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule.

¹⁰ Luke 22. 29. ¹¹ To have begun well, and not to continue unto the end, doth not only not profit, but also hurteth very much.

¹² Chap. 20. 16. Marke 10. 31. Luke 13. 30.

¹ God is bound to no man, and therefore hee calleth whomsoever, and whensoever hee listeth. This onely every man ought to take heed of, and hereupon bestow his whole endeavour, that hee goe forward and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, or the judgements of God.

^a Word for word, sell in time: it is a kind of speech taken from song.

^b The last hour for the day was twelve houres long, and the first hour, began at the sun-rising.

ſaid unto them, Why ſtand ye heere all the day idle?

7 They ſaid unto him, Becauſe no man hath hired us. He ſaid unto them, Goe ye alſo into my vineyard, and whatſoever is right, that ſhall yee receive.

8 ¶ And when even was come, the maſter of the vineyard ſaid unto his ſteward, Call the labourers, & give them their hire, beginning at the laſt, till thou come to the firſt.

9 And they which were hired about the eleventh houre, came and received every man a penny.

10 Now when the firſt came, they ſuppoſed that they ſhould receive more, but they likewiſe received every man a penny.

11 And when they had received it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt have wrought but one houre, and thou haſt made them equal unto us, which have borne the burden and heate of the day.

13 And hee answered one of them, ſaying, Friend, I do thee no wrong: didſt thou not agree with mee for a penny?

14 Take that which is thine owne, and goe thy way: I will give unto this laſt as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye evill, becauſe I am good?

16 ¶ So the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen.

17 ¶ And Jeſus went up to Hieruſalem, and tooke the twelve diſciples apart in the way, and ſaid unto them,

18 Behold, we goe up to Hieruſalem, and the Son of man ſhall be delivered unto the chiefe Priests, and unto the Scribes, and they ſhall condemne him to death.

19 ¶ And ſhall deliver him to the Gentiles, to mock, and to ſcourge, & to crucifie him, but the third day he ſhall riſe againe.

20 ¶ Then came to him the mother of Zebedeus children with her ſons, worſhipping him, and deſiring a certaine thing of him.

21 And he ſaid unto her, What wouldeſt thou? She ſaid to him, Grant that theſe my two ſons may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Jeſus answered & ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhal drink of, and to be baptized with the baptiſme that I ſhal be baptized with? They ſaid to him, We are able.

23 And he ſaid unto them, Ye ſhall drink indeed of my cup, & ſhal be baptized with the baptiſme that I am baptized with, but to ſit at my right hand, and at my left hand, is not mine to give: but it ſhall be given

to them for whom it is prepared of my Father.

24 ¶ And when the other ten heard this, they diſdained at the two brethren.

25 Therefore Jeſus called them unto him, and ſaid, Yee know that the Lords of the Gentiles have domination over them, and they that are great, exerciſe authority over them:

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your ſervant.

27 And whoſoever will bee chiefe among you, let him bee your ſervant.

28 ¶ Even as the Son of man came not to be ſerved, but to ſerve, and to give his life for the ranſome of many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed, ſaying, O Lord, the Son of David, have mercy on us.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cryed the more, ſaying, O Lord, the Son of David have mercy on us.

32 Then Jeſus ſtood ſtill, and called them, and ſaid, What wilt yee that I ſhould doe to you?

33 They ſaid to him, Lord, that our eyes may bee opened.

34 And Jeſus moved with compaſſion, touched their eyes, and immediately their eyes received ſight, and they followed him.

CHAP. XXI.

1. Chriſt rideth on an aſſe into Hieruſalem. 12 Hee caſteth out the ſellers. 13 The houſe of prayer. 19 The withered fig-tree. 25 Johns baptiſme. 28 Who doe the will of God. 30 Publi- cates, Harlots. 33 Gods vineyard. The lepers. 38 The ſon killed of the haubandmen. 42 The corner ſtone.

And when they drew neere to Hieruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying to them, Goe into the towne that is over againſt you, and anon yee ſhall find an aſſe bound, and a colt with her: looſe them, and bring them unto mee.

3 And if any man ſay ought unto you, ſay yee, that the Lord hath need of them, and ſtraightway hee will let them goe.

4 All this was done that it might bee fulfilled, which was ſpoken by the Prophet, ſaying,

5 ¶ Tell yee the daughter of Sion, Behold, thy King commeth unto thee, meeke, and ſitting upon an aſſe, and a colt, the foale of an aſſe uſed to the yoke.

6 So the diſciples went, and did as Jeſus had commanded them,

7 And brought the aſſe and the colt, and

* Marke 10. 41.
Luce. 22. 25.

g Sometimes ſtrug-
gly and roughly.

* Phil. 2. 7.

* Marke 10. 46.
Luce 18. 35.
6 Chriſt by hea-
ling theſe blind
men with an onely
touch, ſheweth
that he is the on-
ly light of the
world.

h Himſelfe, not by o-
ther mens meanes.

* Marke 11. 1.
Luce 19. 29.
i Chriſt by his hu-
mility triumphing
over the pride of
this world, ſcend-
eth to true glory
by ignominie of
the Crolle.

k Hee that ſhall ſay
any thing to you,
ſhall let them goe, to
wit, the aſſe and the
colt.

* Eſai. 62. 11.
Zac. 9. 9. Iohn 12.
15.

l The city of Sion.
An Hebrew kind of
ſtraw, commonly uſed
in the Lamentati-
ons of Ieremy.

^c Their uppermost garments.
^d Upon their garments, not upon the affe and the colt.

and put on them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut down branches from the trees, and strewed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, * Hosanna to the Son of David, * Blessed be he that commeth in the name of the Lord, Hosanna *thou which art in the highst heavens.*

10 * And when he was come into Hierusalem, all the city was moved, saying, Who is this?

11 And the people said, This is Jesus that Prophet of Nazareth in Galile.

12 ¶ And Jesus went into the Temple of God, and cast out all them * that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, * My house shall be called the house of prayer: but * yee have made it a den of thieves.

14 * Then the blind and the halt came to him in the Temple, and he healed them.

15 * But when the chiefe Priests and Scribes saw the marveiles that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they did disdain,

16 And said unto him, Hearest thou what these say? And Jesus said unto them, Yea: read yee never, * By the mouth of babes and sucklings thou hast made perfect the praise?

17 ¶ So hee left them, and went out of the city into Bethania, and lodged there.

18 * And in the morning, as he returned into the city, he was hungry,

19 And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Never fruit grow on thee henceforwards. And anon the fig tree withered.

20 And when his disciples saw it, they marvelled, saying, How soon is the fig tree withered?

21 * And Jesus answered and said unto them, * Verily I say unto you, if yee have faith, and * doubt not, ye shall not only do that, *which I have done* to the fig tree, but also if ye say unto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoever yee shall aske in prayer, if yee belevee, yee shall receive it.

23 ¶ * And when he was come into the Temple, the chiefe Priests, and the Elders of the people came unto him, as hee was teaching, and said, By what * authority doest thou these things? and

who gave thee this authority?

24 Then Jesus answered, and said unto them, I also will aske of you a certaine thing, which if you tell mee, I likewise will tell you by what authority I do these things.

25 The ^m baptisme of John, whence was it? from ^a heaven, or of men? Then they ^o reasoned among themselves, saying, If we shall say, From heaven, hee will say unto us, Why did ye not then belevee him?

26 And if we say, Of men, we feare the multitude, * for all hold John as a Prophet.

27 Then they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certaine man had two sons, and came to the elder, and said, Son goe and worke to day in my vineyard.

29 But hee answered, and said, I will not: yet afterward hee repented himselfe, and went.

30 Then came hee to the second, and said likewise. And he answered, and said, I will, Sir: yet hee went not.

31 Whether of them twaine did the will of the father? They said unto him, The first. Jesus said unto them, Verily I say unto you, that the Publicanes and the harlots ^a goe before you into the kingdome of God.

32 For John came unto you in the way of righteounesse, and yee beleved him not: but the Publicanes, and the harlots beleved him, and ye, though yee saw it, were not moved with repentance afterward, that yee might belevee him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a vineyard, and hedged it round about, and made a wine presse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, hee sent his servants to the husbandmen to receive the fruits thereof.

35 And the husbandmen rooke his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more then the first: and they did the like unto them.

37 But last of all hee sent unto them his owne son, saying, They will reverence my sonne.

38 But when the husbandmen saw the son, they said among themselves, * This is the heire: come, let us kill him, and let us take his inheritance.

39 So they rooke him, and cast him out of the vineyard, and slew him.

40 When

^e This was an ancient kind of crying, which they used in the feast of Tabernacles, when they carried about, according as God commanded, Levit. 23. 40.

^f And the word is corruptly made of two, for we should say, Hosanna, which is as much to say, as Save I pray thee.

^g Well bee it to him that commeth in the Name of the Lord, that is to say, whom the Lord hath given us to our King.

^h Marke 11. 11.

ⁱ Luke 19. 45.

^j John 2. 13.

^k That is all the men of Ierusalem were moved.

^l Deut. 14. 25.

^m Esai. 56. 6.

ⁿ Jer. 7. 11.

^o Marke 11. 17.

^p Luke 19. 46.

^q Such as should be master of godlinesse, are they, that doe most envy the glory of Christ: but in vain.

^r Esai. 8. 2.

^s Thou hast made most perfect. Wee read in David,

^t Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

^u Christ doth forsake the wicked, that yet hee hath a consideration and regard of his Church.

^v Hypocrites shall as length have their masks discovered, and vizards plucked from their faces.

^w Marke 11. 13.

^x How great the force of faith is.

^y Chap. 17. 20.

^z The Greek word signifies, a shaking or wavering of mind, so that we cannot tell which way to take.

^{aa} Chap. 7. 7.

^{ab} John 15. 7.

^{ac} John 5. 14.

^{ad} Mar. 11. 27. 28.

^{ae} Luke 20. 1. 2.

^{af} Against them which overslipping the doctrine, bind the calling and vocation to an ordinarie succession, going about by that false pretext, to stop Christs mouth.

^{ag} Or by what power.

^{ah} One word, that is to say, I will aske you in one word.

^{ai} John his preaching is called by a figure, Baptisme, because hee preached the Baptisme of repentance, &c.

^{aj} Marke 1. 4.

^{ak} Mat. 19. 3.

^{al} From God, and so it is plainly seen, how these are set one against another.

^{am} Beat their heads about it and misde, or laid their heads together.

^{an} Chap. 14. 5.

^{ao} Marke 6. 20.

^{ap} It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.

^{aq} They make haste in the kingdome of God, and you slacke that at least will you should have followed their example, Marke then that this word, go before it, is properly taken in this place, whereas in many places it is not.

^{ar} Living uprightly, being of a good and honest conversation: For the Hebrews use this word, way, for life and manners.

^{as} Those men of times and the cruell enemies of the Church, so whose fidelity is committed: But the vocation of God is neither tied to time, place, nor person.

^{at} Esai. 41. 1.

^{au} Luke 2. 31.

^{av} Marke 12. 1.

^{aw} Luke 20. 9.

^{ax} Make the place strong, for a tower.

^{ay} The strongest place of a wall.

^{az} Luke 20. 17.

^{ba} Make the place strong, for a tower.

^{bb} The strongest place of a wall.

^{bc} Luke 20. 17.

^{bd} Make the place strong, for a tower.

^{be} The strongest place of a wall.

^{bf} Luke 20. 17.

^{bg} Make the place strong, for a tower.

^{bh} The strongest place of a wall.

^{bi} Luke 20. 17.

^{bj} Make the place strong, for a tower.

^{bk} The strongest place of a wall.

^{bl} Luke 20. 17.

^{bm} Make the place strong, for a tower.

^{bn} The strongest place of a wall.

^{bo} Luke 20. 17.

^{bp} Make the place strong, for a tower.

^{bq} The strongest place of a wall.

^{br} Luke 20. 17.

^{bs} Make the place strong, for a tower.

^{bt} The strongest place of a wall.

^{bu} Luke 20. 17.

^{bv} Make the place strong, for a tower.

^{bw} The strongest place of a wall.

^{bx} Luke 20. 17.

^{by} Make the place strong, for a tower.

^{bz} The strongest place of a wall.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said unto him, He will cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

42 Jesus said unto them, Read yee never in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? * This was the Lords doing, & it is marvellous in our eyes.

43 Therefore I say unto you, The kingdom of God shall be taken from you, and shall bee given to a nation, which shall bring forth the fruits thereof.

44 * And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 * And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Cæsars tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbour. 42 Jesus reasoneth with the Pharisees touching the Messias.

Then * 1 Jesus answered, and spake unto them againe in parables, saying,

2 The kingdom of heaven is like unto a certaine King which married his son,

3 And sent forth his servants, to call them that were bid to the wedding, but they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my farlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his servants, & intreated them sharply, and slew them.

7 * But when the King heard it, he was wroth, and sent forth his warriours, and destroyed those murtherers, and burnt up their city.

8 Then said hee to his servants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 * Go ye therefore out into the high wayes, and as many as yee find, bid them to the marriage.

10 So these servants went out into the high wayes, and gathered together all that ever they found, both good and bad: so the wedding was furnished with guests.

11 * Then the King came in to see the guests, and saw there a man which had not on a wedding garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechles.

13 Then said the King to the servants, Bind him hand and foot: take him away, and cast him into utter darknesse: there shall hee be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ * Then went the Pharisees and tooke counsell how they might tangle him in talke.

16 And they sent unto him their disciples with the Herodians, saying, Master, wee know that thou art true, and reachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.

17 Tell us therefore, how thinkest thou? Is it lawfull to give tribute unto Cesar, or not?

18 But Jesus perceived their wickednesse, and said, Why tempt ye mee, ye hypocrites?

19 Shew mee the tribute money, And they brought him a penny.

20 And hee said unto them, Whose is this image and superscription?

21 And they said unto him, Cæsars. Then said he unto them, * Give therefore to Cesar, the things which are Cæsars, and give unto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ * The same day the Sadducees came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, having no children, his brother shall marry his wife by the right of alliance, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall shee bee of the seven? for all had her.

29 Then Jesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven.

the name of children are sent under stand, * Hee saith not that they shall bee without bodies, for then they should not bee men any more, but they shall bee as Angels, for they shall neither marry nor be married.

31 And

4 In the final number which come at the calling, there are some castaways which do not confirme their faith with newnesse of life.

d Word for word, handled, that is to say, hee held his peace, as though hee had had a bridle or an halter about his neck.

e To them that served the guests.

* Chap. 8. 12, and 13. 42, and 25. 30.

* Chap. 20. 16. * Marke 12. 13.

Luke 20. 20. f. Square him in his words or talke. The Greeke word is derived of shewers which hunters lay.

g They which with a new religion, patched together of the heathenish and of the Jewish religion.

h Truly and sincerely.

i Thou art not moved with any appearance and outward show.

j The Christians must obey their Magistrates, although they be wicked, and extortioners, but so farre forth as the authority that God hath over us may remain safe unto him, and his honour not be diminished.

k The word that is used here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those provinces which were subject to tribute, and it is here taken for the tribute it selfe.

l Before, Chap. 17. 24, there is mention made of a drachme, and here of a penny, whereas a drachme is more by the seventh part then a penny: so that there seemeth to be a error in these two places: but they may easily bee accorded thus: The penny was payed to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of every one to the temple, which also the Romans took to themselves, when they had subdued India.

* Marke 12. 17. Luke 20. 25. Rom. 13. 7.

6 Christ voucheth the resurrection of the flesh against the Sadducees.

* Marke 12. 18. Luke 20. 27. Acts 23. 8.

* Deut. 25. 5. no Vnder which name are daughter, it also comprehendeth but yet as touching the family and name of a man, because hee that left daughters was in no better case, than if hee had left no children at all. (For they were not reckoned in the family yet)

1. A kind of proverb, saying what end the word are worded.

Ed. 118. 22. 4. 11.

2. Master builders, which are chiefe builders of the house, that is of the Church, that is to bee.

3 The chiefe stone in the corner is called the head of the corner, which beareth up the building on the coping on top of the whole building.

4 That matter (in that the stone which was cast away is made the head) is the Lords doing, which we behold and greatly marvel at.

5 They bring forth the fruits of the kingdom of God, which bring forth the fruits of the spirit, and not of the flesh. Gal. 5. * Eph. 3. 14.

6 As chaffe is left to be scattered with the wind, for he is left a word which signifieth properly to separate the chaffe from the corn with winnowing: and so scatter is abroad.

7 The wicked can do nothing but what God will.

8 The wicked can do nothing but what God will.

9 The wicked can do nothing but what God will.

10 The wicked can do nothing but what God will.

11 The wicked can do nothing but what God will.

12 The wicked can do nothing but what God will.

13 The wicked can do nothing but what God will.

14 The wicked can do nothing but what God will.

15 The wicked can do nothing but what God will.

16 The wicked can do nothing but what God will.

17 The wicked can do nothing but what God will.

18 The wicked can do nothing but what God will.

19 The wicked can do nothing but what God will.

20 The wicked can do nothing but what God will.

21 The wicked can do nothing but what God will.

22 The wicked can do nothing but what God will.

23 The wicked can do nothing but what God will.

24 The wicked can do nothing but what God will.

25 The wicked can do nothing but what God will.

26 The wicked can do nothing but what God will.

27 The wicked can do nothing but what God will.

28 The wicked can do nothing but what God will.

29 The wicked can do nothing but what God will.

30 The wicked can do nothing but what God will.

31 The wicked can do nothing but what God will.

32 The wicked can do nothing but what God will.

33 The wicked can do nothing but what God will.

34 The wicked can do nothing but what God will.

31 And concerning the resurrection of the dead, have yee not read what is spoken unto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astonished at his doctrine.

34 ¶ * But when the Pharisees had heard that hee had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Jesus said to him, * Thou shalt love the Lord thy God with all thine heart, & with all thy soul, and with all thy mind.

38 This is the first and the great commandment.

39 And the second is like unto this, * Thou shalt love thy neighbour as thy selfe:

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ * While the Pharisees were gathered together, Jesus asked them,

42 Saying, What thinke yee of Christ? whose son is hee? They said unto him, Davids.

43 He said unto them, How then doeth David in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then David call him Lord, how is he then his son?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

C H A P. XXIII.

How the Scribes, teaching the people the Law of Moses, be-
have themselves. 5 Their Philistines, and Fringes. 7 Greet-
ings. 8 Wee are brethren. 9 The Father. 10 The servant.
13 To slay the kingdome of heaven. 14 To devour wi-
dowes houses. 15 A Prophete. 16 To sweare by the Tem-
ple. 23 To tithe mynt. 25 To cleanse the outside of the
cup. 27 Painted Sepulchers. 33 Serpents, vipers. 37 The
Flie.

Then spake Jesus to the multitude, and to his disciples,

2 * Saying, The * Scribes and the Pha-
risees * sit in Moses seat.

3 * All therefore whatsoever they bid
you observe, that observe and doe: but af-
ter their workes doe not: for they say, and
doe not.

4 * For they bind heavy burdens, and
grievous to be borne, and lay them on mens
shoulders, but they themselves will not
move them with one of their fingers.

5 * All their workes they do for to be
seene of men: for they make their * phila-
steries broad, and make long ^d the * fringes
of their garments,

6 * And love the chief place at feasts, and
to have the chiefe seats in the * assemblies,

7 And greetings in the markets, and to
bee called of men, Rabbi, * Rabbi.

8 * But be not yee * called, Rabbi: for
one is your doctour, to wit, Christ, and all
yee are brethren.

9 And * call no man your ⁱ father upon
the earth: for there is but one, your Father
which is in heaven.

10 Bee not called * doctours: for one is
your doctour, even Christ.

11 But he that is greatest among you,
let him bee your servant.

12 * For whosoever ^l will exalt himself,
shall be brought low: and whosoever will
humble himselfe, shall be exalted.

13 ¶ * Wo therefore be unto you,
Scribes and Pharisees, ^m hypocrites, be-
cause yee shut up the kingdome of heaven
before men: for ye your selves goe not in,
neither suffer yee them that would ⁿ enter,
to come in.

14 * Wo be unto you, Scribes and
Pharisees, hypocrites: for yee devoure wi-
dowes houses, even ^o under a colour of
long prayers: wherefore yee shall receive
the greater damnation.

15 Wo be unto you, Scribes and Pha-
risees, hypocrites: for ye compasse sea and
land to make one of your profession: and
when he is made, yee make him two fold
more the child of hell, then your selves.

16 Wo be unto you blind guides, which
say, whosoever sweareth by the temple, it
is nothing: but whosoever sweareth by the
gold of the Temple, he ^q offendeth.

17 Yee fooles and blind, whether is
greater, the gold, or the Temple that * fan-
tisieth the gold?

18 And whosoever sweareth by the al-
tar, it is nothing: but whosoever sweareth
by the offering that ^r is upon it, offendeth.

19 Yee fooles and blind, whether is
greater, the offering, or the altar which fan-
tisieth the offering?

20 Whosoever therefore sweareth by
the altar, sweareth by it, and by all things
thereon.

21 * And whosoever sweareth by the
Temple, sweareth by it, and by him that
dwelleth therein.

22 * And he that sweareth by heaven,
sweareth by the ^t throne of God, and by
him that sitteth thereon.

thing amongst hypocrites to abuse the pretence of zeale to covetousnesse and extortion.
o Word for word, under a colour of long praying. And this word, Even, poeth a double malignitie
in them: the one, that they devoured widowes goods: the other, that they did it under a colour of godly
p The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon.
q Is a deliver. Sins are called in the Syrian tongue, Deliver: and it is certaine that Christ spake in the Sy-
rian tongue. r Counteth the gold to be counted holy, which is dedicate to an holy use. * 1 Kings 8. 13.
a Chron. 6. 2. * Chap. 9. 34. f If heaven be Gods throne, then is he no doubt above all this world.

23 ¶ * Wo.

* Exod. 3. 6.
* Marke 12. 27.

* Marke 12. 28.
The Gospel doth
not abolish the
precepts of the
Law, but doth ra-
ther confirm them.
A Scribe, so saith
Marke 12. 28. now
what a Scribe is,
look, Chap. 2. 4.

* Deut. 6. 5.

p The Hebrew text
readeth, Deut. 6. 5.
with thine heart,
soul, and strength:
and in Marke 12.
30. and Luke 10.
27. we read, with
soul, heart, strength
and thought.

* Marke 12. 31.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.

q Another man.
8 Christ proveth
manifestly that he
is Davids son, ac-
cording to the
flesh, but other-
wise Davids Lord,
and very God.

* Marke 12. 35.
Luke 20. 41.
r Of whose stock or
family: for the He-
brewes call a mans
posterity, sons.

* Tsal. 110. 1.

i Wee ought to
heare whatsoever
any wicked teach-
ers teach us purely
out of the word of
God, yet so that
wee eschew their
evill manners.

* Nehem. 8. 4.
a Because God ap-
pointed the order,
therefore the Lord
would have his word
to be heard even
from the mouth of
hypocrites and hire-
lings.

b Provided alwayes,
that they deliver
Moses doctrine, which they professe, which thing the Mattapores of the seat sheweth, which they oc-
cupied as teachers of Moses his learning. * Luke 11. 46. Acts 15. 10. 2 Hypocrites for the
most part are most severe exactours of those things, which they themselves chiefly neglect.

3 Hypocrites are
ambitious.

c It was a thread,
or ribband of blue
silk in the fringe of
a corner, the betel-
ding wherof made
them to remember
the lawes and ordi-
nances of God: and
therefore was it cal-
led the phylactere, as
yee would say, a keep-
er, Num. 15. 38.
Deut. 6. 8. which
order the Levites af-
terward abused, as
they do now a dayes,
which hang S. Lutes
Gospel about their
neck: a thing com-
mended many yeares
agoe in the counsell
of Ananias.

d Word for word,
Twisted tassels of
thread, which hang-
ed at the nethermost
hem of their gar-
ments.

* Num. 15. 38.
Deut. 22. 12.

Marke 12. 38.
* Luke 11. 43. and
20. 46.

e When assemblies
and counsels are ga-
thered together.

f This word Rab,
signifieth one that is
above his fellows,
and is as good as a
number of them: and
we may see by the re-
peating of it, how
proud a title it was.

Now they were cal-
led Rabbi, which by
laying on of hands
were uttered and de-
clared to the World
to be wise men.

* James 3. 1.
4 Modesty is a sin-
gular ornament of
Gods ministers.

g Seeke not ambi-
tiously after it: for
our Lord doth not
forbid us to give the
Magistrate, and our
masters, the honour
that is due to them.

Augustinus de ser-
mone verbis Domini
ex Matth. Cap. 11.
h Hee seemeth to al-
lude to a place of E-
saies Chap. 54. 13.
and Ier. 31. 24.

* Mal. 1. 6.
i Hee seemeth to al-
lude to a saluon which
the Levites used, for they
called the Rabbinus
our Father.

k It seemeth that the
Scribes did very
greedily hunt after
such titles, whom
verse 16. hee called
blind guides.

* Luke 14. 11. and
18. 14.

l Hee seemeth to al-
lude to the name of
the Rabbinus, for
Rab signifieth one
that is wise.

m Hypocrites can
abide none to bee
better then them-
selves.

n Christ when he re-
proveth any man
sharply, useth this
word, to give us to
understand, that
there is nothing more
despicable then hy-
pocrisie and falshood
in religion.

o Which are even at
the doore.

* Marke 12. 40.
Luke 20. 47.

p It is a common
thing amongst hypocrites to abuse the pretence of zeale to covetousnesse and extortion.

q The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon.

r Is a deliver. Sins are called in the Syrian tongue, Deliver: and it is certaine that Christ spake in the Sy-
rian tongue.

s Counteth the gold to be counted holy, which is dedicate to an holy use. * 1 Kings 8. 13.
a Chron. 6. 2. * Chap. 9. 34.

f If heaven be Gods throne, then is he no doubt above all this world.

The day, and houre, of Matthew. Christs coming unknown.

with childe, and to them that give suck in those dayes.

20 But pray that your flight be not in the winter, neither on the *^b Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except ⁱ those dayes should be shortened, there should no * flesh be saved: but for the elects sake those dayes shall be shortened.

23 * Then if any man shall say unto you, Lo, here is Christ, or there, beleve it not.

24 For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders, so that if it were possible, they should deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret places, beleve it not.

27 For as the lightning cometh out of the East, and is seen into the West, so shall also the coming of the Sonne of man be.

28 * For wheresoever a dead ^m carke is, thither will the Eagles be gathered together.

29 *⁶ And immediately after the tribulations of those dayes, shall the sunne be darkened, and the moon shall not give her light, and the starres shall fall from heaven, and the powers of heaven shall be shaken.

30 And then shall appeare the ^a signe of the Sonne of man in heaven: and then shall all the ^o kinreds of the earth ^m mourn, * and they shall see the Sonne of man ^a come in the clouds of heaven with power and great glory.

31 * And he shall send his Angels with a great found of a trumpet, and they shall gather together his elect from the ^r foure windes, and from the one end of the heavens unto the other.

32 ⁷ Now learn the parable of the fig-tree, when her bough is yet ^r tender, and it putteth forth leaves, ye know that Summer is neere.

33 So likewise ye, when ye see all these things, know that the ^kingdome of God is neere, even, at the doores.

34 Verily I say unto you, this ^r generation shall not passe, till all these things be done.

35 *⁸ Heaven and earth shall passe away: but my words shall not passe away.

36 ⁹ But of that day and houre knoweth no man, no not the Angels of heaven, but my Father only.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man be.

38 * For as in the dayes before the flood, they did ^r eat and drink, marrie, and give in marriage, unto the day that Noe entred into the Ark,

39 And knew nothing till the flood came, and tooke them all away: so shall also the coming of the Sonne of man be.

40 ¹⁰ * Then two shall be in the field, the one shall be received, and the other shall be refused.

41 * Two women shall be grinding at the mill: the one shall be received, and the other shall be refused.

42 ¹¹ * Watch therefore: for ye know not what houre your master will come.

43 * Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye think not, will the Sonne of man come.

45 * Who then is a faithfull servant and wife, whom his master hath made ruler over his household, to give them meat in season?

46 Blessed is that servant, whom his master when he cometh, shall finde so doing.

47 Verily I say unto you, he shall make him ruler over all his goods.

48 But if that evill servant shall say in his heart, My Master doth deferre his coming,

49 And begin to smite his fellows, and to eat, and to drink with the drunken,

50 That servants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will ^r cut him off, and give him his portion with hypocrites: * there shall be weeping, and gnashing of teeth.

CHAP. XXV.

¹ The Virgins looking for the bridegroom. ¹³ We must watch. ¹⁴ The talents delivered unto the servants. ²⁴ The evill servant. ³⁰ After what sort the last judgement shall be.

⁴¹ The cursed.

Then the kingdome of heaven shall be likened unto tenne virgins, which took their lamps, and ^a went forth to meet the bridegrome:

2 And five of them were wise, and five foolish.

3 The foolish took their lamps, but took none oyl with them.

4 But the wise took oyl in their vessels with their lamps.

5 Now while the bridegroom taried long, all ^b slumbered and slept.

6 And

* Acts 1.12.
h It was not lawfull to take a journey on the Sabbath day, to Seph. B. 6. 13.
i These things which beset the people of the Jewes in the 34 years, when as the whole land was wasted, & at length the city of Jerusalem taken, and built it, & their Temple destroyed, are mixed with those which shall come to passe before the last coming of our Lord.
k The whole nation should utterly be destroyed: & this word Flesh, is by a figure taken for man, as the Hebrews use to speak.
* Marke 13. 21.
Luke 17. 23.
l Shall openly lay forth great signes for men to behold.
* Luke 17. 37.
m The only remedy against the furious rage of the world, is to be gathered & joynted to Christ in Christ who will come with speed, and his presence will be with a multitude to whom all shall flock even as Eagles.
* Marke 13. 24.
Luke 21. 25. Eja. 13. 10. Ezr. 32. 7. Ier. 31. and 3. 15.
n Everlasting damnation shall be the end of the securitie of the wicked, and everlasting blisse, of the miseries of the godly.
o It be exceeding glory and maiesty, which shall be mine, that Christ the Lord of heaven, and earth draweth nere to judge the world.
p All nations, and he alludeth to the dispersion which we read of, Gen. 10. and 11. of the dividing of the people of Israel.
q They shall be in such sorrow, that they shall strike themselves: and it is transferred to the mourning.
* Revel. 1. 7.
Dan. 7. 13.
r Sitting upon the clouds, as he was taken up into heaven.
* 1 Cor. 15. 52.
s Thess. 4. 16.
t From the four quarters of the world.
u If God hath prescribed a certain order to nature, much more hath he done so to this eternall judgement, but the wicked understand it not, or rather make a mock at it, but the godly do marke it, and wait for it.
v When his tender mercies sheweth that the fowle which is the life of the tree, is come from the root into the bark.
w This age: this word generation, or Age, being used for the men of this age. * Marke 13. 31.
x The Lord doeth now begin the judgement, which he will make an end of in the latter day. y It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchfull that we be not taken as they were in old time, in the flood.

* Luke 17. 26.
Gen. 7. 5.
1 Pet. 3. 20.
v The word which the Evangelist useth, expresseth the matter more fully then our dailie for it is a word which is proper to brist beasts: and his meaning is, that in those dayes men shall be given to their bellying, as unto brist beasts: for otherwise it is no fault to eat and drink.
w Against them that persuade themselves that God will be mercifull to all men, and do by that means give over themselves to sinne, that they may in the mean while live in pleasure, void of all care.
* Luke 17. 36.
x The Greeke women and the Barbarians did grinde and bake, that is, to make bread.
y An example of those horrible carelesnes of men in those things whereof they ought to be most careful.
* Marke 13. 35.
* Luke 12. 39.
1 Thess. 5. 2.
Revel. 16. 15.
* Luke 12. 42.
y To wit, from the east, or west, as hath beene in two parts, which shall be a most cruel kind of punishment: whereunto at Iustine, Martyr witnesseth, Eja. the Prophet was executed by the Jewes: the like kind of punishment we read of, 1 Sam. 15. 33. and Dan. 3. 29.
* Chap. 13. 42. and 25. 30.
z We must desire strength at Gods hand, which may serve us as a torch whiles we walk through this darkness, to bring us to our desired end: otherwise if we become slothfull and negligent as wearie of our fathers and we shall be shut out of the doores.
a The pump of ordure was wont for the most part to be kept in the night stables, and that by darkness.
b Their eyes being heavy with sleep.

6 And at midnight there was a cry made, Behold, the bridegome cometh: go out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said to the wise, Give us of your oyle, for our lamps are out.

9 But the wise answered, saying, Not so, lest there will not be enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the Bridegome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us;

12 But he answered, and said, Verily I say unto you, I know you not.

13 * Watch therefore: for ye know neither the day, nor the houre, when the Sonne of man will come.

14 * For the kingdom of heaven is as a man that going into a strange countrey, called his servants, & delivered to them his goods;

15 And unto one he gave five talents, and to another two, and to another one, to every man after his own ability, and straightway went from home.

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that received two, he also gained other two.

18 But he that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto me five talents: behold, I have gained with them other five talents.

21 Then his master said unto him, It is well done good servant, and faithfull, Thou hast been faithfull in little, I will make thee ruler over much: enter into thy masters joy.

22 Also he that had received two talents, came, and said, Master, thou deliverest unto me, two talents: behold, I have gained two other talents more.

23 His master said unto him, It is well done good servant, and faithfull, Thou hast been faithfull in little, I will make thee ruler over much: enter into thy masters joy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine own.

26 And his master answered, and said unto him, Thou evil servant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming should I have received mine own with vantage.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath, shall be taken away.

30 Cast therefore that unprofitable servant into utter darknesse: there shall be weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from the goats.

33 And he shall set the sheep on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drink: I was a stranger, and ye took me in unto you.

36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in unto us? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say unto them on the left hand, * Depart from me ye cursed, into everlasting fire, which is prepared for the devill and his angels.

42 For I was an hungred, and ye gave me no meat: I thirsted, & ye gave me no drink:

43 I was a stranger, and ye took me not

* Table makes which have their shop bulks, or tables set abroad, where they let out money in usury.

* Chap. 13. 12; Mark. 4. 25; Luke 8. 18; and 19. 26;

* Chap. 8. 12; and 23. 13.

3 A lively feeling forth of the everlasting judgement which is to come.

* Blessed and happy upon whom are these things bestowed, which they have done.

* Verse 3. 7; and 3. 7.

* Verse 6. 8; Chap. 7. 26; Luke 13. 27.

not in unto you: I was naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these shall go into everlasting pain, and the righteous into life eternal.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are appointed. 15 Judas selleth him. 26 The institution of the Supper. 34 And 36 Peters denieth. 38 Christ is heaved. 47 He is betrayed with a kisse. 57 He is lead to Caiaphas. 64 He confesseth himself to be Christ. 67 They spit at him.

And * it came to passe, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two dayes is the Passeover, and the Son of man shall be delivered to be crucified.

3 * Then assembled together the chief Priests, and the Scribes, and the elders of the people into the hall of the high Priest called Caiaphas,

4 And consulted together that they might take Jesus by subtiltie, and kill him.

5 But they said, Not on the * feast day, lest any uproare be among the people.

6 ¶ * 3 And when Jesus was in Bethania, in the house of Simon the leper,

7 There came unto him a woman, which had a box of very costly ointment, & poured it on his head, as he sat at the table.

8 And when his disciples saw it, they had indignation, saying, What needeth this waste?

9 For this ointment might have been sold for much, and been givē to the poore.

10 And Jesus knowing it, said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 * For ye have the poore alwayes with you, but me shall ye not have alwayes.

12 For in that she poured this ointment on my body, she did it to bury me.

13 Verily I say unto you, Where soever this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief Priests,

15 And said, What will ye give me, and I will deliver him unto you? And they appointed unto him thirtie pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * Now on the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passeover?

18 And he said, Go ye into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keep the Passeover at thine house with my disciples.

19 And the disciples did as Jesus had given them charge, and made ready the Passeover.

20 * So when the even was come, he sat down with the twelve.

21 And as they did eat, he said, * Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began every one of them to say unto him, Is it I, Master?

23 And he answered, and said, * He that dippeth his hand with me in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whom the Son of man is betrayed: it had been good for that man, if he had never been born.

25 Then Judas * which betrayed him, answered and said, Is it I, Master? He said unto him, Thou hast said it.

26 ¶ * And as they did eat, Jesus took the bread, and when he had blessed, he brake it, and gave it to the disciples, and said, Take, eat: * This is my body.

27 Also he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye * all of it.

28 * For this is my blood of the new Testament, that is shed for many, for the remission of sinnes.

29 I say unto you, that I will not drink henceforth of this fruit of the vine untill that day, when I shall drink it new with you in my Fathers kingdom.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 ¶ * Then said Jesus unto them, All ye shall be offended by me this night: for it is written, I * will smite the shepherd, and the sheep of the flock shall be scattered.

32 But * after I am risen again, I will go before you into Galilee.

kind of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in quality, for they become sanctified tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ's institution, which must be received, and lastly, that which may be said to be the sign and sacrament of his body, and yet not without meaning, it is a figurative speech, which is called to lay hold on, both in the word and in the element. ¶ This is a figurative speech, which is called to lay hold on, that is to say, the putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: and yet not without meaning, it is a figurative speech, which is called to lay hold on, that the faithful do receive Christ in deeds with all his gifts (though by a spiritual means) and become one with him. ¶ Therefore they which took away the cup from the people, did against Christ his institution. ¶ To wit, This cup or wine, is my blood sacramentally: as Luke 22. 20. Christ his institution, that is to say, whereby the new league and covenant is made: for in making of the new league, they used pouring of wine and shedding of blood. ¶ When they had made an end of their solemn singing, which some think was six psalms, beginning at the 112. to the 117. ¶ Christ being more careful of his disciples than of himself, forewarneth them of their flight and putteth them in better comfort. * Mar. 14. 27. John 16. 32. and 18. 8. * Zech. 13. 7. * Mark 14. 18. and 16. 7.

* Mark 14. 12.

6 Christ verily purposing to bring us into one country out of hand, and to abrogate the figure of the Law, fulfilling the Law, neglecting the contrary tradition & custom of the Jews: and therewithal sheweth that all things shall so come to passe by the ministry of men, that the secret counsel of God shall govern them.

5 This was the fourteenth day of the first month: and the first day of unleavened bread should have been the thirtieth, but because the dayes evening (which after the manner of the Jews, was referred to the day before) did belong to the day following, therefore it is called the first day of unleavened bread.

8 Because the Law appointed them to be food, and have their slaves in their hands, as though they were in haste, thereby it was to be gathered, that they were not to be gathered, but to be gathered, for otherwise when they went to meat, they put of their shoes: therefore he speaketh here in this place, not of the Passeover, but of the Supper which was celebrated after that the Passeover was solemnly done.

* Mark 14. 18.

¶ Psal. 41. 9.

¶ That is to say, whom I would have come to my table, alluding to the place, Psal. 41. 10. which is not to be understood as though at the self same instant that the Lord spake these words, Judas had laid his hand in the dish (for that had been an undoubted token) but it is means of his troubling and eating with him.

¶ Whose head was about nothing else but to betray him.

7 Christ minding forthwith to fulfil the promises of the old covenant, instituteth a new covenant with new figures.

* 1 Cor. 11. 24.

¶ Mar. 14. 27. Had given thanks: and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in quality, for they become sanctified tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ's institution, which must be received, and lastly, that which may be said to be the sign and sacrament of his body, and yet not without meaning, it is a figurative speech, which is called to lay hold on, both in the word and in the element. ¶ This is a figurative speech, which is called to lay hold on, that is to say, the putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: and yet not without meaning, it is a figurative speech, which is called to lay hold on, that the faithful do receive Christ in deeds with all his gifts (though by a spiritual means) and become one with him. ¶ Therefore they which took away the cup from the people, did against Christ his institution. ¶ To wit, This cup or wine, is my blood sacramentally: as Luke 22. 20. Christ his institution, that is to say, whereby the new league and covenant is made: for in making of the new league, they used pouring of wine and shedding of blood. ¶ When they had made an end of their solemn singing, which some think was six psalms, beginning at the 112. to the 117. ¶ Christ being more careful of his disciples than of himself, forewarneth them of their flight and putteth them in better comfort. * Mar. 14. 27. John 16. 32. and 18. 8. * Zech. 13. 7. * Mark 14. 18. and 16. 7.

* Daniel. 12. 2.
John 5. 29.

* Mark 14. 1.

Luke 22. 1.

1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 God himself and not me appointed time that Christ should be crucified in.

* John 11. 47.

¶ By this word Feast, is meant the whole feast of unleavened bread: the first and eight day whereof, were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to passe, through Gods providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his glorifying sacrifice.

* Mark 14. 3.

John 11. 2.

3 By this sudden work of a sinfull woman, Christ giveth the guests to understand of his death and buriall which was nigh, & favour whereof shall bring life to all sinners which flee unto him. But Judas taketh occasion hereby to accomplish his wicked purpose & counsel.

¶ For these things were done before Christ came to Hierusalem: and yet some think that the Evangelists write two histories.

¶ These boxes were of alabastrer, which in old time men made hollow to put in ointments: for some write that alabastrer keeps ointment very well without corruption. Plinie book 13. ch. 1.

¶ This is a figure called Synecdoche: for it is said but of Judas, that he was unworthy to eat.

John 12. 14.

¶ Unprofitable speaking.

¶ We ought not rashly to condemne that which is not orderly done. * Dew. 11. 15.

¶ Christ who was once anointed in his own person, must alwayes be anointed in the poore. ¶ In that she poured this ointment upon my body, she did it to bury me. * Mark 14. 10.

33 But Peter answered, and said unto him, Though that all men should be offended by thee, yet will I never be offended.

34 * Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ * Then went Jesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I go, and pray yonder.

37 And he took unto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and grievously troubled.

38 ¹⁰ Then said Jesus unto them, My soul is very heavie, even unto the death: tarie ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt.

40 ¹¹ After, he came unto the disciples, and found them asleep, and said to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cup cannot passe away from me, but that I must drink it, thy will be done.

43 And he came, and found them asleep again, for their eyes were heavie.

44 So he left them, and went away again, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said unto them, Sleep henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is given into the hands of sinners.

46 ¹² Rise, let us go: behold, he is at hand that betrayeth me.

47 * And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, from the high Priests and Elders of the people.

48 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Jesus, and said, God save thee, Master, and kissed him.

50 ¹³ Then Jesus said unto him, * Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and

drew his sword, and stroke a servant of the high Priest, and smote off his eare.

52 ¹⁴ Then said Jesus unto him, Put up thy sword into his place: * for all that take the sword, shall perish with the sword.

53 ¹⁵ Either thinkest thou, that I cannot now pray to my Father, and he will give me more then twelve legions of Angels?

54 * How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Jesus to the multitude, Ye be come out as it were against a thiefe, with swords and staves to take me: I sat daily teaching in the Temple among you, and ye took me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled.

* Then all the disciples forsooke him and fled.

57 ¶ * ¹⁶ And they took Jesus, and led him to * Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off unto the high Priests hall, and went in, and sate with the servants to see the end.

59 Now * the chief Priests and the Elders, and all the whole Councel sought false witness against Jesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chief Priests arose, and said to him, Answerest thou nothing? * What is the matter that these men witness against thee?

63 But Jesus held his peace. Then the chief Priest answered, and said to him, I charge thee sweare unto us by the living God, to tell us, If thou be that Christ the Sonne of God, or no.

64 * Jesus said to him, Thou hast said it: neverthelesse I say unto you, * hereafter shall ye see the Sonne of man, sitting * at the right hand of the power of God, and come in the cloudes of the heaven.

65 Then the high Priest rent his cloths, saying, He hath blasphemed, what have we any more neede of witnesses? behold, now ye have heard his blasphemie.

66 What think ye? They answered, and said, He is guilty of death.

67 * Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to us, O Christ, Who is he that smote thee?

69 ¶ * ¹⁷ Peter sat without in the hall,

14 Our vocation must be the rule of our zeale.

* Gen. 9. 6. Revel. 13. 10.

15 They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

16 Christ was taken, because he was willing to be taken.

17 By this question, he answereth a false objection, for they might have asked him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he answereth by a question.

* Isa. 35. 10. * Jer. 31.

* Mark. 14. 53. Luke 22. 54.

18 John 18. 14. 16 Christ being innocent, is condemned of the high Priest for that wickedness whereof we are guilty.

* From Annas to Caiaphas before whom the multitude was assembled, John 18. 13.

19 The word here used, signifies, properly an open large room before a house, as you see in Kings palaces & nobleman's houses: we call it a court; for it is open to the ayre, and by a figure Synagoga is taken for the house itself.

* Mark. 14. 55. * John 2. 19.

20 How cometh it to passe that these men witness against him?

* Chap. 16. 27. Rom. 14. 10.

21 Christ. 4. 14. d This word signifies both his first coming from the latter.

22 Sitting with God in like and equal honour as the right hand of his power, that is, in great glory: for the right hand signifies among the Hebrews, that which is mighty, and of great power.

23 Clouds of heaven, looketh upon. Chap. 24. 30.

24 This was an usual matter among the Jews: for so many they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmide in the book of the Magistrate in the title of the fourth kind of death.

* Esai. 50. 6. * Mark. 14. 66.

25 Luke 22. 15. John 18. 29.

26 Peter by the wonderful providence of God, appointed to be a witness of all these things, is prepared to the example of singular constancy, by the experience of his own incredulitie.

27 That is, without the place where the Jews sit, but yet within the house, for afterward he was from thence led into the porch.

* John 13. 38. Mark 14. 30.

* Luke 22. 39.

28 Christ having regard to the weakness of his disciples, leaving all strength in himself, and taking with him but three to be witnesses of his anguish, & goeth of purpose into this place, appointed to betray him in.

29 The word which he useth, signifies great sorrow, and deadly grief: which thing, as it becometh the truth of man's nature, which flourisheth death, as a thing that entered in against nature, so it cometh that though Christ were void of sin, yet he sustained the terrible punishment because he felt the wrath of God kindled against us for sin, which he received and punished in his person.

30 Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the honor and feare of God: out of which he escapeth, as congeatour, causeth us not to be any more afraid of death.

31 Let it passe me, and not touch me.

32 That which is at hand, and is offered, and prepared for me: a kind of speech which the Hebrews use, for the wrath of God, and the punishment he sendeth: as here, Chap. 20. 22.

33 An example of the carelesnesse of man.

34 Christ offereth himself willingly to be taken, that in obeying willingly, he might make satisfaction for the wilfull fall of man.

* Mark. 14. 43. Luke 22. 47.

35 Sent from the high Priest.

36 Christ is taken, that we might be delivered.

37 Christ reprehendeth Judas faintly, and rebuketh him sharply: for he knew well enough for what cause he came.

hall, and a maid came to him, saying, Thou also wast with Jesus of Galilee :

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porch, another maide saw him, and said unto them that were there, This man was also with Jesus of Nazareth.

72 And again he denied with an oath, saying, I know not the man.

73 So after a while, came unto him they that stood by, and said unto Peter, Surely thou art also one of them : for even thy speech bewrayeth thee.

74 Then began he to curse himself, and to sweare, saying, I know not the man. And immediately the cock crew.

75 Then Peter remembred the words of Jesus, which had said unto him, Before the cock crow thou shalt deny me thrice. So he went out, and wept bitterly.

C H A P. XXVII.

3 He is delivered bound to Pilate. 5 Judas hangeth himself. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorns. 34 He is crucified. 40 Reviled. 50 He giveth up the ghost. 57 He is buried. 62 The souldiers watch him.

W H E N * the morning was come, all the chief Priests, and the Elders of the people took counsell against Jesus, to put him to death.

2 And ledde him away bound, and delivered him unto Pontius Pilate the governour.

3 ¶ Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirtie pieces of silver to the chief Priests and Elders,

4 Saying, I have sinned, betraying the innocent blood. But they said, What is that to us ? see thou to it.

5 And when he had cast down the silver pieces, in the Temple, he departed, and went, * and hanged himself.

6 And the chief Priests took the silver pieces, and said, It is not lawfull for us to put them into the^btreasurie, because it is the price^c of blood.

7 And they took counsel, and bought with them a potters field, for the buriall of^d strangers.

8 Wherefore that field is called, * The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by^e Jeremias the Prophet, saying, * And they took thirtie silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gave them for the Potters field, as the Lord appointed me.)

11 ¶ And Jesus stood before the go-

vernour, and the governour asked him, saying, Art thou the King of the Jewes? Jesus said unto him, Thou sayest it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the governour marvelled greatly.

15 Now at the feast, the governour was wont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Jesus which is called Christ?

18 (For he knew well that for envie they had delivered him.)

19 Also when he was set down upon the judgement seate, his wife sent to him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dreame by reason of him.)

20 * But the chief Priests and the Elders had perswaded the people that they should ask Barabbas, and should destroy Jesus.

21 Then the governour answered, and said unto them, Whether of the twain will ye that I let loose unto you? And they said, Barabbas.

22 Pilate said unto them, What shall I doe then with Jesus, which is called Christ? They all said to him, Let him be crucified.

23 Then said the governour, But what evill hath he done? Then they cried the more, saying, Let him be crucified.

24 * When Pilate saw that he availed nothing, but that more tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the^b blood of this just man : look you to it.

25 Then answered all the people, and said, His blood be on us, & on our children.

26 Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

27 ¶ Then the souldiers of the governour took Jesus into the common hall, and gathered about him the whole band,

28 And they stripped him, and put about him a skarlet robe,

29 And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and

He sweare and cursed himself.

* Marke 15. 1.
Luce 22. 66.
John 18. 28.

1 An example of the horrible judgement of God, as well against them which sell Christ, as against them which buy Christ.
2 Out of mens eyes.

3 The treasure of the Temple.
4 Of life and death.
5 Strangers: & guests whom that could not abide to be judged with, as not after they were dead.

6 Zach. 1. 19.
7 Seeing the prophetic in Zach. 1. 12. it cannot be doubted but Jeremias name came into the text either through the Priests fault, or by some others ignorance: it may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being Jon, the other Jon, which are not much unlike: But in the Syrian text the Prophet name is not set down at all.

8 Zach. 11. 12.
9 The Evangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.
10 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltiness, and therewith all his own innocencie.

* Marke 15. 2.
Luce 23. 3.
John 18. 33.

3 Christ is first quired of 4 same judge, before he be condemned: & we might see how the just died for the unjust.
* Marke 15. 11.
Luce 23. 18.
John 18. 40.
Acts 3. 14.

4 Christ being quit by the testimony of the judge himself, is notwithstanding condemned by the time to quit us before God.

5 If you a nation in old time, you any more now are changed, and in other languages, to wash their hands in water, to declare themselves guiltless.

6 Of the murder in Hebrews words of speech.

7 If there be any offence committed in saying him to be our just man, for it.

* Marke 15. 28.
John 19. 2.

8 Christ suffereth reproch which was due to our finnes, notwithstanding in the meantime by the secret providence of God, he is intailed king by the which did him that reproch.
9 They cast a cloak about him, & wrapped it about him, for it lacked sleeves.
10 John and Mark make mention of a purple robe, which is also a very pleasant red. But these prophets and apostles sawe, souldiers did Jesus in this way to mock him, & to make him a true King.

and mocked him, saying, God save the king of the Jewes,

30 And spitted upon him, and took a reed, and smote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came unto the place called Golgotha, (that is to say, the place of dead mens sculles)

34 They gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They divided my garments among them, and upon my vesture they did cast lots.

36 And they sat, and watched him there.

37 ¶ They set up also over his head, his cause written, THIS IS JESUS THE KING OF THE JEWES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, save thy self: if thou be the Sonne of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saved others, but he cannot save himself: if he be the King of Israel, let him now come down from the crosse, and we will belevee in him.

43 * He trusted in God, let him deliver him now, if he will have him: for he said, I am the Sonne of God.

44 The selfsame thing also the thieves which were crucified with him, cast in his teeth.

45 Now from the sixth houre was there darknesse over all the land, unto the ninth houre.

46 And about the ninth houre Jesus cried with a loud voice, saying, * Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elias.

48 And straightway one of them ranne, and took a sponge, and filled it with vineger, and put it on a reed, and gave him to drink.

49 Other said, Let be: let us see, if Elias will come and save him.

50 Then Jesus cried again with a loud voice, and yeelded up the ghost.

51 And behold, the vaile of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the stones were cloven,

52 And the graves did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy cite, and appeared unto many.

54 When the Centurion, and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there; beholding him afarre off, which had followed Jesus from Galilee, ministring unto him.

56 Among whom was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedeus sonnes.

57 ¶ And when the even was come, there came a rich man of Arimathea, named Joseph, who had also himself been Jesus disciple.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be delivered.

59 So Joseph took the body, and wrapped it in a clean linnen cloth.

60 And put it in his new tombe, which he had hewn out in a rock, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while he was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, lest his disciples come by night, and steale him away, and say unto the People, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said unto them, Ye have a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 4 He sendeth his Apostles to preach.

13 Christ after he had overcome other enemies, at length provoketh and setteth upon death it self.

14 Christ when he was dead, sheweth himself to be God Almighty, even his enemies confessing the same.

* 2 Chron. 3. 14.

q Which divided the holiest of all.

r That is to say, the stones clove in sunder, and the graves did open themselves, so flew by this token that death is overcome: and the resurrection of the dead, followed the resurrection of Christ, as appeareth by the new verities following.

15 Christ is buried not privily, or by stealth, but by the governors consent, by a famous man in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.

* Marke 15. 42.

Luc. 23. 50.

Iohn 19. 38.

16 The keeping of the sepulchre is committed to Christs own murderers, that there might be no doubt of his resurrection.

The soldiers of the garrison which were appointed to keep the Temple.

Now

* Marke 16. 5.
Isa. 20. 11.

1 Christ having put death to flight in the sepulchre, riseth by his own power, as straightway the Angel witnesseth.

a. At the rising out of the Sabbath, that is, about day break after the Resurrection, which reckon the natural day from the rising of the sun, and not as the Hebrews, which count from evening to evening.

b. When the morning of the first day after the Sabbath began to dawn; and that first day is the same, which we now call Sunday, or the Lords day.

c. The beatus of his eyes, and by the figure Synagoga, for the countenance.

d. The word (Ye) is spoken with force to confirm the women, who that the souldiers were afraid.

e. Christ appeareth himself after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

Now * in the end of the Sabbath, when the first day of the week began to dawn, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the doore, and sat upon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him the keepers were astonished, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seek Jesus which was crucified,

6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

7 And go quickly, and tell his disciples, that he is risen from the dead: and behold, he goeth before you into Galilee: there ye shall see him, lo, I have told you.

8 So they departed quickly from the sepulchre, with feare and great joy, and did runne to bring his disciples word.

9 * And as they went to tell his disciples, behold, Jesus also met them, saying, God save you. And they came, and took him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid. Go, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and they took counsell, and gave large money unto the souldiers,

13 Saying, Say, His disciples came by night and stole him away while we slept.

14 And if this matter come before the governour to be heard, we will perswade him, and so use the matter that you shall not need to care.

15 So they took the money, and did as they were taught: and this saying is noyed among the Jewes unto this day.

16 ¶ Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, * All power is given unto me, in heaven and in earth.

19 * Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, * I am with you alway, untill the end of the world, Amen.

f. Calling upon the Name of the Father, the Sonne and the holy Ghost. * Iohn 14. 16. g. For ever: and this place is meant of the matter of the presence of his Spirit, by means whereof he maketh us partakers both of himself, and of all his benefits, but is absent from us in body.

3 The more the sunne shineth, the more are the wicked blinded.

4 For it was to be feared, that it would be brought to the Governours eare.

4 Christ appeareth also to his disciples, whom he maketh Apostles.

* Heb. 1. 2. Chap. 11. 27. Iohn 17. 2.

* Marke 16. 15. 5 The summe of the Apostleship, is the publishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.



THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO ST. MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparel and meat. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21, and 39 He teacheth in the Synagogues. 23 He healeth one that had a devill. 29 Peters mother in law. 32 Many diseased persons. 40 The leper.



1 Iohn goeth before Christ, as it was foretold by the Prophets. a. This is the figure Melchisedech, where by is meant the body of the Prophet, Melchisedech and Eloy. * Mal. 3. 1. b. The Prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it. c. A Metaphor taken from the usage of Kings, which use to have officers go before them.

He beginning of the Gospel of Jesus Christ, the Sonne of God.

2 As it was written in the Prophets, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 * The voice of him that crieth in the

* Isa. 40. 3. Luke 3. 4. Iohn 1. 15.

wildernesse, is, Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wilderness, and preach the baptism of amendment of life for remission of finnes.

5 And all the countrey of Judea, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing their finnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skinn about his loynes, and he did eat locusts and wilde honie,

7 * And preached, saying, A stronger then I cometh after me, whose shoos latchet I am not worthy to stoope down, and unloose.

* The Evangelist his meaning was to expresse the condition of the basest servant.

2 The summe of Iohns doctrine, rather Christ, is remission of finnes, and amendment of life.

* Matth. 3. 1. d. The true and many kindes of finnes; but there is spoken of a peculiar kind of sinning, which hath all the parts of true baptism, amendment of life, and forgiveness of finnes. * Matth. 3. 4. * Levit. 11. 21. * Matth. 3. 11. Luke 3. 16. Iohn 1. 26. * All. 1. 5. and 3. 4. and 11. 16. and 19. 4. 3 Iohn and all ministers call their eyes upon Christ the Lord.

^f He sheweth that
the force of Baptism
proceedeth
from Christ, who
baptizeth within.

^g Math. 3. 33.
Luke 3. 21. John 1.
33.
Christ doth con-
secrate our bap-
tisme in himself.

^h The vocation
of Christ from
heaven, as head of
the Church.
ⁱ John that went
down into the water
with Christ.

^k Link Matt. 3. 17.
+ Math. 4. 1. Luke
4. 1. Heb. 2. 18.
^l Christ being
tempted overco-
meth.

^m Here is, no violent
and forcible driving
out, meant: but the
divine power clad-
deth Christ (who
had lived until then
time as a private
man) with a new
person, and prepa-
rati him to the com-
bats that was at
hand, and to his mi-
nistery.

ⁿ Matt. 4. 12. Luke
4. 44. John 4. 43.
^o After that John
is taken, Christ
sheweth himself
fully.

^p Math. 4. 18.
Luke 5. 2.
^q The calling of
Simon and An-
drew.

^r The calling of
James and John.

^s Math. 4. 13.
Luke 4. 31.
^t From the city Na-
zareth.

^u Math. 7. 28.
Luke 4. 32.
^v He preacheth
that doctrine, by
which alone Satan
is driven out of
the world, which
also he confirmeth
by a miracle.

^w Word for word,
a man in an unclean
spirit; that is to say,
possessed with an
evil spirit.
^x He was born in
Beth-lesem, but
through the error
of the people, he was
called a Nazarene,
because he was
brought up in Na-
zareth.
^y He alludeth to that
name that was writ-
ten in the golden
plate which the high
Priests wore, Exod.
28. 36.
^z Link beneath
Chap. 9. 30.

8 Truth it is, I have ^f baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Jesus came from Nazareth, a citie of Galilee, and was baptized of John in Jordan.

10 And as soon as ^g he was come out of the water, John saw the heavens cloven in twain, and the holy Ghost descending upon him like a dove.

11 Then there was a voice from heaven, saying, Thou art my beloved Son, in whom I am ^h well pleased.

12 * And immediately the spirit ⁱ dri- veth him into the wilderness.

13 And he was there in the wilderness fourtie dayes, and was tempted of Satan: he was also with the wilde beasts, and the Angels ministred unto him.

14 ¶ * Now after that John was com- mitted to prison, Jesus came into Galilee, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeve the Gospel.

16 ¶ * And as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishers,)

17 Then Jesus said unto them, Fol- low me, and I will make you to be fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little fur- ther thence, he saw James the sonne of Ze- bedeus, and John his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired servants, and went their way after him.

21 ¶ So * they entred into ^k Caperna- um, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his do- ctrine, * for he taught them, as one that had authoritie, and not as the Scribes.

23 ¶ ^l And there was in their Syna- gogue, a man ⁱ in whom was an unclean spirit, and he cried out,

24 Saying, Ah, what have we to do with thee, O ^m Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that ⁿ Holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit ^o tare him, and cried with a loud voice, and came out of him.

27 And they were all amazed, so that

they demanded one ^p of another, saying, What thing is this? what new doctrine is this? for he ^q commandeth even the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread a- broad throughout all the region bordering on Galilee.

29 ¶ ^r And as soon as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John.

30 And Simons wives mother lay sick of a fever, and anon they told him of her.

31 And he came & took her by the hand, and lifted her up, and the fever forsook her by and by, and he ministred unto them.

32 And when even was come, at what time the sun setteth, they brought unto him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered to- gether at the doore.

34 And he healed many that were sick of divers diseases: and he cast out many devils, and ^s suffered not the devils to say that they knew him.

35 And in the morning very early be- fore day, Jesus arose and went out into a so- litarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 Then he said unto them, Let us go into the ^t next townes, that I may preach there also: for I came out for that purpose.

39 And he preached in their Syna- gogues throughout all Galilee, and cast the devils out.

40 ¶ ^u And there came a leper to him, beseeching him, and kneeled down unto him, & said to him, If thou wilt, thou canst make me clean.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou clean.

42 And as soon as he had spoken, imme- diately the leprosie departed from him, and he was made clean.

43 And after he had given him a strait commandement, he sent him away forth- with,

44 ^v And said unto him, See thou say nothing to any man, but get thee hence, & shew thy self to the ^w Priest, and offer for thy cleansing those things, which Moses commanded for a testimoniall unto them.

45 But when he was departed, ^x he be- gan to tell many things, and to publish the matter: so that Jesus could no more open- ly enter into the citie, but was without in desert places: and they came to him from every quarter.

^p As men amazed,

^q By his own autho-
ritie, or as a Lord.

^r Not onely into Ga-
lilee, but also into the
countrys bordering
upon it.

^s Math. 8. 14.
Luke 4. 38.
^t By healing of
divers diseases,
he sheweth that
he hath brought
true life into the
world.

^u For it belongeth
not to the devils to
preach the Gospel.
Matt. 16. 18.

^v Villages which
were as cities.

^w Math. 8. 2.
Luke 5. 12.
^x By healing the
leprous, he shew-
eth that he came
for this cause to
wipe out the sins
of the world with
his touching.

^y He willeth
that he was not
moved with ambi-
tion, but with the
only desire of his
Fathers glory, and
love towards
poore sinners.
^z All the posterie
of Aaron might
judge of a leper.
^a Levit. 14. 4.
^b Luke 5. 15.

C H A P. II.

3 And 4 One sick of the palsey, having his finnes forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The disciples pluck the eares of corn. 26 The shew-bread.

* Matth. 9. 1.

Luke 5. 18.

1 Christ sheweth by healing this man, which was sick of the palsey, that men recover in him, through faith onely, all their strength which they have lost.

a In the house where he used to remain: for he chose Capernaum to dwell in, and left Nazareth. b Neither the house nor the entry was able to hold them.

c They brake up the upper part of the house, which was plain, and let down the man that was sick of the palsey into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifies all the worst kinds of bed whereupon men use to lay down themselves at noontide, & such other times to refresh themselves, we call it a couch.

e In their minds disputing upon that matter, on both sides.

* Job 14. 4.

I sa. 43. 25.

f Word for word, past themselves, or out of their wits.

2 The Gospel of sendeth the proud, and saveth the humble.

* Matth. 9. 9.

Luke 5. 27.

g Matthew's other name.

AFTER * a few daies, he entred into Capernaum again, and it was noised that he was in the house.

2 And anon, many gathered together, in so much that the places about the doore could not receive any more: and he preached the word unto them.

3 And there came unto him, that brought one sick of the palsey, born of foure men.

4 And because they could not come neare unto him for the multitude, they uncovered the roof of the house where he was: and when they had broken it open, they let down the bed, wherein the sick of the palsey lay.

5 Now when Jesus saw their faith, he said to the sick of the palsey, Sonne, thy sins are forgiven thee.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this man speak such blasphemies? * Who can forgive sins, but God onely?

8 And immediately when Jesus perceived in his spirit, that thus they reasoned with themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the Palsey, thy finnes are forgiven thee? or to say, Arise, take up thy bed, and walk?

10 But that ye may know, that the Son of man hath authority in earth to forgive finnes, (he said unto the sick of the palsey)

11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine own house.

12 And by and by he arose, and took up his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw such a thing.

13 ¶ Then he went forth again toward the sea, and all the people resorted unto him, and he taught them.

14 * And as Jesus passed by, he saw Levi the sonne of Alphaeus sit at the receipt of custome, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Jesus sate at table in his house, many Publicanes and sinners sate at table also with Jesus, and his Disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eat with the Publicanes and sinners, they said unto his Disciples, How is

it that he eateth and drinketh with Publicanes and sinners?

17 Now when Jesus heard it, he said unto them, The whole have no need of a Physician, but the sick. * I came not to call the righteous, but the sinners to repentance.

18 * And the Disciples of John, and the Pharisees did fast, and came and said unto him, Why do the Disciples of John, and of the Pharisees fast, and thy disciples fast not?

19 And Jesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they have the bridegrome with them: they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloth in an old garment: for else the new piece that filled it up, taketh away somewhat from the old, and the breach is worse.

22 Likewise no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ * And it came to passe as he went through the corn on the Sabbath day, that his Disciples, as they went on their way, began to pluck the eares of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath day, that which is not lawfull?

25 And he said to them, Have ye never read what David did when he had need, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the high Priest, and did eat the shew-bread, which was not lawfull to eat, but for the Priests, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Son of man is Lord, even of the Sabbath.

C H A P. III.

1 The withered hand is healed. 6 The Pharisees consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the devils fall down before him. 14 The twelve Apostles. 24 The kingdom divided against it is self. 29 Blasphemy against the holy Ghost. 33 Christ's parents.

AND * he entred again into the Synagogue, and there was a man which had a withered hand,

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 Then he said unto the man which had

this, the true use of the ceremonial law.

That is, unprofitable and dead the

* 1 Tim. 1. 13.

* Matth. 9. 14.

Luke 5. 33.

3 The superstitious & hypocrites do rashly put the summe of godliness in things indifferent, and are here for three causes reprehended. First, for that not considering what every mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion.

* Matth. 12. 1.

Luke 6. 1.

4 Secondly, for that they make no difference between the laws which God made concerning the same things, and laws that are made of things which are utterly unlawful.

h Word for word,

on the Sabbath, that is,

on the holy daies,

* 1 Sam. 21. 6.

1 Sam. 21. 1.

i He is called Abimelech,

and his son

Abiathar, but by

conference of other

places, it is plain that

both of them had two

names, Luke 1. 1.

24. 6. 2 Sam. 8. 17.

and 15. 29. 1 King.

2. 26. 2 King. 25.

18.

* Exod. 39. 35.

Levit. 8. 31.

and 24. 9.

k Hath the Sabbath

day in his power, and

may rule it as he

listeth.

* Matth. 12. 9.

Luke 6. 6.

1 Thirdly, for that

they preferred the

ceremoniall law

(which was but

an appendant to

the morall law) be-

fore the morall

law. Whereas

contrariwise, they

should have

learned out of

the

* Matth.

12. 4.

the withered hand. Arise: stand forth in the mids.

4 And he said to them, Is it lawfull to do a good deed on the Sabbath day, or to do evil? to save the ^b life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharisees departed, and straightway gathered a counsell with the Herodians against him, that they might destroy him.

7 But Jesus avoided with his Disciples to the sea: and a great multitude followed him from Galilee, and from Judea,

8 And from Jerusalem, and from Idumea, and ^f beyond Jordan: and they that dwelled about Tyrus and Sydon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his Disciples, that a little ship should ^g wait for him, because of the multitude, lest they should throng him.

10 For he had healed many; inasmuch that they preassed upon him to touch him, as many as had ^h plagues.

11 And when the ⁱ unclean spirits saw him, they fell down before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the end they should not utter him.

13 ¶ Then he went up into a mountain, and called unto him whom he would, and they came unto him.

14 ^k And he appointed twelve, that they should be with him, and that he might send them to preach,

15 And that they might have power to heal sicknesses, and to cast out devils.

16 And the first was Simon, and he named Simon, Peter.

17 Then James the sonne of Zebedeus, and John James brother (and surnamed them Boanerges, which is, the sonnes of thunder,)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the sonne of Alphaeus, and ^l Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, who also betrayed him, and they came ^m home.

20 And the multitude assembled again, so that they could not so much as eat bread.

21 ¶ And when his ⁿ kinsfolks heard of it, they went out to lay hold on him: for they said that he was beside himself.

22 ¶ And the Scribes which came down from Jerusalem, said, He hath Beelzebub,

& through the prince of the devils he casteth out devils.

23 But he called them unto him, and said unto them in parables, How can Satan drive out Satan?

24 For if a kingdome be divided against it self, that kingdome cannot stand.

25 Or if a house be divided against it self, that house cannot continue.

26 So if ^o Satan make insurrection against himself, and be divided, he cannot endure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except he first binde the strong man, and then spoil his house.

28 ¶ Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.

30 ^p Because they said, He had an unclean spirit.

31 ¶ Then came his ^q brethren and mother, and stood without, and sent unto him, and called him.

32 And the people sate about him, and they said unto him, behold, thy mother, and thy brethren seek for thee without.

33 But he answered them, saying, Who is my mother, and my brethren?

34 ^r And he looked round about on them, which sat in compasse about him, and said, Behold, my mother and my brethren.

35 For whosoever doth the will of God he is my brother, and my sister, and my mother.

CHAP. IV.

^s The parable of the sower. ^t And the meaning thereof. ^u The thornes. ^v The candle. ^w Of him that sowed, and then slept. ^x The grain of mustard seed. ^y Christ sleepeth in the ship.

And ^z he began again to teach by the sea-side, & there gathered unto him a great multitude; so that he entred into a ship, and sate ^b in the sea, and all the people was by the sea-side on the land.

2 And he taught them many things in parables, & said unto them in his doctrine,

3 ^c Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side; & the fowls of the heaven came, and devoured it up.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But as soon as the sun was up, it was burnt up, and because it had not root, it withered away.

7 And some fell among the thornes,

E 2 and

^b A figurative speech, by the figure Synecdoche. For the words of saying, To save the life, is as much as to save the man.

^c Men when they have wrong done unto them, are angry, but not without cause: but Christ is angry without cause, neither is he sorry so much for the injuries that is done to his own person, as for their wickedness: and therefore he had pity upon them, and for that cause is he said to have mourned.

^d As though their heart had been so closed up, and grown together, that no wisdom divine could prevail among them.

^e The more the truth is kept under the more it cometh out.

^f Look Math. 22. 16.

^g Which Iosephus saith flimsy rocky.

^h Should always be ready for him.

ⁱ Disasters indure with God severeth men as it were with whips.

^j In them whom they had entered into; as by the figure called Metonymia, for them which were vexed with the unclean spirits.

^k Chap. 6. 7. Math. 10. 1. Luke 9. 1.

^l The twelve Apostles are let apart to be trained up to the office of the Apostleship.

^m Chose and appointed out twelve to be familiar and conversant with him.

ⁿ Whom Luke also saith Judas: and for difference sake, the other Judas is called Iscariot.

^o The disciples whom Christ had taken to be of his train, and to live with him, came home to his house, to be with him always after.

^p None are worse enemies of the Gospel then they that hear it.

^q Word for word, they that were of his train, that is, his disciples: for they that were made were brought to their senses.

^r Math. 9. 34. and 12. 4. Luke 11. 15.

^o Satan impis or bands.

^s Math. 12. 31. Luke 12. 10. 1 John 5. 16. They onely are without hope of salvation, which do maliciously oppose Christ, whom they know.

^p These are the words of the Evangelist.

^q Math. 12. 46. Luke 8. 19.

^r Under this name Brother, the Hebrews understand all that are of the same stock and kindred.

^t The spiritual kindred is farre otherwise to be accounted of, then the carnall or fleshly.

^z Math. 13. 1. Luke 8. 4. a Sea-side of Tyberias. b In a ship which was launched into the Sea.

^c The self same doctrine of the Gospel is sowed every where, but it hath not like success, indeed, through the fault of men, but yet by the just judgement of God.

and the thornes grew up, and choked it, so that it gave no fruit.

8 Some again fell in good ground, and did yeeld fruit that sprung up, and it grew, and it brought forth, some thirtie fold, some sixtie fold, and some an hundred fold.

9 Then he said unto them, He that hath eares to heare, let him heare.

10 And when he was ^c alone, they that were ^d about him with the twelve, asked him of the parable.

11 And he said unto them, To you it is given to know the mysterie of the kingdome of God: but unto them that are ^e without, all things be done in parables,

12 * That they seeing, may see, and not discern: and they hearing, may heare, and not understand, lest at any time they should turne, and their sinnes should be forgiven them.

13 Again he said unto them, Perceive ye not this parable? how then should ye understand all other parables?

14 The sower soweth the word.

15 And these are they that receive the seed by the wayes side, in whom the word is sown: but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receive the seed in stonie ground, are they, which when they have heard the word, straightwayes receive it with gladnesse,

17 Yet have they no root in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seed among the thornes, are such as heare the word:

19 But the cares ^f of this world, and the * deceitfulnesse of riches, and the lusts of other things enter in, and choak the word, and it is unfruitfull.

20 But they that have received seed in good ground, are they that heare the word, and receive it, and bring forth fruit: one corn thirtie, another sixtie, and some an hundred.

21 ¶ Also he said unto them, * Cometh the candle in, to be put under a bushell, or under the bed, and not to be put on a candlestick?

22 * For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man have eares to heare, let him heare.

24 ³ And he said unto them, Take heed what ye heare, * With what measure you mete, it shall be measured unto you: and unto you that heare, shall more be given.

25 * For unto him that hath, shall it be given, and from him that hath not, shall be

taken away, even that he hath.

26 ¶ Also he said, So is the kingdome of God, as if a man should cast seed in the ground,

27 And should sleep, and rise up night and day, and the seed should spring and grow up, ^h he not knowing how.

28 For the earth bringeth forth ⁱ fruit of it self, first the blade, then the eares, after that, full corn in the eares.

29 And as soon as the fruit sheweth it self, anon he putteth in the sickle, because the harvest is come.

30 ¶ He said moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth:

32 But after that it is sown, it groweth up, and is greatest of all herbes, and beareth great branches, so that the fowles of the heaven may build under the shadow of it.

33 And * with many such parables he preached the word unto them, ^k as they were able to heare it.

34 And without parables spake he nothing unto them: but he ^l expounded all things to his Disciples apart.

35 ¶ Now the same day when even was come, he said unto them, Let us passe over unto the other side.

36 And they left the multitude, and took him as he was in the ship, and there were also with him other little ships.

37 * And there arose a great storm of winde, and the waves dashed into the ship, so that it was now full.

38 And he was in the sterne asleep on a pillow: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he arose up, and rebuked the winde, and said unto the sea, Peace, and be still. So the winde ceased, and it was a great calm.

40 Then he said unto them, ^m Why are ye so fearfull? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

CHAP. V.

2 One possessed is healed. 7 The devill acknowledgeth Christ. 9 A legion of devills. 13 entred into swine. 22 Laines Daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleep.

And * they came over to the other side of the Sea, into the countrey of the ⁿ Gadarenes.

2 And when he was come out of the ship, there met him incontinently out of the

4 The Lord soweth and respecteth after a manner unknown to men.

g That is, when he hath done sowing, should passe the time both day and night, without doubting but that the seed would spring, which groweth both by day and night.

h It is the part of the ministers to labour the ground with all diligence, and commend the seed to God: for that mighty working whereby the seed cometh to blade and eare is secret, and is only known by the fruit.

i By a certain power which moveth it self.

* Matth. 13. 31.

Luke 13. 19.

j God fare otherwise then men use, beginneth with the least, and endeth with the greatest.

* Mark. 13. 34.

k According to the capacity of the hearers.

l Word for word, Laid, as you would say, reads them the hard riddles.

* Matth. 8. 23.

Luke 8. 22.

6 They that sail with Christ, although he seem to sleep, never so foundly while they are in danger, yet they are preserved of him in time convenient, being awaked.

m How cometh it to passe that you have no faith.

c Word for word, solitary.
d They that followed him at the vesper.

e That is to say, to strangers and such as are none of ours.
* Esai. 6. 9. Mat. 13. 14. Luke 9. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

f Which pertain to this life.
* 1 Tim. 6. 17.

3 Although the light of the Gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickedness of the world might be made manifest.

* Matth. 5. 15. Luke 8. 16. and 11. 33.

* Matth. 10. 26. Luke 8. 17. and 12. 2.

3 The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountifull will God be toward us.

* Matth. 7. 2.

Luke 6. 38.

* Matth. 13. 12.

and 25. 29.

Luke 8. 18.

and 19. 26.

* Matth. 8. 28.

Luke 8. 26.

1 Many have the verne of Christ in admiration, & yet they will not receive it with the loss of the least thing they have.

* Luke. Matth. 8. 20.

^b Word for word, is an unclean spirit: say they are said to be the spirit, because the spirit holdeth them fast locked up, and as it were bound.

the graves, a man ^b which had an unclean spirit.

3 Who had his abiding among the graves, and no man could binde him, no nor with chaines:

4 Because that when he was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwaies both night and day he cried in the mountains, and in the graves, and strook himself with stones.

6 And when he saw Jesus as farre off, he ran, and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus the Sonne of the most high God? I ^c will that thou sweare to me by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And he ^d prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the ^e mountains, a great herd of swine, feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave. Then the unclean spirits went out, & entred into the swine, and the herd ranne headlong from the high banck into the ^f sea, (& there were about two thousand swine) and they were choaked up in the sea.

14 And the swineherds fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Jesus, and saw him that had been possessed with the devil, and had the Legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the devill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had been possessed with the devill, prayed him that he might be with him.

19 Howbeit, Jesus would not suffer him, but said unto him, Go thy way home to thy friends, and shew them what great things the Lord hath done unto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Jesus had done unto him: and all men did marvell.

21 ¶ And when Jesus was come over again by ship unto the other side, a great

multitude gathered together to him, and he was neere unto the sea.

22 * And ^g behold, there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell down at his feet,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (2 And there was a certain woman, which was diseased with an issue of blood twelve yeares,

26 And had suffered many things of many Physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Jesus, she came in the preasse behinde, and touched his garment:

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up, and she felt in her body, that she was healed of that plague.

30 And immediately when Jesus did know in himself the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and she came and fell down before him; and told him the whole truth.

34 And he said to her; Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the ^h same ruler of the Synagogues house, certain which said, Thy daughter is dead: why diseasest thou the Master any further?

36 * As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue, Be not afraid: onely beleve.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James:

38 So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said unto them, Why make ye this trouble, and weep? the child is not dead, but sleepeth.

40 * And they laughed him to scorne:

* ⁱ Matth. 9. 18. Luke 8. 41.

^g The whole company assembled was disorderly, but in every Synagogue there were certain men which governed the people.

^h Jesus, being touched with true faith, although it be but weak, doth heale us by his vertue.

^c That is, assure me by oath, that thou wilt not vex me.

^d That devill that played the messenger for his fellows.

^e This whole countrey for the greater part of it very hilly, for the mountaines of Gilead run through it.

^f Strabo in the sixth book saith that in Gades there is a fountaine of very sweet water, which he saith is the best of all.

ⁱ Fathers apprehend by faith, the promises of life, even for their children.

^h Such as mock & scorn Christ, & unworthy to be witnesses of his goodness.

h The three disciples.

but he put them all out, and took the father, and the mother of the childe, and them that were with him, and entred in where the childe lay,

41 And took the childe by the hand, and said unto her, Talitha-cumi, which is by interpretation, Maiden, I say unto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelve years, and they were astonied out of measure.

43 And he charged them straightly that no man should know of it, and commanded to give her meat.

CHAP. VI.

2 Christ preaching in his country, his own contemn him. 6 The unbelief of the Nazarites. 7 The Apostles are sent. 13 They cast out devils: they anoint the sick with oyle. 14 Herod's opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dancing. 27 Iohn beheaded. 29 Buried. 30 The Apostles return from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 43 The Apostles are troubled on the sea. 56 The sick that touch Christs garment are healed.

* Matth. 13. 54.

Luke 4. 16.

1 The faithlesse world doth no whit at all diminish the vertue of Christ, but wittingly & willingly deprived it self of the efficacy of it, being offered unto them.

a The word significth powers, or vertues, whereby are meant these wonderful works that Christ did, which steeved & set forth the vertue and power of his Godhead to all the world, Matth. 7. 22.

b After the manner of the Hebrews, who by brethren and sisters, understand all their kinsfolke. * Matth. 13. 57.

John 4. 24.

c Not onely that hath that honour, which of right is due to him, taken from him, but is also evil spoken of, and misreported.

d That is, he would not: for we must needs have faith if we will receive the works of God. * Matth. 4. 23.

Luke 13. 22.

* Chap. 3. 14.

Matth. 10. 1.

Luke 9. 1.

2 The disciples are prepared to the general Apostleship, by a peculiar sending forth.

3 Faithfull pastors ought not to have their minds set, nor not on things that are necessary for this life, if they may be an hinderance unto them, be it never so little. * Acts 12. 1.

e The word significth properly womens shoes.

f That is, they should take no change of garments with them, that they might be lighter for this journey, and was a more speed.

g That is, change not your times in this short journey.

And * 1 hee departed thence, and came into his own countrey, and his disciples followed him:

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and said, From whence hath this man these things? and what wisdom is this that is given unto him, that even such * great works are done by his hands?

3 Is not this that carpenter, Maries sonne, the brother of James and Joses, and of Juda and Simon? and are not his b sisters here with us? And they were offended in him.

4 But Jesus said unto them, A * Prophet is not without honour, but in his own countrey, and among his own kindred, and, in his own house.

5 And hee d could there doe no great works, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled at their unbelieve, * and went about by the townes on every side, teaching.

7 ¶ * 2 And he called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits,

8 3 And commanded them that they should take nothing for their journey, save a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shodde with * sandals, and that they should not put on two coates:

10 And he said unto them, Wheresoever yee shall enter into an house, & there abide till ye depart thence.

11 * 4 And whosoever shall not receive you, nor heare you, when ye depart thence, * shake off the dust that is under your feet, for a witnesse unto them. Verily, I say unto you, It shall be easier for Sodom, or Gomorrha at the day of judgement, then for that city.

12 ¶ And they went out, and preached, that men should amend their lives.

13 And they cast out many devils: and they * anointed many that were sick, with oyle, and healed them.

14 ¶ * 5 Then king Herod heard of him (for his name was made manifest) and said, John Baptist is risen again from the dead, and therefore great i works are wrought by him.

15 Other said, It is Elias, and some said, it is a Prophet, or as one of * those Prophets.

16 * So when Herod heard it, he said, it is John whom I beheaded: hee is risen from the dead.

17 For Herod himself had sent forth, and had taken John, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For John said unto Herod, * It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias m laid wait against him, and would have killed him, but she could not:

20 For Herod feared John, knowing that he was a just man, and an holy, and revered him, and when he heard him, he did many things, and heard him gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe estates of Galilee:

22 And the daughter o of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the king said unto the maid, Ask of me what thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, even unto the half of my kingdome.

24 * So she went forth and said to her mother, What shall I aske? And she said, John Baptists head.

25 Then she came in straightway with haste unto the king, and asked, saying, I would that thou shouldest give me even now in a charger the head of John Baptist.

26 Then the king was very sorry: yet for his oathes sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gave charge that his head should be brought in. So he went and beheaded him in the prison,

* Matth. 10. 14.

Luke 9. 5.

4 The Lord is a

most severe reven-

ger of his servants

* Acts 13. 51, and

18. 6.

* James 5. 14.

h That oyle was a

token and a signe of

this marvellous ver-

tie: and seeing that

the gift of healing is

ceased a good while

since, the ceremony

which is yet retained

of some, is to no pur-

pose.

* Matth. 14. 1.

Luke 9. 7.

5 The gospel con-

sumeth the godly,

and vexeth the

wicked.

i This word signifi-

eth Towers, whereby

is meant, the power

of working miracles,

of the old prophets.

* Luke 3. 19.

l Commanded to be

beheaded.

* Levit. 18. 16, and

20. 21.

m Sought all means

to do him hurt.

n The Tyrant was

very well content to

have sentence pro-

nounced against him-

selfe, but the feed fell

upon Herods place.

o Which the same

Herodias had not by

Herodes Antipas,

but by Philip, and

Tetraplus called her

Salome.

* Matth. 14. 8.

p For yemen used not

to sit at Table with

men.

q The word signifi-

eth one that beareth

a dart, and the king

guard was so called,

because they did

beare darts.

28 And

28 And brought his head in a charger, and gave it to the maid, and the maid gave it to her mother.

29 And when his disciples heard it, they came and took up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught.

31 ¶ And he said unto them, Come ye apart into the wilderness, and rest awhile: for there were many commers and goers, that they had no leisure to eat.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, & many knew him, and ranne a-foot thither out of all cities, and came thither before them, and assembled unto him.

34 * Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like sheep which had no shepherd: * and he began to teach them many things.

35 * And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the countrey and townes about, and buy them bread: for they have nothing to eat.

37 But he answered, and said unto them, Give ye them to eat. And they said unto him, Shall we go and buy two hundred penie worth of bread, and give them to eat?

38 * Then he said unto them, How many loaves have ye? go & look. And when they knew it, they said, Five, and two fishes.

39 So he commanded them to make them all sit down by companies upon the green grasse.

40 Then they sat down by rows, by hundreds, and by fifties.

41 And he took the five loaves, and the two fishes, & looked up to heaven, & gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eat, and were satisfied.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people.

46 Then as soone as he had sent them away, he departed into a mountain to pray.

47 * And when even was come, the ship

was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, he came unto them walking upon the sea, and would have passed by them.

49 And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were fore afraid: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went up unto them into the ship, and the winde ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Gennefaret, and arrived.

54 * So when they were come out of the ship, straightway they knew him,

55 And ran about through all that region round about, and began to cary thither and thither in couches all that were sick, where they heard that he was.

56 And whithersoever he entred into townes, or cities, or villages, they laid their sick in the streets, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The Apostles are found fault with for eating with unwashen hands. 4 The Pharisees traditions about washings. Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that do indeed defile a man. 25 The woman of Chanaan. 32 The deafe dumbe man is healed.

Then * gathered unto him the Pharisees, and certain of the Scribes which came from Hierusalem.

2 And when they saw some of his disciples eat meat with common hands, (that is to say, unwashen) they complained.

3 (For the Pharisees, and all the Jewes, except they wash their hands oft, eat not, holding the traditions of the Elders.

4 And when they come from the market, except they wash, they eat not: and many other things there be, which they have taken upon them to observe, as the washing of cups, and pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharisees and Scribes, Why walk not thy disciples according to the tradition of the Elders, but eat meat with unwashen hands?

6 Then he answered and said unto them, Surely Esay hath prophesied well of

y They were so far from leaving to be amazed, when they knew that it was no spirit, that they were much more astonished then ever they were before, when they saw the winde and the sea obey his commandments. z Either they perceived not, or had not well considered that miracle of the five loaves, inasmuch that that vertue of Christ was no lesse strange to them, then if they had not been present at that miracle which was done but a little before. * Matth. 14. 34. 8 Christ being rejected in his own countrey, and arriving upon a sudden amongst them, of whom he was not looked for, is received to their great profit. a Or, the hemme of the garment.

* Matth. 15. 2. 1 None do more resist the willdome of God, then they that should be wisest, and that upon a scale of their own traditions: for men do not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly devised of themselves. a Word for word. eat bread: a kind of speech which the Hebrews use, taking bread for all kind of food. b For the Pharisees would not eat their meat with unwashen hands, because they thought that their hands were defiled with common handling of things. Matth. 15. 1. 12. c Observing diligently. d That is to say, from civil affairs and worldly, they go not to meat, unless they wash themselves first.

e By these words are understood all kinds of vessels, which are appointed for our daily use. f Why live they not? a kind of speech taken from the Hebrew: for among them, the way is taken for trade of life. 2 Hypocritie is alwayes joyned with superstition. * Isa. 26. 14.

you,

6 Such as follow

Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing is it, not to look for this transitorie life as his hands, who giveth everlasting life? * Matth. 14. 13. Luke 9. 10.

* Matth. 9. 36. and 14. 14.

* Luke 9. 11.

* Matth. 14. 15.

t This is a kinde of demand, not without a private meane, which men do commonly use, when beginning to live in a house, they do not do any thing, but what is about twenty cruises, which is five pound. * Matth. 14. 17. Luke 9. 13. John 6. 9.

u Word for word,

by baskets, after the manner of the Hebrews, who have no distributives, as

Chap. 6. 7. Now he

addeth the ruins of

the litter, baskets.

v The word signifi-

eth the beds in a gar-

den, and it is used for

word by beds, beds,

meaning thereby: that

they sat down in

rows, as in a garden.

7 The faithfull

servants of God,

after their little la-

bour, are subject

to a great tempest,

which Christ doth

to moderate, being

present in power,

although absent in

body, that he

bringeth them to

an happy haven, at

such times, and by

such meanes, as

they looked not

for: A lively image

of the Church to-

day, and so in this

world.

x His disciples.

* Matth. 14. 23.

John 6. 15.

you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7³ But they worship me in vain, teaching for doctrines the commandements of men.

8⁴ For ye lay the commandement of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9⁵ And he said unto them, Well, ye reject the commandement of God, that ye may observe your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and * Whosoever shall speak evill of father or mother, let him⁶ die the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is offered by me, thou maiest have profit, *he shall be free*.

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye have ordained: & ye doe many such like things.

14^{*} Then he called the whole multitude unto him, and said unto them, Hearken you all unto me, and understand.

15 There is nothing without a man, that can defile him, when it entreteth into him: but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said unto them, What are ye without understanding also? Doe ye not know that whatsoever thing from without entreteth into a man, cannot defile him,

19 Because it entreteth not into his heart, but into the belly, and goeth out into the draught, which is the^h purging of all meats?

20 Then he said, That which commeth out of man, that defileth man.

21^{*} For from within, *even* out of the heart of men proceed evill thoughts, adulteries, fornications, murthers,

22 Thefts, ⁱ covetousnesse, wickednesse, deceit, uncleannesse, a^k wicked eye, backbiting, pride, foolishnesse.

23 All these evill things come from within, and defile a man.

24 ¶⁶ And from thence he arose, and went into the borders of Tyrus and Sidon, and entred into an house, and would that no man should have knowne: but he could not be hid.

25 For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet,

26 (And the woman was a^m Greeke, aⁿ Sirophenissian by nation) and she besought him that he would cast out the devill out of her daughter.

27 But Jesus said unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it unto^o whelps.

28 Then she answered, and said unto him, ^p Truth Lord: yet indeede the whelps eate under the table of the childrens crummes.

29 Then he said unto her, For this saying, goe thy way: the devill is gone out of thy daughter.

30 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came unto the sea of Galilee, through the midds of the coasts of^q Decapolis.

32 And they brought unto him one that was deafe, and stammered in his speech, and prayed him to put his hand upon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed: and he spake plain.

36 And he commanded them that they should tell no man: but how much soever he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, * He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

2 The miracle of the seven loaves. 11 The Jewes seeke signes. 15 To beware of the leaven of the Pharisees. 22 A blind man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To save and lose the life. 38 To be ashamed of Christ.

IN^{*} those daies, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said unto them.

2 I have compassion on the multitude, because they have now continued with me three daies, and have nothing to eate:

3 And if I send them away fasting to their own houses, they would^a faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread heere in the wildernesse?

5 And

³ The more earnest the superstitious are, the more they are mad in promising themselves Gods favour by their desarts.

⁴ The devils of superstitious men doe not onely nor fulfill the Law of God (as they blasphemously perswade themselves) but also doe utterly take it away.

⁵ True religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seeme to have taken deepe roote, shall be plucked up.

* Exod. 20. 12.

Deut. 5. 16.

Ephes. 6. 2.

* Exod. 21. 17.

Levit. 20. 9.

Prov. 20. 20.

⁶ Without hope of pardon, he shall be put to death.

* Matth. 15. 10.

^h For that that goeth into the draught, purgeth all meats.

* Gen. 6. 5.

and 8. 21.

ⁱ All kind of craftinesse, whereby men profit themselves by other mens losses.

^k Cankered malice.

* Matth. 15. 21.

⁶ That which the proud doe reject when it is offered unto them, that same do the modest & humble sinners, as it were, violently wring out.

¹ Into the uttermost parts of Palestina, which were next to Tyrus and Sidon.

^m By profession prophane. ⁿ Neighbour, or near to Damascus.

^o He useth this word Whelps, rather than the word Dogs, that he may seeme to speake more compassionately.

^p As if she said, It is as thou saist, Lord, for it is enough for the whelps, if they can but gather up the crummes that are under the table: therefore I crave the crummes and not the childrens bread.

^q As the Father created us to this life in the beginning in his onely sonne, so doeth he also in him alone renew us unto everlasting life.

^q It was a little country, and so called of ten cities, which the four governments durm between and compass. Plinie, book 3. Chap. 8.

* Gen. 1. 31.

* Matth. 15. 32.

^a Word for words, they will fall in disorder, or be distressed, for when men fall in a fustell, their sinnes fall one from another.

5 And he asked them, How many loaves have ye? And they said, Seven.

6 Then he commanded the multitude to sit down on the ground: and he took the seven loaves, and gave thanks, brake them, and gave to his Disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when he had given thanks, he commanded them also to be set before them.

8 So they did eat, and were sufficed, and they took up of the broken meat that was left, seven baskets full.

9 (And they that had eaten were about four thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his Disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees^b came forth, and began to dispute with him, seeking of him a signe from heaven, & tempting him.

12 Then he^c sighed deeply in his spirit, and said, Why doeth this generation seek a signe? Verily I say unto you, ^dA signe shall not be given unto this generation.

13 ¶ So he left them, and went into the ship again, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ^eAnd he charged them, saying, Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 ¶ And they reasoned among themselves, saying, *It is*, because we have no bread.

17 And when Jesus knew it, he said unto them, Why reason you *thus*, because ye have no bread? perceive ye not yet, neither understand? have ye your hearts yet hardened?

18 Have ye eyes, and see not? and have ye eares, and hear not? and do ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meat took ye up? They said unto him, Twelve.

20 And when I brake seven among four thousand, how many baskets full of the leavings of broken meat took ye up? And they said, Seven.

21 Then he said unto them, ^fHow *is it* that ye understand not?

22 ¶ And he came to Bethsaida, and they brought a blinde man unto him, and desired him to touch him.

23 Then he took the blinde by the hand, and led him out of the town, and spat in his eyes, and put his hands upon him, and asked him if he saw ought.

24 And he looked up, and said, I see.

men: for I see them walking like trees.

25 After that, he put his hands again upon his eyes, and made him^g look again: And he was restored to his sight, and saw every man as farre off clearly.

26 ¶ And he sent him home to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ ^hAnd Jesus went out, and his Disciples into the towns of Cesarea Philippi. And by the way he asked his Disciples, saying unto them, Whom do men say that I am?

28 And they answered, *Some say*, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he said unto them, But whom say ye that I am? Then Peter answered, and said unto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ Then he began to teach them, that the Sonne of man must suffer many things, and should be reproved of the Elders, and of the high Priests, and of the Scribes, and be slain, and within three dayes rise again.

32 ¶ And he spake that thing boldly. Then Peter took him aside, and began to rebuke him.

33 Then he turned back, and looked on his Disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thouⁱ understandest not the things that are of God, but the things that are of men.

34 ¶ ^jAnd he called the people unto him with his Disciples, and said unto them, ^kWhosoever will follow me, let him forsake himself, and take up his crosse, and follow me.

35 For whosoever will ^lsave his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

36 ¶ For what shall it profit a man, though he should winne the whole world, if he lose his soul?

37 Or what exchange shall a man give for his soul?

38 ¶ For whosoever shall be ashamed of me, and of my words, among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can do all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a child in his armes. 42 To offend. 50 Sale. Peace.

And^m he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death.

^g He commanded him again, to try indeed, whether he could see well or no.

^h Christ will not have his miracles to be separated from his doctrine.

ⁱ Matth. 16. 13. Luke 9. 18. 7 Many praise Christ, which yet notwithstanding spoil him of his praise.

^j Christ hath appointed his times to the preaching of the Gospel, and therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his coming.

^k Christ suffered all that he suffered for us, not unwillingly, neither unaware, but foreknowing it, and willingly.

^l None are more made then they that are wise beside the word of God.

^m This is not godly, but worldly wisdom.

ⁿ The disciples of Christ must beare stoutly, what burden soever the Lord layeth upon them, & subdue the affections of the flesh.

^o Matth. 10. 38. and 16. 24. Luke 9. 23. and 14. 27.

^p Matth. 10. 39. and 16. 25. Luke 9. 24. and 17. 33.

^q They are the most foolish of all men which purchase the enjoying of this life, with the loss of everlasting bliss.

^r Matth. 10. 33. Luke 9. 26. and 12. 9.

^s Matth. 6. 28. Luke 9. 27. 4 When in fall begin his kingdom through the preaching of the Gospel, that is to say, after his resurrection.

* Matth. 16. 1.

1 The stubborn enemies of the doctrine of the Gospel, giving no credit to the miracles already done, require new: but Christ being angry with them, doth wisely forsake them.

2 A common kind of speech, which the Pharisees use, whereby they meant that the Pharisees went from their houses of purpose to encounter with him.

3 They figher come even from his heart, not for the Lord, nor very much moved with these words.

4 A word for words, if a sign be given: it is a cursed kind of speech very common among the Pharisees, wherein some such words as these must be understood.

5 Let me be taken for a Jew, if I am such like, and when they speak out the words, they say, The Lord deliver and thou by me.

6 Matth. 16. 5. We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the Church, or in civil policy.

7 They that have their minds fixed on earthly things, are utterly blinde in heavenly things, although they be never so plainly set forth unto them.

8 Luke 6. 11.

9 How cometh it to passe, that you understand not these things which are so plain and evident?

10 A true image of our generation, which Christ, separating us from the world, worketh & accomplisheth by little and little in us.

11 He persecuted some number of men, whom he could not discern their hearts.

a When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.

** Matth. 17. 1.*

Luke 9. 28.

1 The heavenly glory of Christ, which should with in a short space be abased upon the crosse, is avouched by visible signs, by the presence & talke of Elias and Moses; and by the voice of the Father himselfe, before three of his disciples, which are witnesses, against whom lyeth no exception.

b Did sparkle as it were.

c They were besides themselves for feare.

** Matth. 3. 17. and 17. 5. Chap. 1. 11.*

2 The Lord hath appointed his times for the publishing of the Gospel.

** Matth. 17. 9.*

d Even very hardly as it were.

e They questioned not together touching the generall resurrection, which shall be in the latter day, but they understood not what he meant by that which he spake of his owne peculiar resurrection.

3 The foolish opinion of the Rabbines is here refuted, touching Elias coming, which was, that either Elias should rise againe from the dead, or that his soule should enter into some other body.

** Mat. 4. 5.*

** Elias 9. 6.*

** Matth. 17. 14.*

Luke 9. 38.

4 Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Sazan.

f Vexeth him inwardly, as the collicke infirmitie doe.

death, till they have seen the ^akingdome of God come with power.

2 ^{* 1} And six dayes after, Jesus taketh unto him Peter, and James, and John, and carrieth them up into an high mountain out of the way alone, and his shape was changed before them.

3 And his raiment did ^b shine, and was very white as snow, so white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knew not what he said, for they were ^c afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, ^{*} This is my beloved Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Jesus onely with them.

9 ^{* 2} And as they came down from the mountain, he charged them that they should tell no man what they had seen, save when the Sonne of man were risen from the dead again.

10 So they ^d kept that matter to themselves, and ^e demanded one of another, what the rising from the dead again should mean.

11 ³ Also they asked him, saying, Why say the Scribes, that ^{*} Elias must first come?

12 And he answered, and said unto them, Elias verily shall first come, and restore all things: and ^{*} as it is written of the Son of man, he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

14 [¶] And when he came to his Disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ran to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selves?

17 And one of the company answered, and said, Master, I have brought my sonne unto thee, which hath a dumbe spirit:

18 And wheresoever he taketh him, he ^f teareth him, and he someth, and gnatheth his teeth, and pineth away: and I spake to thy Disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall

I be with you! how long now shall I suffer you! Bring him unto me.

20 So they brought him unto him: and as soon as the spirit ^g saw him, he tare him, and he fell down on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since he hath been thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, help us, and have compassion upon us.

23 And Jesus said unto him, If thou canst beleeve it, ^h all things are possible to him that beleeveith.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeve, help my unbelief.

25 When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 ⁵ Then the spirit cryed, and rent him fore, and came out, and he was as one dead, inso much that many said, He is dead.

27 But Jesus took his hand, and lift him up, and he arose.

28 And when he was come into the house, his disciples asked him secretly, why could not we cast him out?

29 And he said unto them, This kinde can by no other meanes come forth, but by prayer and fasting.

30 [¶] And they departed thence, and went together through Galilee, and he would not that any should have known it.

31 ⁷ For he taught his disciples, and said unto them, The Son of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ^{*} After, he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

32 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

35 And he sat down, and called the twelve, and said to them, If any man desire to be first, the same shall be last of all, and servant unto all.

36 And he took a little childe, and set him in the mids of them, and took him in his armes, and said unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth me, receiveth not ¹ me, but him that sent me.

38 [¶] Then

g So soon as Jesus had looked upon the boy that was brought unto him, the devill began to rage after his manner.

h There is nothing but Christ can, and will do it, for them that beleeve in him.

i The nearer that the virtue of Christ is, the more outrageously doth Sazan rage.

k We have need of faith, and therefore of prayer and fasting, to cast Sazan out of his old possession.

** Matth. 17. 22. Luke 9. 32. i He and his disciples together.*

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the foolishness of man is wonderful.

** Matth. 17. 1. Luke 9. 46.*

8 Only humilitie doth exalt. k Where he was wont to make his abode.

l He doth not only receive me, but also him that sent me.

^a Luke 9. 49.
^b God, who is the
 author of an or-
 dinary vocation,
 worketh also ex-
 traordinarily so oft
 that it pleaseth him
 to put away
 any vocation is
 vied by the do-
 ctine and the ef-
 fects.

^c 1 Cor. 12. 3.

^d Matth. 10. 42.

^e Matth. 18. 6.
 Luke 17. 1.
 10 God is so
 severe a revenger
 of offences, that it
 is better to suffer
 any loss, then to
 be an occasion of
 offence unto any.
^f Matth. 5. 29.
 and 18. 8.

^g Isa. 66. 24.
 10 Their worm
 which shall be cast
 into the flames.

^h We must be
 seasoned and pow-
 dered by God, both
 that we may be ac-
 ceptable sacrifices
 unto him, & also,
 if we being knit
 together, may sea-
 son one another.
ⁱ That is, shall be
 compared to God be-
 ing seasoned with the
 incorruptible word.
^j Levit. 2. 13.
^k Matth. 5. 13.
 Luke 14. 34.

^l Matth. 19. 1.
 1 That is to say, de-
 parted, and went
 from thence: for in
 the Hebrew tongue,
 sitting and dwelling
 are all one, and so
 are rising and going
 forth.

^m Deut. 24. 1.

38 ¶ * Then John answered him, say-
 ing, Master, we saw one casting out devils
 by thy Name, which followeth not us, and
 we forbid him, because he followeth us
 not.

39 * But Jesus said, Forbid him not: for
 there is no man that can do a miracle by my
 Name, that can lightly speak evil of me.

40 For whosoever is not against us, is
 on our part.

41 * And whosoever shall give you a
 cup of water to drink for my Names sake,
 because ye belong to Christ, verily I say
 unto you, he shall not lose his reward.

42 *¹⁰ And whosoever shall offend one
 of these little ones that beleeve in me, it
 were better for him rather, that a millstone
 were hanged about his neck, and that he
 were cast into the sea.

43 * Wherefore if thine hand cause thee
 to offend, cut it off: it is better for thee to
 enter into life, maimed, then having two
 hands, to go into hell, into the fire that ne-
 ver shall be quenched:

44 * Where their^m worm dieth not, and
 the fire never goeth out.

45 Likewise, If thy foot cause thee to
 offend, cut it off: it is better for thee to go
 halt into life, then having two feet to be cast
 into hell, into the fire that never shall be
 quenched:

46 Where their worm dieth not, and
 the fire never goeth out.

47 And if thine eye cause thee to offend,
 pluck it out: it is better for thee to go into
 the kingdom of God with one eye, then
 having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the
 fire never goeth out.

49 * For every man shall beⁿ salted
 with fire: and * every sacrifice shall be salted
 with salt.

50 * Salt is good: but if the salt be unfav-
 ourie, wherewith shall it be seasoned?
 have salt in yourselves, and have peace one
 with another.

CHAP. X.

9 The wife onely for fornication is to be put away. 13 Little
 children are brought to Christ. 17 A rich man asketh Jesus
 how he may possesse eternall life. 28 The Apostles forsook all
 things for Christs sake. 33 Christ foretelleth his death.
 35 Zebadens his sonnes request. 46 Blinde Bartimeus healed.

And * he^a arose from thence, and went
 into the coasts of Judea by the farther
 side of Jordan, and the people resorted un-
 to him again, and as he was wont, he taught
 them again.

2 Then the Pharisees came and asked
 him, if it were lawfull for a man to put a-
 way his wife, and tempted him.

3 And he answered, and said unto them,
 What did * Moses command you?

4 And they said, Moses suffered to write
 a bill of divorcement, and to put her away.

5 * Then Jesus answered, and said un-
 to them, For the hardnesse of your heart he
 wrote this^b precept unto you.

6 But at the beginning of the creation
 * God made them male and female:

7 * For this cause shall man leave his fa-
 ther and mother, and cleave unto his wife,

8 And they twain shall be one flesh: so
 that they are no more twain, but one flesh.

9 * Therefore, what God hath cou-
 pled together, let not man separate.

10 And in the house his Disciples asked
 him again of that matter.

11 And he said unto them, * Whosoever
 shall put away his wife and marrie another,
 committeth adultery^c against her.

12 And if a woman put away her hus-
 band, and be married to another, she com-
 mitteth adultery.

13 ¶ * Then they brought little chil-
 dren to him, that he should touch them, and
 his disciples rebuked those that brought
 them.

14 But when Jesus saw it, he was dis-
 pleased, and said to them, Suffer the little
 children to come unto me, and forbid them
 not: for of such is the kingdome of God.

15 Verily I say unto you, Whosoever
 shall not receive the kingdome of God^d as
 a little childe, he shall not enter therein.

16 And he took them up in his arms, and
 put his hands upon them, and blessed them.

17 ¶ * And when he was gone out on
 the way, there came one^e running, and
 kneeled to him, and asked him, Good ma-
 ster, what shall I do that I may possesse
 eternall life?

18 Jesus said to him, Why callest thou
 me good? there is none good but one, even
 God.

19 Thou knowest the commandments,
 * Thou shalt not commit adultery. Thou
 shalt not kill. Thou shalt not steal. Thou
 shalt not beare false witness. Thou shalt
 hurt no man. Honour thy father & mother.

20 Then he answered, and said to him,
 Master, all these things have I observed
 from my youth.

21 And Jesus looked upon him, and lo-
 ved him, and said unto him, One thing is
 lacking unto thee. Go and sell all that thou
 hast, and give to the poore, and thou shalt
 have treasure in heaven, and come, follow
 me, and take up the cross.

22 But he was sad at that saying, and
 went away sorrowfull: for he had great
 possessions.

23 And Jesus looked round about, and
 said unto his Disciples, How hardly do they
 that have riches enter into the kingdome
 of God!

24 And his Disciples were afraid at his
 words. But Jesus answered again, and

¹ God did never
 allow those divo-
 ces which the Law
 did tolerate.

² Look Matth. 19.
 For Moses gave
 them no command-
 ment to put away
 their wives, but ra-
 ther made a good
 proviso for the worst
 against the stubborn
 hardnesse of their
 husbands.
³ Gen. 1. 27.
 Matth. 19. 4.
⁴ Gen. 2. 24.
⁵ 1 Cor. 6. 16.
 Ephe. 5. 31.
⁶ 1 Cor. 7. 10i

⁷ Matth. 5. 32.
 and 19. 9. Luke 16.
 18.

⁸ When he putteth
 away, for he is an
 adulterer by leaving
 company with ano-
 ther.

⁹ Matth. 19. 13.
 Luke 18. 15.
¹⁰ God of his
 goodnesse com-
 prehenderh in the
 Covenant not
 onely the fathers,
 but the children
 also: and therefore
 he blessed them.

¹¹ We must in this
 life become chil-
 dren, if we will
 enter into the
 kingdome of
 heaven.

¹² Two things are
 chiefly to be ef-
 chewed of them
 which earnestly
 seek eternall life:
 that is to say, an
 opinion of their
 merits, or desert-
 ings, which is
 not onely under-
 stood, but con-
 demned by the
 due consideration
 of the Law: and
 the love of riches,
 which turneth a-
 side many from
 that race wherein
 they run with a
 good courage.

¹³ Matth. 19. 16.
 Luke 18. 18.
¹⁴ End. 20. 13.
¹⁵ Neither by force
 nor deceit, nor any
 other means whatso-
 ever.

said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Jesus looked upon them, and said, with men ^{it is} impossible, but not with God: for with God all things are possible.

* Matth. 19. 27.
Luk. 18. 28.

3 To neglect all things in comparison of Christ is a sure way to eternal life, so that we fall not away by the way.

28 ¶ * Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Jesus answered, and said, Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels,

e An hundred fold as much, if we look to the true use & commodities of this life, so that we measure them after the will of God, and not after the wealth it self, & our greedy desire. f Even in the midst of persecution.

* Matth. 19. 30.

Luk. 13. 30.

* Matth. 20. 17.

Luk. 18. 31.

6 The Disciples are again prepared to patience, not to be overcome, by the foretelling unto them of his death, which was at hand, and there-withall of life, which should most certainly follow.

30 But he shall receive an ^e hundred fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands ^f with persecutions, and in the world to come eternall life.

31 * But many ^{that are} first, shall be last; and the last, first.

32 ¶ * And they were in the way, going up to Jerusalem, and Jesus went before them, and they were troubled, and as they followed, they were afraid, and Jesus took the twelve again, and began to tell them what things should come unto him,

33 ^{Saying}, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the high Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and scourge him, and spit upon him, and kill him: but the third day he shall rise again.

* Matth. 20. 30.
7 We must still strive, before we triumph.
8 We pray thee.

35 ¶ * Then James and John the sons of Zebedeus came unto him, saying, Master, ^{we} would that thou shouldest do for us that we desire.

36 And he said unto them, What would ye that I should do for you?

37 And they said unto him, Grant unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I shall drink of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Jesus said unto them, Ye shall drink indeed of the cup that I shall drink of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but ^{it shall be given} to them for whom it is prepared.

41 And when the ten heard that, they began to disdain at James and John.

42 * But Jesus called them unto him, and said to them, * Ye know that ^h they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritie over them.

8 The Magistrates according to Gods appointment rule over their subjects: but the Pastors are not called to rule, but to serve according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Fathers will.

* Luk. 22. 25.
h They to whom it is desired and appointed.

43 But it shall not be so among you: but whosoever will be great among you, shall be your servant.

44 And whosoever will be chief of you, shall be the servant of all.

45 For even the Son of man came not to be served, but to serve, and to give his life for the ranfome of many.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his Disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

* Matth. 20. 35.

Luk. 18. 35.
9 Christ onely, being called upon by faith, healed our blindness.

47 And when hee heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Sonne of David, have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Son of David, have mercie on me.

49 Then Jesus stood still, and commanded him to be called, and they called the blinde, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloak, and arose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I do unto thee? And the blinde said unto him, Lord, that I may receive sight.

52 Then Jesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received ^{his} sight, and followed Jesus in the way.

CHAP. XI.

1 Christ entred into Jerusalem riding on an ass. 23 The fruitlesse figge tree is cursed. 25 Sellers and buyers are cast out of the Temple. 27 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests ask by what authoritie, he wrought those things that he did. 30 Whence Johns baptisme was.

And * when they came neare to Jerusalem, to Bethphage, and Bethania, unto the mount of Olives, he sent forth two of his disciples,

* Matth. 21. 1.

Luk. 18. 29.
1 A lively image of the spiritual kingdome of Christ on earth.

2 And said unto them, Go your wayes into that town that is over against you, and as soon as ye shall enter into it, ye shall finde a colt tied, whereon never man sat: loose him, and bring him.

3 And if any man say unto you, Why do ye this? Say that the Lord hath need of him, and straightway he will send him hence.

4 And

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, & they loosed him.

5 Then certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them, as Jesus had commanded them: so they let them go.

7 ¶ And they brought the colt to Jesus, and cast their garments on him, and he sate upon him.

8 And many spread their garments in the way: other cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: * blessed be he that commeth in the Name of the Lord:

10 ^b Blessed be the kingdome that cometh in the Name of the Lord of our father David: Hosanna; O thou which art in the highest heavens.

11 * So Jesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

12 * And on the morrow when they were come out from Bethania, he was hungry.

13 ^a And seeing a figge tree asfarre off, that had leaves; he went *rosee* if he might finde any thing thereon: but when he came unto it, he found nothing but leaves: for the time of figs was not yet.

14 Then Jesus answered, and said to it, Never man eat fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Hierusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold Doves.

16 Neither would he suffer that any man should carie a ^c vessel through the Temple.

17 And he taught, saying unto them, Is it not written, * Mine house shall be ^d called the house of prayer unto all nations? * but you have made it a den of theeves.

18 And the Scribes and high Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when even was come, Jesus went out of the city.

20 ¶ * And in the morning as they journeyed together, they saw the fig tree dried up from the roots.

21 Then Peter remembred, and said unto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and said unto them, Have ^e the faith of God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall beleve that those things which he saith shall come to passe, whatsoever he saith, shall be *done* to him.

24 * Therefore I say unto you, Whatsoever ye desire when ye pray, beleve that ye shall have it, & it shall be *done* unto you.

25 * But when ye shall stand, and pray, forgive, if ye have any thing against any man; that your Father also which is in heaven, may forgive you your trespasses.

26 For if ye will not forgive, your Father, which is in heaven, will not pardon you your trespasses.

27 ¶ * Then they came again to Hierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie dost thou these things? and who gave thee this authoritie, that thou shouldest do these things?

29 Then Jesus answered, and said unto them, I will also ask of you a certain thing; and answer ye me; and I will tell you by what authoritie I do these things:

30 The baptisme of John, was it from heaven, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, from heaven, he will say, Why then did ye not beleve him?

32 * But if we say, Of men, we feare the people: for all men counted John, that he was a Prophet indeed.

33 Then they answered, and said unto Jesus, We cannot tell. And Jesus answered, and said unto them, Neither will I tell you by what authoritie I do these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be given to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandment. 31 To love God and thy neighbour, is better then sacrifices. 36 Christ David's sonne. 38 To beware of the Scribes and Pharisees. 42 The poore widow.

And he began to speake unto them in parables; * A certain man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange countrey.

2 * And at the tyme, he sent to the husbandmen a servant, that he might receive of the husbandmen of the fruit of the vineyard.

3 But they took him, and beat him, and sent him away emptie.

4 And again he sent unto them another servant, and at him they cast stones, and

F 3 brake

^c The faith of God is that assured faith, and trust which we have in him.

^d Math. 7. 7. Luke 11. 9. ^f Word for word: that you receive it, speaking in the time that now is, to shew the certaintie of the thing, and the performance in deed. ^g Math. 6. 14. ^h When you shall appear before the altar.

ⁱ Math. 21. 23. Luke 20. 1. ^j The Gospel hath beene attested a long time since under the pretence of an ordinary succession.

^k A reward of an evill conscience to be afraid of those, of whom they should and might have been feared.

^l The calling of God is a calling either to a person, or time without exception.

^m This word parallel, which the Hebrews use, doth not only signify a comparing of things together, but also dark speeches and allegories.

ⁿ Jerem. 5. 1. ^o Math. 2. 2. ^p Math. 21. 33. ^q Luke 20. 9. ^r When the fruit of the ground is to be gathered.

^a John 12. 14.

^b Will be it to him that cometh to us from God, or that is just of God.

^c Happy and glorious.

^d Math. 21. 10. Luke 19. 45.

^e Math. 21. 19.

^f An example of that vengeance which hangeth over the heades of hypocrites.

^g Christ sheweth indeed that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.

^h That is, any prophane instrument, of which these fellows had a number, that made the court of the Temple a market place. ⁱ Isa. 56. 7. ^j Shall openly be so counted & taken. ^k Jerem. 7. 11.

^l Math. 21. 19. ^m The force of faith is exceeding great, and charitie is ever joyned with it.

brake his head, and sent him away shamefully handled.

5 And again he sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last unto them, saying, They will reverence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let us kill him, and the inheritance shall be ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard do? He will come and destroy these husbandmen, and give the vineyard to others.

10 Have ye not read so much as this Scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent unto him certain of the Pharises, and of the Herodians that they might take him in his talk.

14 And when they came, they said unto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawfull to give tribute to Cesar, or not?

15 Should we give it, or should we not give it? but he knew their hypocrisie, and said unto them, Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and he said unto them, Whose is this image and superscription? and they said unto him, Cessars.

17 Then Jesus answered, and said unto them, Give unto Cesar the things that are Cessars, and to God, those that are Gods: and they marvelled at him.

18 ¶ Then came the Sadduces unto him, (which say there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote unto us, If any mans brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, and the first took a wife, and when he died, left no issue.

21 Then the second took her, and he died, neither did he yet leave issue, and the third likewise:

22 So those seven had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise again, whose wife shall she be of them? for seven had her to wife.

24 Then Jesus answered, and said unto them, Are ye not therefore deceived, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise again from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rise again, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 ¶ Then came one of the Scribes that had heard them disputing together, and preceiving that he had answered them well, he asked him, Which is the first commandment of all?

29 Jesus answered him, The first of all the Commandments is, * Heare, Israel, The Lord our God is the onely Lord.

30 Thou shalt therefore love the Lord thy God with all thine heart, & with all thy soul, & with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, * Thou shalt love thy neighbour as thy self. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and there is none but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all the whole burnt-offerings and sacrifices.

34 Then when Jesus saw that he answered discretely, he said unto him, Thou art not farre from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, teaching in the Temple, How say the Scribes that Christ is the Son of David?

36 For David himself said by the holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himself calleth him Lord: by what meanes is he then his son? and much people heard him gladly.

38 * Moreover he said unto them in his doctrine, Beware of the Scribes, which love to go in long robes, and love salutations in the markets,

39 And

* Psal. 118. 22.
I sai 28. 16.
Matth. 21. 42.
Act. 4. 11.
Rom. 9. 33.
1 Pet. 2. 8.

c They were greedy
and very desirous.

* Matth. 22. 15.
Luke 20. 30.
2 The Gospel
joyneth the au-
thoritie of the
Magistrate with
the service of
God.

d Thou dost not so
judge by outward
appearance, that the
truth is thereby
darkened any whit
at all.
e The way whereby
we come to God.

* Rom. 13. 7.

3 The resurre-
ction of the body
is grieved a-
gainst the foolish
ignorance of the
Jews of the Saddu-
ces.
* Matth. 22. 29.
Luke 20. 27.
* Rom. 8. 11.
Matth. 22. 24.

* Exod. 3. 6.
Matth. 22. 32.

* Matth. 22. 35.
4 Sacrifices and
outward worship
never pleased
God, unless such
necessary duties as
we owe to God
and our neigh-
bours went afore.

* Deut. 6. 4.

* Levit. 19. 18.
Matth. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
1 Tim. 2. 8.

* Matth. 22. 41.
Luke 20. 41.
5 Christ proveth
his Godhead even
out of David him-
self, of whom he
came according to
the flesh.

f Word for word,
in the holy Ghost, and
there is a great force
in this kind of speech,
whereby it manifesteth
that it was not so
much David, as the
holy Ghost that spake,
who did in a manner
possess David.

* Psal. 110. 1.
* Matth. 23. 6.
Luke 11. 43.
and 20. 47.

6 The manners of
Ministers are not
rashly to be fol-
lowed as an ex-
ample.

g Whiles he taught
them.

h This word is a
foote, which is a kind
of women's garment.
long run down to
the heels and is ta-
ken generally for any
garment made for
conspicuity, but in this
place it seemeth to
signifie that fringed
garment mentioned
Deut. 22. 11.

39 And the chiefe seats in the Synagogues, and the first roomes at feasts,

40 Which deuoure widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41 And as Iesus sat over against the treasure, and beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certain poore widow, and she threw in two mites; which make a quadrin.

43 Then he called unto him his disciples, and said unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasure;

44 For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, even all her living.

CHAP. XIII.

Of the destruction of Ierusalem. 9 Persecution for the Gospel. 19 The Gospel must be preached to all nations. 26 Of Christs coming to judgement. 33 We must watch and pray.

And as he went out of the Temple, one of his disciples said unto him, Master, see what manner stones, and what manner bulidings are heere.

2 Then Iesus answered and said unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be throwen down.

3 And as he sat on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tell us, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am Christ, and shall deceive many.

7 Furthermore, when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heed to your selves: for they shall deliver you up to the Councels, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall unto them.

10 And the Gospel must first be published among all nations.

11 But when they lead you, and deliver you up, be not carefull before hand, neither studie what ye shall say: but what is

given you at the same time, that speake: for, it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die,

13 And ye shall be hated of all men for my Names sake: but whosoever shall endure to the end, he shall be saved.

14 Moreover, when ye shall see the abomination of the desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountaines;

15 And let him that is upon the house, not come down into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turn back again to take his garment.

17 Then wo shall be to them that are with childe, and to them that give suck in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For in those dayes shall be such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Lo here is Christ, or lo, he is there, beleve it not.

22 For false Christs shall rise, & false prophets, and shall shew signes and wonders, to deceive, if it were possible, the very elect.

23 But take ye heed: behold, I have shewed you all things before.

24 Moreover in those dayes, after that tribulation, the sunne shall wax darke, and the moon shall not give her light,

25 And the starres of heaven shall fall, and the powers which are in heaven, shall shake.

26 And then shall they see the Sonne of man coming in the cloudes, with great power and glory.

27 And he shall then send his Angels, and shall gather together his elect from the four windes, and from the utmost part of the earth to the utmost part of heaven.

28 Now learn a parable of the fig tree, When her bough is yet tender, and it bringeth forth leaves, ye know that summer is neere.

29 So in like manner, when ye see these things come to passe, know that the kingdome of God is neere, even at the doores.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Hea-

Math. 23. 14.
Luk. 20. 47.

The doing of
duties, which
God alloweth, is
not esteemed ac-
cording to your
value, but to the
inward affects
of the heart.

Luk. 21. 1.
Many of my
kind of matell, as
the Romanes used,
was in the beginning
all heavy or cumbersome,
and after
wards for want
of use.

Math. 24. 1.
Luk. 21. 5.

The destruction
of the Temple, ci-
ty, and whole na-
tion is foretold,
and the troubles of
the Church: but
yet there are an-
nounced many com-
forts, & last of all,
the end of the
world is described.

Luk. 19. 43.

Math. 24. 6.
Luk. 21. 3.

The hearing of
preaching, shall
be a most evident
proofe, that they
shall not be able to
persecute.

Math. 10. 19.
Luk. 12. 11.
and 31. 14.
We are not for-
bidden to stand be-
fore rulers, but positive
commande, where-
by we are to be
brought before
rulers, which
is a testimoniall
unto them, that
we are called
of God.

For me.

Math. 24. 15.
Luk. 21. 20.

Don. 9. 27.
When the hea-
then and pro-
phane
people shall not
only enter into the Tem-
ple, and defile both
it, and the city, but
also clean destroy it.

This is a kinde
of speech, which the
Hebrews use, and it
hath a great force in
it: for it giveth us to
understand, that in
all that time the
suffering shall follow
us, as if
it were time it self were
very misery it self.
So the Prophet
saith, I will be
darkness, the
day of the Lord
shall be darkness.

Isa. 13. 10.
Ezek. 32. 7.
Luk. 2. 10.
and 3. 15.

Math. 24. 31.

It is a kinde of
commande, which
is not to be
obeyed, but to be
done, as if it were
said, I will send
my Angels, and
they shall gather
together my elect
from the four
windes, and from
the utmost part
of the earth to
the utmost part
of heaven.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himself, but the Father.

33 * Take heed : watch, and pray : for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, who leaveth his house, & giveth authoritie to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cock crowing, or in the dawning,)

36 Lest if he come suddenly, he should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIV.

1 The Priests conspiracie against Christ. 2 The woman pouring oyle on Christs head. 3 The preparing of the Pasche. 4 The institution of the Supper. 5 Christ delivered into the hands of men. 6 Judas betrayeth him with a kisse. 7 Christ is before Caiaphas. 8 Peters deniall.

And * two dayes after followed the feast of the Pasche, and of unleavened bread: and the high Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania, in the house of Simon the leper, as he sat at table, there came a woman having a box of ointment of spikenard, very costly, and she brake the box, and powred it on his head.

4 Therefore some disdained among themselves, and said, To what end is this wast of ointment?

5 For it might have been sold for more then * three hundred pence, and been given unto the poore, and they murmured against her.

6 But Jesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye have the poore with you alwayes, and when ye will ye may do them good, but me ye shall not have alwayes.

8 She hath done that she could: she came aforehead to anoint my body to the burying.

9 Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ Then Judas Iscariot, one of the twelve, went away unto the high Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how hee might conveniently betray him.

12 ¶ Now the first day of unleavened bread, when they sacrificed the Pasche, his Disciples said unto him, Where wilt thou that we goe and prepare, that thou mayest eate the Pasche?

13 Then he sent forth two of his disciples, and said unto them, Goe ye into the city, and there shall a man meet you, bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the goodman of the house, the Master saith, Where is the lodging where I shall eat the Pasche with my Disciples?

15 And hee will shew you an upper chamber which is large, trimmed and prepared, there make it ready for us.

16 So his disciples went forth, and came to the city, and found as he had said unto them, and made ready the Pasche.

17 ¶ And at Even he came with the twelve.

18 And as they sat at table and did eat, Jesus said, Verily I say unto you, that one of you shall betray mee, which eateth with mee.

19 Then they began to be sorrowfull, and to say to him one by one, Is it I? and another, Is it I?

20 And hee answered and said unto them, It is one of the twelve that dippeth with mee in the platter.

21 Truly the Son of man goeth his way, as it is written of him: but wo be to that man, by whom the Son of man is betrayed: it had beene good for that man, if hee had never beene borne.

22 And as they did eate, Jesus tooke the bread, and when he had given thanks, he brake it, and gave it to them, and said, Take, eat, this is my body.

23 Also he tooke the cup, and when he had given thanks, gave it to them: and they all dranke of it.

24 And hee said unto them, This is my blood of that new Testament, which is shed for many.

25 Verily I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke it new in the Kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ¶ Then Jesus said unto them, All ye shall be offended by me this night: for it is written, * I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter said unto him, Although all

* The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* Matth. 24. 13.

* Matth. 26. 3.

Luke 22. 1.

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the solemn day of the Pasche, that in all respects the truth might agree to the figure.

* Matth. 26. 6.

Iohn 12. 2.

2 Rask judgments are frustrate before God.

a Which is about six pounds English.

3 Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poore.

4 This woman by the secret instinct of the spirit, anointing Christ, sceth before mens eyes his death and buriall, which were at hand.

* Matth. 26. 14.

Luke 22. 4.

5 Covetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.

Mark 26. 17.

Luke 22. 8.

6 Christ being made subject to the Law for us, doeth celebrate the Pasche according to the Law: and therewithall by a miracle sheweth, that notwithstanding he is in the flesh, shall straightway suffer, yet that hee is God.

6 That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Luke Matth. 26. 17.

c They used to sacrifice. d This is signified, by the figure Metonymia, which is small in Sacraments, and by the Pasche is meant the Paschal lamb.

e The Greeke word signifies, that part of the house that is highest from the ground, in which place they used to put in that part of the house they called it a sleeping chamber.

* Psal. 41. 10.

Matth. 26. 20. 23.

Luke 22. 14.

Iohn 13. 18. 21.

7 The figure of the law which is by and by to be fulfilled, is abrogated: & in place thereof are put figures of the new covenant answerable unto them, which shall continue to the worlds end.

f That is, to eat meat with me.

* Acts 1. 16.

* Matth. 26. 26.

1 Cor. 11. 24.

* Iohn 16. 32.

8 Christ foretold how hee should be forsaken of his disciples: yet that hee will never forsake them.

* Zach. 13. 7.

* Chap. 16. 7.

9 Here is set forth in an excellent person, a most sorrowfull example of mans rathnesse and weakness.

all men should be offended at thee; yet would not I.

30 Then Jesus said unto him, Verily I say unto thee, this day, *even* in this night before the Cock crow twice, thou shalt deny me thrice.

31 But he said ⁸ more earnestly, If I should die with thee, I will not deny thee: likewise also said they all.

32 ¶ ¹⁰ After, they came into a place named Gethsemane: then he said to his Disciples, Sit ye here, till I have prayed.

33 And he took with him Peter, and James, and John, and he began to be troubled, and in great heaviness.

34 And said unto them, My soul is very heavie, *even* unto the death: tary here, and watch.

35 So he went forward a little, and fell down on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, ¹¹ Abba, Father, all things are possible unto thee: take away this cup from me: neverthelesse not that I will, but that thou wilt *be done*.

37 Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleep again: for their eyes were heavy: neither knew they what they should answer him.

41 And he came the third time, and said unto them, Sleep henceforth, and take your rest: it is enough: the houre is come: Behold, the Son of man is delivered into the hands of sinners.

42 Rise up: let us go: lo, he that betrayeth me, is at hand.

43 ¹² And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the high Priests, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away ¹ safely.

45 And as soon as he was come, he went straightway to him, and said, Hail Master, and kissed him.

46 Then they laid their hands on him, and took him.

47 And ¹³ one of them that stood by, drew out a sword, and smote a servant of the high Priest, and cut off his eare.

48 And Jesus answered and said to them,

Ye be come out as against a thief with swords and with staves, to take me.

49 I was daily with you teaching in the Temple, and ye took me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they ¹⁴ all forsook him, and fled.

51 ¹⁵ And there followed him a certain young man, clothed in ¹⁶ linnen upon his bare body, and the young men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 ¹⁷ So they led Jesus away to the high Priest, and to him came ¹⁸ together all the high Priests, and the Elders, & the Scribes.

54 And Peter followed him afarre off, even unto the hall of the high Priest, and sate with the servants, and warmed *himself* at the fire.

55 ¹⁹ And the ²⁰ high Priests, and all the Councill sought for witnesse against Jesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, ²¹ I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the high Priest stood up amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou that Christ the Sonne of the ²² Blessed?

62 And Jesus said, I am *he*, ²³ and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the clouds of heaven.

63 Then the high Priest rent his clothes, and said, What have we any more need of witnesses?

64 Ye have heard the blasphemie: what think ye? And they all condemned him to be worthy of death.

65 ²⁴ And some began to spit at him, and to cover his face, and to beate him with fists, and to say unto him, Prophecie. And the sergeants smote him with *their* rods.

66 ²⁵ And as Peter was beneath in the hall, there came one of the maides of the high Priest.

67 And when she saw Peter warming *himself*, she looked on him, and said, Thou wast also with Jesus of Nazareth.

68 But he denied it, saying, I know him not, neither wote I what thou sayest. Then he went out into the porch, and the Cock crew.

G 69 Then

⁸ That doubting of words, setteth out more plainly Peters vehement affirmations.

¹⁰ Math. 26.36.

¹¹ Luke 22.39.

¹² Christ suffering for us in that he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his fathers hands, which he being just, doth straightway drink off for the unjust.

¹³ Luke 22.47.

¹⁴ John 18.3.

¹⁵ As men did willingly spoil God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this mine, is forsaken of his own, and betrayed by one of his familiars, as a thief, that the punishment might be agreeable to the sin, and we who are very traitors, forsakers, and sacrilegious, might be delivered out of the devils snare.

¹⁶ So diligently, that he escape not out of our hands.

¹⁷ That is, Peter.

¹⁸ The doubting of the word, was used in this dayes when their languages were mixed together for the word, Abba, is a Syrian word.

¹⁹ An horrible example of the sluggishness of men, even in disciples whom Christ had chosen.

²⁰ Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at length for confessing God to be his father, condemned of impiety before the high Priests: that we, who denied God, and were indeed wicked, might be quit before God.

²¹ Math. 26.39.

²² John 1.19.

²³ Of God who is most worthy of all praise.

²⁴ Math. 24.39.

²⁵ Christ suffering all kind of reproch for our sakes, getteth everlasting glory to them that beleve in him.

²⁶ Math. 26.69.

²⁷ Luke 22.55.

²⁸ John 18.25.

²⁹ An heavy example of the frailty of man, together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect.

³⁰ Math. 26.75.

³¹ Luke 22.61.

³² John 18.26.

³³ Math. 26.75.

³⁴ Luke 22.61.

³⁵ John 18.26.

³⁶ Math. 26.75.

³⁷ Luke 22.61.

³⁸ John 18.26.

³⁹ Math. 26.75.

⁴⁰ Luke 22.61.

⁴¹ John 18.26.

⁴² Math. 26.75.

⁴³ Luke 22.61.

⁴⁴ John 18.26.

⁴⁵ Math. 26.75.

⁴⁶ Luke 22.61.

⁴⁷ John 18.26.

⁴⁸ Math. 26.75.

⁴⁹ Luke 22.61.

⁵⁰ John 18.26.

⁵¹ Math. 26.75.

⁵² Luke 22.61.

⁵³ John 18.26.

⁵⁴ Math. 26.75.

⁵⁵ Luke 22.61.

⁵⁶ John 18.26.

⁵⁷ Math. 26.75.

⁵⁸ Luke 22.61.

⁵⁹ John 18.26.

⁶⁰ Math. 26.75.

⁶¹ Luke 22.61.

⁶² John 18.26.

* Matth. 26. 71.
Luke 22. 58.
p If we compare the
Evangelists diligently
together, we shall
perceive that Peter
was known of many
through the maidens
report: yea, and in
Luke when the second
denial is spoken of,
there is a man ser-
vant mentioned, and
not a maid.

* Matth. 26. 75.
Iohn 13. 38.

69 * Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse and sweare, saying, I know not this man of whom ye speak.

72 * Then the second time the cock crew, and Peter remembered the word that Jesus had said unto him, Before the cock crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

C H A P. XV.

1 Of the things that Christ suffered under Pilate. 11 Barabbas is preferred before Christ. 15 Pilate delivereth Christ to be crucified. 17 Hee is crowned with thrones. 19 They spit on him and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified betweene two theeves. 29 He is railed at. 37 He giveth up the ghost. 43 Ioseph burieth him.

* Matth. 27. 1. Luke 22. 66. Iohn 18. 19.
1 Christ being bound before the judgement seat of an earthly Iudge, in open assembly is condemned as guiltie unto the death of y crosse, not for his owne finnes, (as appeareth by the Iudges own words) but for all ours, that wee most guilty creatures being delivered from the guiltinesse of our finnes, might be quitted before the judgement seat of God, even in open assembly of the Angels.
a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, & afterward by the Romanes, about forty yeares before the destruction of the Temple, and therefore they deliver Jesus to Pilate.
* Matth. 27. 12.
Luke 23. 3. Iohn 18. 35.
b Vnto deliver.

And * anon in the dawning, the high Priests held a Councill with the Elders, and the Scribes, and the whole Councill, and bound Jesus, and led him away, and delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said unto him, Thou sayest it.

3 And the high Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnes against thee.

5 But Jesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate did deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloud, and began to desire that he would doe as he had ever done unto them.

9 Then Pilate answered them, and said, Will ye that I let loose unto you the King of the Jewes?

10 For hee knew that the high Priests had delivered him of envie.

11 But the high Priests had moved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said againe unto them, What will ye then that I doe with him, whom ye call the King of the Jewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said unto them, But what evil hath he done? and they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and delivered Jesus, when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 * And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Jewes.

19 And they smote him on the head with a reede, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

21 * And they compelled one that passed by, called Simon of Cyrene (which came out of the cuntry, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens sculles.

23 And they gave him to drinke wine mingled with mirrhe: but he received it not.

24 * And when they had crucified him, they parted his garments, casting lots for them what every man should have.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE JEWES.

27 They crucified also with him two theeves, the one on his right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And hee was counted among the wicked,

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the Temple, and buildest it in three dayes;

30 Save thy selfe, and come downe from the crosse.

31 Likewise also even the high Priests mocking, said among themselves with the Scribes, He saved other men, himselfe hee cannot save,

32 Let Christ the King of Israel now come downe from the Crosse, that we may see and beleeye. They also that were crucified with him, reviled him.

33 ¶ Now when the sixth houre was come, * darkenesse arose over all the land untill the ninth houre.

34 And at the seventh houre, Jesus cried

yet he riddeth himselfe, crying with a mighty voyce: and notwithstanding the wound which he received of death, in that he died, yet by smiling, both things above, and things beneath, by renting of the vail of the Temple, and by the Testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate and mocke at him, that hee shall bee knowne out of hand to be conquerour and Lord of all.

with

2 Christ going about to take away the finnes of men, who went about to usurpe the throne of God himselfe, is condemned as one that hunted after the kingdom, & mocked with a false shew of a kingdom, that we on the other side, who shall indeed be eternal Kings, might receive the crowne of glory at Gods owne hand.
* Matth. 27. 32.
Luke 23. 26.
3 The rage of the wicked hath no measure, but in y meane season, even the weaknesse of Christ, being in paine under the heave burden of the crosse, doeth manifestly shewe that a lamb is led to be sacrificed.
* Matth. 27. 33.
Luke 23. 33. Iohn 19. 17.
4 Christ is led out of the walles of the earthly Hierusalem, into a foule place of dead mens carcases, as a man most unclean, not touching himself, but touching our sins, which were laid upon him, to the end that we being made cleane by his blood, might be brought into the heavenly Sanctuary.
* Luke 23. 34.
5 Christ hangeth naked upon the crosse, and as the wickedest caltife that ever was, most vilely reproved that we being clothed with his righteousness, and blessed with his curses, and sanctified by his onely oblation, may be taken up into heaven.
* Esai 53. 12.
* Iohn 2. 19.
6 How angry God was against our finnes, which he punished in our furetie, his sonne, it appeareth by this horrible darknesse.
* By this word, Lord, he meant the Passover, & in the full moon, when the Sonne shined over all the world, and at mid day, that corner of the world, wherein so wicked an act was committed, notwithstanding grosse darknesse.
7 Christ striving mightily with Satan, with sinne, & with death, all three armed with the horrible curse of God grievously tormented in body hanging upon the crosse, and in soule plunged in the depth of hell.

* Psal. 22. 1.
Math. 27. 46.

with a loud voice, saying, * Eloi, Eloi, lama-
ma-sabachthani ? which is by interpretati-
on, My God, my God, why hast thou for-
faken me ?

35 And some of them that stood by, when
they heard it, said, Behold, he calleth Elias.

* Psal. 69. 21.

36 And one ranne, and filled a * sponge
full of vinegar, and put it on a reede, & gave
him to drink, saying, Let him alone: let us
see if Elias will come, and take him down.

37 And Jesus cryed with a loud voice,
and gave up the Ghost.

38 And the vail of the Temple was rent
in twain, from the top to the bottome.

39 Now when the Centurion, which
stood over against him, saw that he thus
crying gave up the ghost, he said, Truly
this man was the Sonne of God.

* Christ to the
great shame of
men which for-
sook the Lord,
chose women for
his witnesses
which beheld all
this whole action.

40 ¶ There were also women which
beheld afarre off, among whom was Mary
Magdalene, and Mary the mother of James
the lesse, and of Ioses, and Salome,

* Luke 8. 2.

41 Which also when he was in Galilee,
* followed him, and ministred unto him,
and many other women which came up
with him unto Jerusalem.

* Math. 27. 57.

42 * And now when the night was come
(because it was the day of preparation that
is before the Sabbath)

* Luke 23. 50.

John 19. 38.

* A man of great

reuerence, of the

Counsell of the San-

hedrin, or also taken

into counsell, by Pi-

late.

¶ If we consider what

danger Joseph cast

himself into, we shall

perceive how bold he

was.

43 * Joseph of Arimathea, an ^d honour-
able counsellor, which also looked for
the kingdome of God, came, and went in
* boldly unto Pilate, and asked the body of
Jesus.

44 And Pilate marvelled, if he were al-
ready dead, and called unto him the Cen-
turion, and asked of him whether he had
been any while dead.

45 And when he knew the truth of the
Centurion, he gave the body to Joseph:

46 Who bought a linnen cloth, and took
him down, and wrapped him in the linnen
cloth, and laid him in a tombe that was
hewen out of a rock, and rolled a stone un-
to the doore of the sepulchre:

47 And Mary Magdalene, and Mary Ioses
mother, beheld where he should be laid.

CHAP. XVI.

1 Of Christs resurrection. 9 He appeareth to Mary Magdalene,
and others. 15 He sendeth his Apostles to preach. 19 His
ascension.

* Luke 24. 1.

John 20. 1.

And * when the Sabbath day was past,
Mary Magdalene, and Mary the mo-
ther of James and Salome, bought sweet
oyntments, that they might come and
anoint him.

2 Therefore early in the morning, the
first day of the week, they came unto the
sepulchre, when the Sun was now risen.

3 And they said one to another,
Who shall rolle us away the stone

from the doore of the sepulchre?

4 And when they * looked, they saw
that the stone was rolled away (for it was
a very great one)

a When they cast
their eyes towards
the sepulchre.

5 * So they went into the ^b sepulchre,
and saw a young man sitting at the right
side clothed in a long white robe: and they
were fore troubled.

* Math. 28. 1.
John 20. 12.
b Into the cave,
wherein the sepulchre
was cut out.

6 But he said unto them, Be not so trou-
bled: ye seek Jesus of Nazareth, which
hath been crucified: he is risen, he is not
here: behold the place where they put
him.

7 But go your way, and tell his Disci-
ples, and Peter, that he will go before you
into Gililee: there shall ye see him; * as he
said unto you.

* Chap. 14. 28.
Math. 26. 32.

8 And they went out quickly, and fled
from the sepulchre: for they trembled and
were amazed: neither said they any thing
to any man: for they were afraid.

9 ¶ And when Jesus was risen again,
early the first day of the week, he appear-
ed first to Mary Magdalene, * out of whom
he had cast seven devils.

1 Christ himself
appeareth to Mary
Magdalene, to up-
braid the Disciples
incredulitie.

* John 20. 16.

Luke 8. 2.

* Luke 24. 13.

2 Christ appeareth

to two other Disci-

ples, and at length

to the eleven.

* Luke 24. 36.

John 20. 19.

c The Euangelist

considered not the

order of the time,

but the course of his

history, which he di-

uided into three

parts: The first

showeth, how he ap-

peared to the women,

the second to his Di-

sciples, the third to

his Apostles, and

therefore he saith,

Finally.

3 The Apostles are

appointed, and

their office is limi-

ted unto them,

which is to preach

that which they

heard of him: and

to minister the Sa-

craments, which

Christ hath insti-

tuted, having be-

sides power to do

miracles.

* Math. 28. 19.

d Not to the Jewes

only, nor in Iudea

only, but to all men,

and every where: &

so must all the Apo-

stles do.

* John 12. 48.

* Acts 16. 18.

* Acts 24. and

10. 46.

e Strange tongues,

such as they knew

not before.

* Acts 28. 3.

* Acts 28. 8.

* Luke 24. 41.

4 Christ having ac-

complished his

office on earth, af-

cendeth into hea-

ven, from whence

(the doctrine of

his Apostles being

confirmed with

signes) he will go-

vern his Church

unto the worlds

end.

* Heb. 3. 4.

f To wit, the do-

ctrine: therefore do-

ctrine must go be-

fore, and signes must

follow after.

10 And she went and told them that
had been with him, which mourned and
wept.

11 And when they heard that he was
alive, and had appeared to her, they be-
leeved it not.

12 ¶ * After that, he appeared unto
two of them in another form, as they walk-
ed and went into the country.

13 And they went, and told it to the
remnant, neither beleaved they them.

14 ¶ * Finally, he appeared unto the
eleven as they sat together, and reproched
them for their unbelief and hardnesse of
heart, because they beleaved not them
which had seen him, being risen up again.

15 * And he said unto them, * Go ye
into all the world, and preach the Gospel
to ^d every creature.

16 He that shall beleve and be bapti-
zed, shall be saved: * but he that will not
beleve, shall be damned.

17 And these tokens shall follow them
that beleve, * In my Name they shall cast
out devils, and * shall speak with new
* tongues.

18 * And they shall take away serpents,
and if they drink any deadly drink, it shall
not hurt them: * they shall lay their hands
on the sick, and they shall recover.

19 * So after the Lord had spoken
unto them, he was received into heaven,
and sat at the right hand of God.

20 And they went forth, and preached
every where. And the Lord * wrought
with them, and confirmed ^e the word with
signes that followed. Amen.



THE HOLY GOSPEL

OF JESVS CHRIST, ACCORD-

ING TO St. L U K E.

C H A P. I.

¹ Lukes preface. ⁵ Zacharias and Elizabeth. ¹⁵ What an one Iohn should be. ²⁰ Zacharias stricken dumbe for his incredulitie. ²⁶ The Angel sa'nteth Mary hand foretelleth Christs nativitie. ³⁹ Mary visiteth Elizabeth. ⁴⁶ Mariess song. ⁶⁸ The song of Zacharias, shewing that the promised Christ is come. ⁷⁶ The office of Iohn.

¹ Luke commendeth the witness that saw this historie.

^a Mary took it in hand that did not perform: Luke wrote his Gospel before Mattheu and Mark.

^b Luke was not an eye-witnesse, and therefore it was not he, to whom the Lord appeared, when Cleopas saw him: and he was taught not only by Paul, but by others of the Apostles also.

^c It is most mighty, & therefore Theophilus was a very honourable man, and in place of great dignitie.

^d Luke began his Gospel a great deal further off, than the other did.

^e Have fuller knowledge of these things, which before thou knowest but meanly.

² John who was another Elias, and appointed to be the herault of Christ, coming of the Rocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end, that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

^f Word for word, in the dayes: so speak the Hebrews, growng us to understand, how stout and fraile a thing the power of princes is.

^g Moved the great.

^h 1 Chron. 24. 1.

ⁱ For the posteritie of Aaron was divided into courses.

^j The true mark of righteousness is, to be liked and allowed of in the judgement of God.

^k Lived, so speak the Hebrews: for our life is as a way, wherein we must walk, untill we come to the mark.

^l In all the morall and ceremoniall law.

^m Whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith only, and nothing else.

ⁿ Exod. 30. 7.

^o The Temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are said to be without, unto the Temple.



Orasmuch as many have taken in hand to set forth the story of those things, whereof we are fully perswaded,

² As they have delivered them unto us, which from the beginning saw them their selves, & were ministers of the word,

³ It seemed good also to me (most noble Theophilus) as soon as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point,

⁴ That thou mightest acknowledge the certaintie of those things whereof thou hast been instructed.

⁵ **I**N the time of Herod King of Judea, there was a certain Priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

⁶ Both were just before God, and walked in all the commandments and ordinances of the Lord, without reproof.

⁷ And they had no childe, because that Elizabeth was barren: and both were well stricken in age.

⁸ And it came to passe, as he executed the Priests office before God, as his course came in order,

⁹ According to the custome of the Priests office, his lot was to burn incense, when he went into the Temple of the Lord.

¹⁰ And the whole multitude of the people were without in prayer, while the incense was burning.

¹¹ Then appeared unto him an Angel of the Lord, standing at the right side of the altar of incense.

¹² And when Zacharias saw him, he was troubled, and fear fell upon him.

¹³ But the Angel said unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife Elizabeth shall bear thee a sonne, and thou shalt call his name Iohn.

¹⁴ And thou shalt have joy and gladnesse, and many shall rejoyce at his birth.

¹⁵ For he shall be great in the sight of the Lord, and shall neither drink wine, nor strong drink: and he shall be filled with the holy Ghost, even from his mothers wombe.

¹⁶ And many of the children of Israel shall he turn to the Lord their God.

¹⁷ For he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord.

¹⁸ Then Zacharias said unto the Angel, Whereby shall I know this? for I am an old man, and my wife is of a great age.

¹⁹ And the Angel answered, and said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, & to shew thee these good tidings.

²⁰ And behold, thou shalt be dumbe, and not be able to speak, untill the day that these things be done, because thou believedst not my words, which shall be fulfilled in their season.

²¹ Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

²² And when he came out, he could not speak unto them: then they perceived that he had seen a vision in the Temple: for he made signes unto them, and remained dumbe.

²³ And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

²⁴ And after those dayes, his wife Elizabeth conceived, and hid her self five moneths, saying,

²⁵ Thus hath the Lord dealt with me,

^o So speak the Hebrews, when a signified a rare kind of excellency: so it is said of Nimrod, Gen. 10. 9. He was a valiant hunter before God.

^p Any drink that may make drunken: Malac. 4. 5.

^q Shall be a way to bring many to repentance, and turn themselves to the Lord, from whom they fell.

^r As they are to go before kings, and when you see them, you know the king is not farre off.

^s This is spoken by the figure Melchizedek, taking the Spirit, for the gift of the Spirit, as you would say, the cause, for that which cometh of the cause.

^t By the figure Synecdoche, he sheweth that he shall take away all kinds of sinnes, which are the bread of great troubles and troubles among men.

^u Wisdom and goodnesse are two of the chiefest causes which make men to reverence and honour their fathers.

^v That appear, for so the Hebrews use this word (to show) meaning, that they are ready to do his commandments.

^w As they are to go before kings, and when you see them, you know the king is not farre off.

^x This is spoken by the figure Synecdoche, he sheweth that he shall take away all kinds of sinnes, which are the bread of great troubles and troubles among men.

^y Wisdom and goodnesse are two of the chiefest causes which make men to reverence and honour their fathers.

^z That appear, for so the Hebrews use this word (to show) meaning, that they are ready to do his commandments.

in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God unto a citie of Galilee, named Nazareth,

27 * To a virgin affianced to a man whose name was Joseph, of the house of David, and the virgins name was Mary.

28 And the Angel went in unto her, and said, Haile thou that art freely beloved: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said unto her, Feare not, Marie: for thou hast found favour with God.

31 * For loe, thou shalt conceive in thy wombe, and beare a sonne, * and shalt call his name Jesus.

32 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall give unto him the throne of his father David.

33 * And he shall reigne over the house of Jacob for ever, and of his kingdome shall be none end.

34 Then said Mary unto the Angel, How shall this be, seeing I know not man?

35 And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the hill country with haste to a citie of Juda.

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for joy.

45 And blessed is she that beleeveth: for those things shall be performed, which were told her from the Lord.

46 Then Mary said, My soule magnifieth the Lord,

47 And my spirit rejoiceth in God my Saviour.

48 For he hath looked on the poore degree of his servant: for behold, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 * He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 * He hath put downe the mighty from their seates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and sent away the rich empty.

54 * He hath uphelden Israel his servant, to be mindfull of his mercie;

55 * As he hath spoken to our fathers, to wit, to Abraham and his seed, for ever.

56 ¶ And Mary abode with her about three moneths: after, she returned to her owne house.

57 ¶ Now Elizabeths time was fulfilled, that she should be delivered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they rejoiced with her.

59 And it was so that on the eight day they came to circumcise the babe, & called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would have him called.

63 So he asked for writing tables, and wrote, saying, His name is John; and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake and praised God.

65 Then feare came on all them that dwelt neere unto them, and all these words were noised abroad throughout all the hill country of Judea.

66 And all they that heard them, layd them up in their hearts, saying, What manner

Christ the Redeemer of the afflicted, and revenger of the proud, of long time promised to the Fathers, is now at length exhibited indeed.

9 Hath freely and graciously loved. Word for word, My baseness that is, my base estate: so that the Virgin was not her deserts, but the grace of God. To them that live godly and religiously, so speak the Hebrews.

* Esai. 51.9. Tsal. 33.10.

10 That is an heaping up of words more then needs, which the Hebrews use very much, and the arms is taken for strength.

* Esai. 29.15. v. At the wind doth the chaff.

11 He hath scattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: so that their wicked counsel turned to their own destruction.

* 1 Sam. 2.6. 17. The mighty and rich men.

12 Such as were accounted in men's eyes, which were indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God.

* Psalm 34.10. a. The poore are brought to extremity.

13 He hath holpen his Israel with his arme, being clean cast down.

* Esai. 30.18. and 41.8. and 54.5.

14 Ter. 31.3.20. * Gen. 17.19. and 22.17.

Tsal. 132.11. 6 Promised.

6 Johns activities is set out with new miracles.

* Verse 14.

15 As he is now called his former stage, as read in some copies.

16 All this that Mary said and done.

17 Thought upon her diligently and earnestly, and as it were printed them in their hearts.

3 The Angel serving the Lord which should be borne, is sent to the virgin Mary, in whom the Son of the most High, promised to David, is conceived by the virtue of the holy Ghost.

* Matth. 1.18.

4 As much is to be said of Mary, otherwise Christ had not been of the stocke nor the issue of David. It might be rendered word for word, full of favour and grace, and he secretly straight after, laying out plainly what is meant that favour is, in that he said, the Lord is with thee.

a Of God.

b Moved at the fragrance of the matter.

c So speak the Hebrews, saying that man have found favour, which are in favour.

* Esai. 7.14.

* Chap. 2.21. Matth. 1.21.

d He shall be declared to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

* Dan. 7.14.27.

e The greatness of the matter causeth the virgin to aske this question, not that she doubted any thing at all, for she was of the company of the most High, so that it is plain, she believed all the rest.

f So speak the Hebrews, signifying by this mode of speech, the company of man and wife together, and thus is the meaning of it: for I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets, that the Messiah should be borne of a virgin.

g That is, the holy Ghost shall cause thee to conceive by his mighty power.

h That pure thing, and void of all spot of uncleanness: for he that was to take away sin, must be void of sin.

i Declared and shewed to the world in the Son of God.

k Though Elizabeth were of the tribe of Levi, yet she might be Maries cousin, for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, yet she could not, but that the Levites might take their wives out of any Tribe: for the Levites had no portion allotted them: when the land was divided among the people.

l This is now the first moneth from the time when she conceived.

m Which is on the Southside of Hierusalem.

n That is to say, Hebron: which was in times past called Cariathorba: which was one of the towncs that were given to the Levites, in the Tribe of Iuda, and is said to be in the mountains of Iuda, Josh. 14.15. and 21.11.

o This was no ordinarie nor usual kind of saying.

p Christ is blessed in respect of his humanity.

q

r

s

t

u

v

w

x

y

z

¹ That is, the present favour of God, and a singular kinde of vertue appeared in him.

⁷ John yet scarce born, by the authority of the holy Ghost, is appointed to his office.

⁸ That he hath showed himself mindfull of his people, in so much that he came down from heaven himself to visit us in person, to redeem us.

⁹ Chap. 2. 30.

¹⁰ Math. 1. 21.

¹¹ Hath paid the ransom, that is to say, the price of our redemption.

¹² Psal. 132. 18.

¹³ The word horn, in the Hebrew tongue signifieth might, and it is a metaphor taken from beasts, that fight with their horns: And by raising up the might of Israel, it meant, that the kingdom of Israel was defended, and the enemies thereof laid on the ground: even then when the strength of Israel seemed to be utterly decayed.

¹⁴ Jer. 23. 6.

¹⁵ and 30. 10.

¹⁶ Declare indeed that he was mindfull

¹⁷ Gen. 22. 16.

¹⁸ Jer. 31. 33.

¹⁹ Hebr. 6. 13. 17.

²⁰ 1 Pet. 1. 15.

²¹ To God good liking.

²² Though thou be at the present never so little.

²³ Open the way.

²⁴ Forgiveness of sinners is the means whereby God saveth us, Rom. 4. 7.

²⁵ Zach. 3. 8.

²⁶ and 6. 12.

²⁷ Mal. 4. 2.

²⁸ Or blinde, or branch, he alludeth unto the places in Jerem. 23. 5.

²⁹ Zach. 3. 8.

³⁰ and 6. 12.

³¹ and he is called a blinde

³² from on high, that is, sent from God unto us, and not as other buds which bud out of the earth.

³³ Into the way which leadeth us to true happiness.

manner childe shall this be? and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited * and redeemed his people,

69 * And hath raised up the horn of salvation unto us, in the house of his servant David,

70 * As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send us deliverance from our enemies, and from the hands of all that hate us.

72 That he might shew mercie towards our fathers, and * remember his holy covenant,

73 * And the oath which he sware to our father Abraham,

74 Which was, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without feare,

75 All the dayes of our life, in * holiness and righteousnesse before him.

76 And thou * babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to give knowledge of salvation unto his people, by the * remission of their sinnes,

78 Through the tender mercie of our God, whereby * the day spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

80 And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should shew himself unto Israel.

CHAP. II.

1 Augustus Cesar taxeth all the world. 2 Christ is born. 3 The Angels song. 4 Christ is circumcised. 5 Mary purified. 6 Simeon taketh Christ in his armes. 7 His song. 8 Anna the Prophetesse. 9 The child Christ. 10 Jesus disputeth with the doctors.

And it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the world should be taxed.

(This first taxing was made when Cyrenius was governour of Syria.)

Therefore went all to be taxed, every man to his own citie.

4 And Joseph also went up from Galilee,

out of a citie called Nazareth into Judea, unto the citie of David, which is called Beth-lehem (because he was of the house and linage of David.)

5 To be taxed with Mary that was given him to wife, which was with childe.

¶ And so it was, that while they were there, the dayes were accomplished that she should be delivered.

7 And she brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no roome for them in the Inne.

8 ¶ And there were in the same country shepherds, abiding in the field, and keeping watch by night over their flock.

9 And lo, the Angel of the Lord came upon them, & the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel said unto them, Be not afraid: for behold, I bring you glad tidings of great joy, that shall be to all people,

11 That is, that unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you, Ye shall find the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heavenly souldiers, praying God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men of good will.

15 And it came to passe, when the Angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Joseph, and the babe laid in the cratch.

17 And when they had seen it, they published abroad the thing that was told them of that childe.

18 And all that heard it, wondered at the things that were told them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned glorifying and praying God, for all that they had heard and seen, as it was spoken unto them.

¶ And when the eight dayes were accomplished, that they should circumcise the childe, his name was called Jesus, which was named of the Angel, before he was conceived in the wombe.

¹ Which David was borne & brought up in. 2 Iohn 7. 42.

³ The Angels themselves declare to poore shepherds (nothing regarding the pride of the mighty) the Godhead and office of the childe lying in the crib.

⁴ Lodging without doors and open in the aire.

⁵ Came suddenly upon them, when they thought of on such matter.

⁶ Whole armies of Angels, which compass the Majesty of God round about, as it were souldiers.

⁷ Gods ready, good, infinite, and gracious favour towards men.

⁸ Chap. 17. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 * And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the Law of the Lord, * Every man childe that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two young pigeons.

25 And behold, there was a man in Hierusalem, whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seen that Anointed of the Lord.

27 And he came by the motion of the Spirit into the Temple, and when the parents brought in the babe Jesus, to do for him after the custome of the Law,

28 Then he took him in his armes, and praised God; and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word,

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people,

32 Alight to be revealed to the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this childe is appointed for the * fall and rising again of many in Israel, and for a signe which shall be spoken against,

35 (Yea, and a sword shall pierce through thy soul) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the Tribe of Aser, which was of a great age, after she had lived with an husband seven yeares from her virginitie:

37 And she was widow about fourscore and foure yeares, and went not out of the Temple, but served God with fastings and prayers night and day.

38 She then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their own citie Nazareth.

40 And the child grew, & waxed strong

in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parents went to Jerusalem every year * at the feast of the Passover.

42 And when he was twelve yeare old, and they were come up to Jerusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Jesus remained in Jerusalem, and Joseph knew not, nor his mother.

44 But they supposing that he had been in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned back to Jerusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonished at his understanding and answers.

48 So when they saw him, they were amazed, and his mother said unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee with very heaue hearts.

49 Then said he unto them, How is it that ye sought me? knew ye not that I must goe about my fathers businesse?

50 But they understood not the word that he spake unto them.

51 Then he went down with them, and came to Nazareth, and was subject to them: and his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom, and stature, and in favour with God and man.

CHAP. III.

4 John exhorteth to repentance. 15 His testimonie of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

Now in the fifteenth yeare of the reigne of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (When Annas and Caiaphas were the high Priests) the word of God came unto John the sonne of Zacharias in the wilderness.

3 And he came into all the coastes about Jordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that crieth in the wilderness, Prepare ye the way

As Christ grew up in age, so the virtue of his Godhead shewed in self more and more.

The Scribes and Pharisees are stirred up to heare the wisdom of Christ in his time, by an extraordinary deed.

* Dent. 16. 1.

All duties which we owe to men as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

Christ very man is made like unto us in all things, except sinne.

John cometh at the time foretold of the Prophets, to lay the foundation of the Gospel which is attributed unto us, setting forth the true serving of the law, and free mercy in Christ, which cometh after him, bringing also baptism the effectual signe both of regeneration, and also of forgiveness of sinnes.

As the Baptist called him, Messiah, which is Christ. Mark 1. 1. John 1. 40. 43. John 1. 41.

way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall be made smooth.

6 And all flesh shall see the salvation of God.

* Math. 3. 7.

7 Then said he to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, and begin not to say with your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the axe laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

* Luke 3. 15.
* John 3. 17.

11 And he answered, and said unto them, * He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewise.

12 Then came there Publicanes also to be baptized, and said unto him, Master, what shall we doe?

b. Requires no more then that summe, that is appointed for the tribute money.

13 And he said unto them, Require no more then that which is appointed unto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

c. Which was paid them partly in money, & partly in victuals. 2 If we will rightly receive the Sacraments, we must neither rest in the signes, neither in him that ministrereth the signes, but lift up our eyes to Christ, who is the author of the Sacraments, and the giver of y^e which is represented by the Sacraments.

* Math. 3. 11.
* Mark 1. 8.
* John 1. 26.
* John 1. 3.
* John 8. 4.
* John 11. 16.
* John 19. 4.

15 As the people waited, and all men mused in their hearts of John, if he were not that Christ,

16 John answered, and said to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shooes latcher I am not worthy to unloose: he will baptize you with the holy Ghost, and with fire:

17 Whose fanne is in his hand, and he will make clean his floore, and will gather the wheat into his garner, but the chaffe will he burn up with fire that never shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

* Math. 14. 3.
* Mark 6. 17.
* John 1. 9.
* John 1. 32.

19 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 He added yet this above all, that he shut up John in prison.

3 Our Baptisme is sanctified in the head of y^e Church, and Christ also is pronounced, by y^e voice of y^e Father, to be our everlasting King, Priest and Prophet.

21 Now it came to passe, as all the people were baptized, & that Jesus was baptized, and did pray, that the heaven was opened:

22 And the holy Ghost came down in a bodily shape like a dove upon him, and there was a voice from heaven, saying, Thou art my beloved sonne: in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirtie yeares of age, being as men supposed the sonne of Joseph, which was the sonne of Eli,

6 The stock of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sorts of men,

24 The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhefa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Adadi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Levi,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the son of Eliakim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the son of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech:

37 The sonne of Methusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IV.

1 Of Christs temptation, and fasting. 26 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his own countrey is contemned. 33 One possessed of the devill is cured. 38 Peters mother in law healed. 40 and driven: sick persons are restored to health. 41 The devils acknowledge Christ.

And Jesus full of the holy Ghost returned from Jordan, and was

1 Christ being carried away (as it were out of the world) into the

desert, after the fast of forty dayes, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.

ledde

led by that Spirit into the wilderness,

2 * And was there forty dayes tempted of the devill, and in those dayes he did eat nothing: but when they were ended, he afterwards was hungry.

3 * Then the devill said unto him, If thou be the sonne of God, command this stone that it be made bread.

4 But Jesus answered him, saying, It is written, * That man shall not live by bread only, but by every word of God.

5 Then the devill took him up into an high mountain, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the devill said unto him, All this * power will I give thee, and the glory of those kingdoms: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, they shall be all * thine.

8 But Jesus answered him, and said, Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou bee the Sonne of God, cast thy self down from hence,

10 For it is written, * That he will give his Angels charge over thee to keep thee:

11 And with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

12 And Jesus answered, and said unto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the devill had ended all the temptation, he departed from him for a little season.

14 ¶ And Jesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazareth where he had been brought up, and (as his custom was) went into the Synagogue on the Sabbath day, and stood up to read.

17 And there was delivered unto him the book of the Prophet Esaias: and when he had opened the book, hee found the place, where it was written,

18 * The Spirit of the Lord is upon me, because hee hath anointed mee, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised:

19 And that I should preach the acceptable yeare of the Lord.

20 And he closed the book, and gave it again to the minister, and sat down: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say unto them, This day is the Scripture fulfilled in your eares.

22 * And all * bare him witnesse, and wondered at the * gracious words, which proceeded out of his mouth, and said, Is not this Josephs sonne?

23 Then he said unto them, Yee will surely say unto me this proverb, Physician, heale thy self: whatsoever we have heard done in Capernaum, doe it here likewise in thine own countrey.

24 And he said, Verily I say unto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a truth, many widows were in Israel in the dayes of * Elias, when heaven was shut three yeares and six moneths, when great famine was throughout all the * land:

26 But unto none of them was Elias sent, save into Sarepta, a city of Sidon, unto a certain widow.

27 Also many lepers were in Israel, in the time of * Elizeus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the edge of the hill, whereon their city was built, to cast him down headlong.

30 But he passed through the middes of them, and went his way.

31 ¶ * And came down into Capernaum a city of Galilee, and there taught them on the Sabbath dayes,

32 * And they were astonished at his doctrine: for his word was with authority.

33 * And in the Synagogue there was a man which had a spirit of an unclean devill, which cryed with a loud voice,

34 * Saying, Oh, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art, even the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. Then the devill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authority and power he commandeth the foule spirits, and they come out?

H

37 And

* Math. 4.1.
* Marke 1.13.

* Christ being stirred up of Satan, first, to distrust in God, secondly, to the desire of riches and honour, and lastly, to a vain confidence of himself, overcometh him thrice by the word of God.
* Deut. 8.3.
* Math. 4.4.

* By this word power, are the kingdoms, which have the power: and so it is spoken by the figure Metonymia.
* That is, since so, for best prince of the world, yet not absolutely, and as the sovereign over it, but by influence, and way of hierarchy, and therefore he saith not true, that he can give it to whom he will.
* Out of an high place, which had a goodly champion country underneath it, he shewed him the situation of all countrey.
* Deut. 6.13.
* Psal. 91.12.

* Deut. 8.16.

* Math. 13.54.
* Marke 9.1.
* Iohn 4.43.
* Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

* Their books in those dayes were rolled up as scrolls upon a roller: and so Christ unrolled or unfolded it, which is here called opened.
* Esai. 61.1.

* Familiarity causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.
* Appoynted those things which he spake with common consent and voice: for that word, witness, signifieth in these places, and many other, to signify and approve a thing with open confession.
* Not only the disciples, but also the common people were present at this conference of the Scripture: and besides that, their mother tongue was used, for else how could the people have wondered?
* Paul appointed the same order in the Church at Corinth, as 1 Cor. 14.
* Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvelously unto him. * Psal. 45.2
* grace is poured into thy lips.
* Iohn 4.44.
* 1 King. 17.9.
* I amos 5.17.
* Land of Israel.
* Luke Mark. 15.38.
* 2 King. 5.14.
* The more sharply the world is rebuked, the more it riseth openly: but the life of the godly is not simply subject to the pleasure of the wicked.

* Math. 4.13.
* Marke 1.21.

* Math. 7.29.
* Marke 1.22.

* Marke 1.23.

* Christ astonished not only men, but they never so blockish, but even the devils also whether they will or not.

37 And the fame of him spread abroad thorowout all the places of the country round about.

* *Matth. 8. 14.*
Marke 1. 30.
 7 In that, that Christ healeth the diseases of the body with his word onely, he proveth that he is God Almighty, sent for mans salvation.

38 ¶ And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then he stood over her, and rebuked the fever, and it left her, and immediatly she arose, and ministred unto them.

40 Now at the sun setting, all they that had sick folks of diverse diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

* *Marke 1. 35.*
 8 Satan, who is a continuall enemy to the truth, ought not to be heard, no not then, when he speaketh the truth.

41 ¶ And devils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say, that they knew him to be that Christ.

9 No colour of zeale ought to hinder us in the race of our vocation.

42 ¶ And when it was day, he departed, and went forth into a desert place, and the people sought him, & came to him, & kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

C H A P. V.

1 Christ teacheth out of the shippes. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sick of the palfie. 27 Levi the Publican. 34 The fastings and afflictions of the Apostles after Christs ascension. 36, 37, 38. Faint hearted and weak disciples are likened to old bottles and worme garments.

1 Christ advertiseth the foure disciples, which he had taken unto him of the office of the Apostleship, which should hereafter be committed unto them.

Then ¶ it came to passe, as the people pressed upon him to heare the word of God, that he stood by the lake of Genesaret,

* *Matth. 4. 18.*
Marke 1. 16.
 a Did, as it were, lie upon him, so desirous they were both to see him and hear him, and therefore he taught them out of a ship.

2 And saw two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the shippes, which was Simons, and required him that he would thrust off a little from the land: and he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon. Launch out into the deep, and let down your nets to make a draught.

6 The word signifieth him that hath rule over any thing.

5 Then Simon answered, and said unto him, Master, we have traveled fore all night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckned to their partners, which were in the other ship, that they should come & help them, who came then, and filled both the shippes, that they did sink.

8 Now when Simon Peter saw it, he fell down at Jesus knees, saying, Lord,

goe from me: for I am a sinfull man.

9 For he was utterly astonied, and all that were with him, for the draught of fishes which they took.

10 And so was also James and John the sons of Zebedeus, which were companions with Simon. Then Jesus said unto Simon, Feare not, from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forlook all, and followed him.

12 ¶ Now it came to passe, as he was in a certaine city, behold, there was a man full of leprosie, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt thou canst make me clean.

* *Matth. 8. 2.*
Marke 1. 40.
 2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, thorow whom, and by whom, apprehended by faith, all wee which are unclean, according to the Law, by the witness of God himselfe, are pronounced to be pure and clean.

13 So he stretched forth his hand, and touched him, saying, I will, be thou clean. And immediatly the leprosie departed from him.

14 And he commanded him that hee should tell it no man: but goe, saith he, and shew thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witnesse unto them.

* *Levit. 14. 4.*

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore hee departeth from them that seeke him as a Physician of the body, and not as the author of salvation.

16 But he kept himself apart in the wilderness, and prayed.

17 ¶ And it came to passe on a certaine day, as he was teaching, that the Pharises and doctors of the Law sate by, which were come out of every town of Galile, and Judea, and Hierusalem, and the power of the Lord was in him to heale them.

4 Christ in healing him that was sick of the palfie, sheweth the cause of all diseases, and the remedy.

18 ¶ Then behold, men brought a man lying in a bed, which was taken with a palfie, and they sought meanes to bring him in, and to lay him before him.

c The mighty power of Christs Godhead, sheweth it selfe him at that time.
 * *Matth. 9. 2.*
Marke 2. 3.

19 And when they could not finde by what way they might bring him in, because of the preasse, they went up on the house, and let him down through the tiling, bed and all, in the mids before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgive sins, but God onely?

22 But when Jesus perceived their reasoning, he answered, and said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins are forgiven thee, or to say, Rise and walk?

24 But that ye may know that the Sonne of man hath authority to forgive sinnes in earth, (he said unto the sick of the palfie) I say to thee, Arise: take up thy bed and go to thine house.

25 And immediately he arose up before them, and took up his bed whereon he lay, & departed.

departed to his owne house, praising God.

26 And they were all Amazed, and praised God, and were filled with feare, saying, Doublesse, we have seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receipt of custome, and said unto him, follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of others that fate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Jesus answered, and sayd unto them, They that are whole, neede not the Physician, but they that are sick.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drink?

34 And he said unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegroom is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also unto them a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece taken out of the new, agreeth not with the old.

37 Also no man powreth new wine into old vessels: for then the new wine will breake the vessels, and it will runne out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserved.

39 Also no man that drinketh olde wine, straight way desireth new: for he saith, The old is more profitable.

CHAP. VI.

* The Disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what fruit the word of God is to be heard.

AND * it came to passe on a second solemne Sabbath, that he went thorow the corne fields, and his Disciples^a plucked the eares of corne, and did eate and rubbe them in their hands.

2 And certaine of the Pharises said

unto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Jesus answered them, and said, * Have ye not read this, what David did when he himselfe was an hungred, and they which were with him,

4 How he went into the house of God, and took, and ate the Shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand up in the middes. And he arose, and stood up.

9 Then said Jesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe evil? to save life, or to destroy it?

10 And he beheld them all in compasse, and said unto the man, Stretch forth thine hand. And he did so, and his hand was restored againe as whole as the other.

11 Then they were filled full of madness, and communed one with another, what they might doe to Jesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * he called his Disciples, and of them he chose twelve, which also he called Apostles:

14 (Simon whom he named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew

15 Matthew and Thomas: James the son of Alpheus, and Simon called Zelous:

16 Judas James brother, and Judas Hcariot, which also was the traitour.)

17 Then he came downe with them and stood in a plain place with the companie of his Disciples, and a great multitude of people out of all Judea, and Hierusalem, and from the Sea coast of Tirus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted up his eyes upon his Disciples, and said, Blessed be ye poore:

H 2

for

* Matth. 9. 9.
Mark 2. 14.
The Church is a company of sinners, through the grace of Christ repentant, which banquet with him, to the great offense of the proud and envious worldlings.

* 1. Tim. 1. 15.

* Matth. 9. 14.
Mark 2. 18.
It is the point of hypocrites and ignorant men to put an holiness in fasting, and in things indifferent. Lawes generally made without any consideration of circumstances, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

* 1. Sam. 21. 6.

* Exod. 29. 35.
Lev. 24. 9.

* Matth. 12. 19.
Mark 3. 1.
a Charitie is the rule of all ceremonies.

b Who so helpeth not his neighbour when hee can, he hath lost his love.

3 In that the Christ useth earnest and long prayer in choosing twelve of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to behave our selves in the choice of Ecclesiastical persons.

* Chap. 9. 1.
Matth. 10. 1.
Mark 13. 3.
and 6. 7.

c From all the Sea coast, which is called Syria-phoenicia.

* Matth. 5. 3.

4 Christ reacheth against all Philosophers, and especially the Epicures, that the chiefest felicity of man is laid up in no place here in earth, but in heaven, and that perfection for righteousness sake, is the right way unto it.

a Epiphanius noteth well in his treatise, where he confuteth Eikon, that the time when the Disciples plucked the eares of corne, was in the feast of unleavened bread. Now whereas in those feast, which were kept many daies together, as the feast of Tabernacles, and the Passover, their first day, and the last were of like solemnitie, Levit. 23. Luke fifth calleth the last day the second Sabbath, though it beoph, under standeth it of any other of them, that followed the first.

* Esa. 65. 13.

* Esa. 61. 3.

* Matth. 5. 11.

d Cast you out of their Synagogues, as Iohn expoundeth it chap. 16. 2. which is the sharpest punishment the Church hath, if so be the Elders judge righteously, and by the word of God.

e Leape (as castell doe which are prouder pricked) for exceeding joy.

* Anno 6. 1.

f That is, you receiue now of your riches, all the commoditie and blessing you are ever like the haue, & therefore you haue not to looke for any other reward, Mat. 6. 2.

* Esa. 65. 13.

* Matth. 5. 44.

g Christian charitie, which differeth much from the worldly, doth not onely not revenge injuries, but comprehendeth even our most grievous enemies, and that for our Fathers sake, which is in heaven: so far is it from seeking its owne profit in doing well.

* Matth. 5. 39.

* 1. Cor. 6. 7.

* Matth. 7. 12.

* Matth. 5. 46.

h What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seek those commodites, which are commodites in deed: loue your enemies, and so shall you shew to the world that you looke further commodites, which come from God.

* Matth. 5. 42.

Deut. 15. 8.

i When you will lend, do it onely to benefit and pleasure withall, and not for hope, to receiue the principall again.

* Matth. 5. 45.

* Matth. 7. 1.

k Brotherly reprehensions must not proceed of curiosity, nor churlishnes nor malice, but they must be just, moderate and louing.

l He speaketh not here of cruell indignement, and therefore by the word, forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.

* Matth. 7. 2.

Marke. 4. 24.

m These are borrowed kinds of speeches, taken from them which use to measure dry things, as corn and such like: who use a franklin's kind of dealing therein, and thrust it down, and shake it together, and presse it & heape it. 7 Vnskilfull reprehenders hurt both themselves and other: for such as the master is, such is the schol- len.

for yours is the Kingdome of God.

21 *Blessed are ye that hunger now: for ye shall be satisfied: *blessed are ye that weep now: for ye shall laugh.

22 *Blessed are ye when men hate you, and when they separate you, and revile you, and put out your name as evil, for the Sonne of mans sake.

23 Rejoyce ye in that day, and be glad: for behold, your reward is great in heaven: for after this manner their fathers did to the Prophets.

24 *But woe be to you that are rich: for ye have received your consolation.

25 *Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall waile and weep.

26 Woe be to you when all men speak well of you: for so did their Fathers to the false Prophets.

27 ¶ *But I say unto you which hear, Love your enemies: do well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 *And unto him that smiteth thee on the one cheek, offer also the other: *and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not again.

31 *And as ye would that men should do to you, so do ye to them likewise.

32 *For if ye love them which love you, what thank shall ye have? for even the sinners love those that love them.

33 And if ye do good for them which do good for you, what thank shall ye have? for even the sinners do the same.

34 *And if ye lend to them of whom ye hope to receive, what thank shall ye have? for even the sinners lend to sinners, to receive the like.

35 Wherefore love ye your enemies, and do good, and lend, looking for nothing again, and your reward shall be great, and ye shall be the children of the most High: for he is kinde, to the unkinde, and to the evill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you: *a good measure, *pressed down, shaken together, and running over, shall men give into your bosome: for with what measure ye mete, with the same shall men mete to you again.

39 And he spake a parable unto them,

*Can the blinde lead the blinde? shall they not both fall into the ditch? *Matth. 15. 14.

40 *The discipule is not above his Master: but whosoever will be a perfect discipule, shall be as his Master.

*Matth. 10. 24.
Iohn. 13. 16.
and 15. 20.

41 ¶ *And why seekest thou a mote in thy brothers eye, and considerest not the beam that is in thine own eye?

*Matth. 7. 3.
Hypocrites which are very severe reprehenders of other, are very quick of sight to spie other mens faults, but very blinde to see their own.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seeest not the beame that is in thine own eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ *For it is not a good tree that bringeth forth evil fruit: neither an evil tree, that bringeth forth good fruit.

*Matth. 7. 17.
9 He is a good man, not that is skilfull to reprehend other, but he that proveth his uprightnesse both in word & deed.
*Matth. 12. 33.
*Matth. 7. 16.

44 *For every tree is known by his own fruit: *for neither of thornes gather men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good; and an evil man out of the evil treasure of his heart bringeth forth evil: for of the abundance of the heart his mouth speaketh.

*Matth. 7. 21.
Rom. 2. 13.
James 1. 21.
10 Affliction doth at the length discern true godlinesse from false and fained.

46 ¶ *But why call ye me Lord, Lord, and do not the things that I speak?

47 ¶ *Whosoever cometh to me, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the waters arose, the flood bear upon that house, and could not shake it: for it was grounded upon a rock.

49 But he that heareth and doth not, is like a man that built a house upon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions servent. 9 The Centurions faith. 11 The widows sonne raised from death at Naim 19 Iohn sendeth his disciples to Christ. 33 His peculiar kinde of living. 37 The sinfull woman washeth Iesus feet.

W^HEN *he had ended all his sayings in the audience of the people, he entred into Capernaum.

*Matth. 8. 9.
1 Christ admonisheth the Jewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he wil go to the Gentiles.

2 And a certain Centurions servent was sick and ready to die, which was deay unto him.

3 And when he heard of Iesus, he sent unto him the Elders of the Jewes, beseeching him that he would come, and heal his servent.

4 So they came to Iesus, and besought him instantly, saying, that he was worthy that he should doe this for him:

5 For he loveth, said they, our nation, and he hath built us a Synagogue.

6 Then Iesus went with them: but when

when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy self: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore I thought not my self worthy to come unto thee: but say the word, and my servant shall be whole:

8 For I likewise am a man set under authoritie, and have under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh, and to my servant, Do this, and he doth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and said to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned back to the house, they found the servant that was sick, whole.

11 ² And it came to passe the day after, that he went into a city called ^a Naim, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the citie, behold there was a dead man carried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her:

13 And when the Lord saw her, he had compassion on her, and said unto her, weep not.

14 And he went and touched the coffin (and they that bare him, stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 ³ And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certain men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we wait for another?

20 And when the men where come unto him, they said, Iohn Baptist hath sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

21 And ^b at that time he cured many of their sicknesses, and plagues; and of evil spirits, and unto many blinde men he gave sight freely.

22 And Iesus answered, and said unto them, Go your wayes, and shew Iohn what things ye have seen and heard: that the

blind see, the halt go, the lepers are cleansed, the deaf heare, the dead are raised, and the poore receive the Gospel.

23 And blessed is he, that shall not be offended in me.

24 ⁴ And when the messengers of Iohn were departed, he began to speake unto the people, of Iohn, What went ye out into the wilderness to see? A reed shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously appavelled, and live delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ^{*} Behold: I send my messenger before thy face, which shall prepare thy way before thee,

28 For I say unto you, there is no greater Prophet then Iohn, among them that are begotten of women: neverthelesse, he that is least in kingdome of God, is greater then he.

29 Then all the people that heard him, and the Publicanes ^e justified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God ^d against themselves, and were not baptized of him.

31 ^{*} And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath a devill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdom is justified of all her children.

36 [¶] And one of the Pharises desired him that he would eat with him: and he went into the Pharises house, and sat down at table.

37 And behold, a woman in the citie, which was a sinner, when she knew that Iesus sat at table in the Pharises house, she brought a box of oyntment:

38 ^{*} And she stood at his feet behind him weeping, and began to wash his feet with teares, and did wipe them with the haire of her head, and kissed his feet, and anointed them with the oyntment.

⁴ That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himself doth present it daily unto us in the Gospel, but for the most part in vain, for that many seek nothing els, but foolish royes and vain glory.

^{*} Matth. 3. 1.

^e Said that he was just, good, faithfull, and mercifull.

^d To their own hurt.

^{*} Matth. 11. 16.
⁵ What way soever God followeth in offering us the Gospel, the most part of men procure offences unto themselves: yet notwithstanding some Church is gathered together.

⁶ Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy

^{*} Matth. 26. 7.
^{John. 12. 3.}

³ Christ avoucheth openly his power over death, a Naim in the name of a town in Galilee, which was situate on the other side of Jericho, which falleth into the sea of Galilee.

³ Iohn sendeth from the prison his unbelieving disciples, to Christ himself to be confirmed.

⁶ When Iohns disciples came to Christ.

7 Hathnesse is the fellow of pride.

39 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, if this man were a Prophet, he would surely have knowen who, and what manner of woman this is which toucheth him, for she is a sinner.

40 And Jesus answered, and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on.

41 There was a certain lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will love him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast truly judged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my feet: but she hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, Many finnes are forgiven her: for she loved much. To whom a little is forgiven, he doth love a little.

48 And he said unto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that even forgiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

CHAP. VIII.

2 Women that minister unto Christ of their substance. 4 The Parable of the sower. 16 The candle. 19 Christs mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarens reject Christ. 41 Jairus daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterward, that he himself went through every city and town, preaching and publishing the kingdom of God, & the twelve were with him,

2 And certain women, which were healed of evill spirits, and infirmities, as Marie which was called Magdalene, out of whom went seven devils.

3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred unto him of their substance.

4 Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable:

5 A sower went out to sow his seed, and as he sowed, some fell by the wayes side, and it was troden under feet, and the fowles of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang up with it, and choked it.

8 And some fell on good ground, and sprang up, and bare fruit, an hundred fold. And as he said these things, he cryed, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Unto you it is given to know the secrets of the kingdom of God, but to others in parables, that when they see, they should not see, and when they heare, they should not understand.

11 The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the devill, and taketh away the word out of their hearts, lest they should beleve, and be saved.

13 But they that are on the stones are they which when they have heard, receive the word with joy, but they have no roots: which for a while beleve, but in the time of temptation go away.

14 And that which fell among thornes, are they which have heard, and after their departure are choaked with cares, and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle covereth it under a vessel, neither putteth it under the bedde, but setteth it on a candlestick, that they that enter in, may see the light.

17 For nothing is secret, that shall not be evident: neither any thing hid, that shall not be known, and come to light.

18 Take heed therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which it seemeth that he hath.

19 ¶ Then came to him his Mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God and do it.

22 ¶ And

a The Pharise respects the Law, which holdeth them defiled that touch the defiled.
3 To love Christ, is a rare and perpetual witness of remission of sins.

f That is, with Theophylact, she hath loved her faith abundantly: & Basil in his Sermon of Baptisme saith, He that loveth much, hath much forgiven him, that he may love much more: and therefore Christ saying it so plain by the singlitude, that it is a wonder to see the enemies of the truth, draw and rack this place so fondly, to establish their meritorious works: for the greater summe a man hath forgiven him, the more he loveth him that hath been, so gracious to him: And this woman sheweth by duties of love, how great the benefit was she had received: and therefore the charity that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharisee did, that she was a sinner, but beareth her witness that the finnes of her life past are forgiven her.
g He confirmeth the benefit which he had bestowed, with a blessing.

a Those things are called secrets, which may not be uttered, for the word used here, is as much as we say in our tongue, to hold a mans peace.
* Eja. 6. 9.
Matth. 13. 14.
Mark. 4. 12.
Iohn. 12. 40.
Act. 28. 26.
Rom. 11. 8.
* Matth. 13. 18.
Mark. 4. 15.
b That is, so soon as they have heard the word, they go about their business.
c They bring not forth perfect & full fruit to the ripening: or they begin but they bring not to an end.
d Which freight not only to seem such a one, but so indeed: so that this word, honest, respecteth the outward life, & the word, good, is referred to the good gifts of the minde.
e With much adoe, for the devill and the flesh fight against the Spirit of God, which is a new quest.
* Chap. 11. 33.
Matth. 5. 15.
Mark. 4. 21.
2 That that every man hath received in privat, he ought to bestow to the use and profit of all men.
* Matth. 10. 26.
Mark. 4. 22.
Chap. 12. 2.
3 Heavenly gifts are lost with nigardinesse: and increased with liberality.
f That is, with what manner you come to heare the word, and how you behave your selves, when you have heard it.
* Matth. 13. 12. and 15. 19.
Mark. 4. 23.
Chap. 19. 26.
g Either to himself, or to other, or to both: for there are none so proud as these fellows, if it were possible to see that, that they doke: neither are there that deserve the simple more than they do.
* Matth. 12. 46.
Mark. 3. 32.
4 There is no knot of flesh and blood among men so nigh and straight, as the band which is between Christ, and them who embrace him with a true faith.

* Matth. 13. 3.
Mark. 4. 1.
1 The self same Gospel is sown every where, but not with like fruit: and that through the onely fault of men themselves.

* Mark. 16. 9.

* Math. 8. 23.
Mark 4. 36.
It is expedient
for us sometime to
come into ex-
trem danger, as
though Christ suf-
fered not for us, that
we may have a
better trial, both
of his power, and
of our weak-
ness.
A sleep fell a sleep,
it is apparent that
he was very fast a
day, because they
could not have be-
lieved he would
be so long.
With the disciples,
the sleep.

* Math. 8. 28.
Mark 5. 1.

Christ sheweth
by casting out of a
Legion of devils,
by his word only,
that his heavenly
virtue was appoin-
ted to deliver men
from the slavery of
the devil: but
foolish men will
not for the most
part receive this
excellent grace
freely offered unto
them, with the
least loss of their
poor self.

By force and vio-
lence, as a horse when
he is spurred.

22 ¶ * And it came to passe on a cer-
tain day, that he went into a ship with his
disciples, and he said unto them, Let us go
over unto the other side of the lake. And
they launched forth.

23 And as they sailed, he fell asleep,
and there came down a storm of wind on
the lake, and they were filled with water,
and were in jeopardy.

24 Then they went to him, and awoke
him, saying, Master, Master, wee perish.
And he aroise, and rebuked the wind, and
the waves of water: and they ceased, and it
was calme.

25 Then he said unto them, Where is
your faith? and they feared, and wondered
among themselves, saying, Who is this that
commandeth both the windes and water,
and they obey him!

26 ¶ * So they sailed unto the region of
the Gadarens, which is over against Galilee.

27 ¶ And as hee went out to land,
there met him a certain man out of the ci-
ty, which had devils long time, and hee
ware no garment, neither abode in house,
but in the graves.

28 And when he saw Jesus, he cried out,
and fell down before him, and with a loud
voice said, What have I to doe with thee,
Jesus the Sonne of God the most High? I
beseech thee torment me not.

29 For he commanded the foul spirit to
come out of the man: (for oft times he had
caught him: therefore he was bound with
chains, and kept in fetters: but he brake
the bands, * and was carried of the devill
into the wilderness.)

30 Then Jesus asked him, saying, What
is thy name? and he said, Legion, because
many devils were entred into him.

31 And they besought him, that hee
would not command them to go out into
the deep.

32 And there was there by an herd of
many swine feeding on an hill: & the devils
besought him, that he would suffer them
to enter into them, So he suffered them,

33 Then went the devils out of the man,
and entred into the swine: and the herd
was carried with violence from a steep
down place into the lake, & were choked.

34 When the herdmen saw what was
done, they fled: & when they were departed,
they told it in the city, and in the countrey.

35 Then they came out to see what was
done, and came to Jesus, and found the man
out of whom the devils were departed, sit-
ting at the feet of Jesus, clothed, and in his
right minde: and they were afraid.

36 They also which saw it, told them by
what meanes he that was possessed with
the devill was healed.

37 Then the whole multitude of the

countrey about the Gadarens, besought
him that he would depart from them: for
they were taken with a great fear: and he
went into the ship, and returned.

38 Then the man out of whom the de-
vils were departed, besought him that he
might be with him: but Jesus sent him a-
way, saying,

39 Return to thine own house, and
shew what great things God hath done to
thee. So he went his way, and preached
throughout all the city, what great things
Jesus had done unto him.

40 ¶ And it came to passe, when Jesus
was come againe, that the people received
him: for they all waited for him.

41 ¶ And behold, there came a man na-
med Jairus, and he was the ruler of the Sy-
nagogue, who fell down at Jesus feet, and
besought him, that he would come into his
house.

42 For he had but a daughter onely, a-
bout twelve years of age, & she lay a dying
(and as he went, the people thronged him.

43 And a woman having an issue of blood
twelve years long, which had spent all her
substance upon physicians, and could not
be helped of any:

44 When she came behinde him, shee
touched the hemme of his garment, and
immediately her issue of blood stanchd.

45 Then Jesus said, Who is it that hath
touched me? When every man denied, Pe-
ter said, & they that were with him, Master,
the multitude thrust thee, & tread on thee,
and sayest thou, Who hath touched me?

46 And Jesus said, Some one hath tou-
ched me: for I perceive that vertue is gone
out of me.

47 When the woman saw that she was
not hid, she came trembling, and fell down
before him, and told him before all the
people, for what cause she had touched
him, and how she was healed immediatly.

48 And he said unto her, Daughter, be
of good comfort: thy faith hath saved thee;
go in peace.)

49 While he yet spake, there came one
from the ruler of the Synagogues house,
which said to him, Thy daughter is dead:
disease not the Master.

50 When Jesus heard it, he answered
him, saying, Feare not: beleve onely, and
she shall be saved.

51 And when he went into the house, he
suffered no man to goe in with him, save
Peter, and James, and John, and the father
and mother of the maid.

52 And all wept, and sorrowed for
her: but he said, Weep not: for she is not
dead, but sleepeth.

53 And they laughd him to scorn, know-
ing that she was dead.

To wit, the city of
the Gadarens? and
though Marke say
that he preached it
in Decapolis, they
dissent not: for Pli-
nius recordeth, lib. 5.
cap. 18. that Gadara
is a town of Deca-
polis: so that Deca-
polis was partly on
this side Jordan, and
partly on the other
side.

The multitude
was glad he was
come againe, and re-
joyced greatly.
* Math. 9. 18.
Marke 5. 22.
Christ sheweth
by a double mi-
racle, that he is
Lord both of life
and death.

All that she had
to live upon.

The word signifi-
eth to beat and strike,
and is transferred to
the mourning and
lamentations that
are at burials, at
which times men use
such kinde of be-
haviour.

54 So he thrust them all out, and took her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to give her meat.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAPTER IX.

The Apostles are sent to preach. 7 And 19 The common peoples opinion of Christ. 21 Of the five loaves and two fishes. 22 The Apostles confession. 24 To lose the life. 33 We must leave Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacy. 49 One casting out devils in Christs Name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57 59 61 Of three that would follow Christ, but on divers conditions.

Then ¹ called he his twelve disciples together, and gave them power and authority over all devils, and to heale diseases.

2 * And he sent them forth to preach the kingdome of God, and to cure the sick.

3 And hee said to them, * Take nothing to your journey, neither staves nor scrip, neither bread, nor silver, neither have two coats a peece.

4 And whatsoever house yee enter into, there abide, and thence depart.

5 And how many soever will not receive you, when yee goe out of that city, shake off the very dust from your feet for a testimony against them.

6 And they went out, and went through every town preaching the Gospel, and healing every where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and he doubted because that it was said of some, that John was risen again from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen again.

9 Then Herod said, John, have I beheaded: who then is this of whom I hear such things? and he desired to see him.

10 ¶ * And when the Apostles returned, they told him what great things they had done. * Then he tooke them to him, and went aside into a solitary place, neere to the city called Bethsaida.

11 But when the people knew it, they followed him: and he received them, and spake unto them of the kingdome of God, & healed them that had need to be healed.

12 * And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should goe and buy meat for all this people.

14 For they were about five thousand men. Then he said to his disciples, Cause them to sit down by fifties in a company.

15 And they did so, and caused all to sit down.

16 Then he took the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meat.

18 ¶ * And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, John Baptist: and others say, Elias: and some say, that one of the old Prophets is risen again.

20 And he said unto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

21 And hee warned and commanded them, that they should tell that to no man,

22 * Saying, * The Sonne of man must suffer many things, and be reproved of the Elders, and of the high Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And he said to them all, If any man will come after me, let him deny himselfe, and take up his crosse daily, and follow me.

24 * For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 * For what advantageth it a man, if he winne the whole world, and destroy himselfe, or lose himself?

26 * For whosoever shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels:

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they have seene the kingdome of God.

28 * And it came to passe about an eight dayes after those words, that he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and told of his

^p The corps was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

^d This is unperfectedly spoken, and therefore we must understand some thing, as this, ye cannot give them to eat, unless ye goe and buy, &c.

^e He gave God thanks for these loaves and fishes, and with all prayed him to feed this so great multitude with so small a quantity, and to be that this whole banquet might be to the glory of God.

^f Mat. 6. 13. mark 8. 27. 4 Although the world be tossed up & downe betwixt divers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, and be more constant to confesse it. ^f Alone from the people.

* Matth. 10. 1. mark 3. 13. and 6. 7. 1 The twelve Apostles are sent forth at the onely commandment of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassage. * Matth. 10. 7. * Matth. 10. 9. mark 6. 8.

^a When you depart out of any city, depart from thence, where you first took up your lodging: so that in few words, the Lord forbiddeth them to change their lodging: for the publishing of this Gospel, was as it were a thorough passage, that none of the Jews might pretend ignorance, as though he had not heard that Christ was come.

* Chap. 10. 11. Matth. 10. 14. mark 6. 11. and 13. 51. * Matth. 14. 1. mark 6. 14. 2 So soone as the world heareth tidings of the Gospel, it is divided into divers opinions, and the tyrants especially are afraid.

^b He stucke, as it were, fast in the myre.

* Marke 6. 30. 3 They shall lacke nothing that follow Christ, no not in the wildestesse.

* Matth. 14. 13. mark 6. 32. ^c The word signifieth a desert: note this was not in the town Bethsaida, but part of the fields belonging to the town.

* Matth. 14. 15. mark 6. 35. and 6. 5.

⁵ Christ himselfe attained to the heavenly glory, by the crosse and invincible patience. * Matth. 17. 23. mark 8. 31.

* Chap. 14. 27. Matth. 10. 38. and 16. 24. mark 8. 34.

⁵ Even as one day followeth another, so doth one crosse follow another, & the crosse is by the figure. ⁵ Mortuaries taken for the miseries of this life: for to be haunted, was the first and cruellest punishment that was among the Jews.

* Chap. 17. 33. Matth. 10. 39. and 15. 25. Joh. 12. 25.

* Mat. 16. 26. mark 8. 36.

* Chap. 12. 9. Mat. 10. 33. mark 8. 38. 2 Tim. 2. 12.

* Mat. 16. 28. mark 9. 1.

* Matth. 17. 2. mark 9. 2.

⁶ Left the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntary, shewing therewithall for a space, the brightness of his glory.

What death hee
should die in Hieru-
salem.

his departing, which hee should accom-
plish at Hierusalem.

32 But Peter and they that were with
him, were heavy with sleepe: and when
they awoke, they saw his glory, and the
two men standing with him.

33 And it came to passe, as they depar-
ted from him, Peter said unto Jesus, Ma-
ster, it is good for us to bee here: let us
therefore make three Tabernacles, one
for thee, and one for Moses, and one for
Elias, and wist not what he said.

34 Whiles he thus spake, there came a
cloud and overshadowed them, and they
feared when they were entering into the
cloud.

32. Ps. 1. 17.

35 And there came a voice out of the
cloud, saying, This is that my beloved
Son, heare him.

Will Christ was
seen againe from
the dead.

36 And when the voice was past, Jesus
was found alone: and they kept it close,
and told no man in those dayes any of
those things which they had seene.

Christ is offend-
ed with nothing
so much as with
incredulity: al-
though hee beare
with it for a time.
* Matth. 17. 14.
* Marke 9. 17.

37 And it came to passe on the
next day, as they came downe from the
mountaine, much people meet him.

38 And behold, a man of the compa-
ny cried out, saying, Master, I beseech thee,
behold my son: for he is all that I have.

It is farreth in
refusing sickness.

39 And loe, a spirit taketh him, and
suddenly he crieth, and hee teareth him,
that he fometh, and hardly departeth from
him, when he hath bruised him.

40 Now I have besought thy Disciples
to cast him out, but they could not.

41 Then Jesus answered, and said, O
generation faithlesse, and crooked, how
long now shall I bee with you, and suffer
you? Bring thy son hither.

42 And whiles he was yet comming, the
devill rent him, and tare him: and Jesus re-
buked the unclean spirit, and healed the
child, and delivered him to his father.

We have no
easie to promise
ourselves rest and
quietnesse, in this
world, seeing that
they themselves
which seemed to
fawn upon Christ,
doe shortly after
crucifie him.
Give diligent care
unto them, and when
you have once heard
them, see that you
keepe them.
* Matth. 17. 22.
* Marke 9. 31.

43 And they were all amased at
the mighty power of God: and while they
all wondred at all things, which Jesus did,
hee said unto his disciples,

44 Marke these words diligently: for
it shall come to passe, that the Son of man
shall be delivered into the hands of men.

45 But they understood not that word:
for it was hid from them, so that they
could not perceive it: and they feared to
aske him of that word.

* Matth. 18. 1.
* Marke. 9. 35.
The end of ambi-
tion is ignomi-
ny: but the end of
modest obedience
is glory.

46 Then there arose a disputation
among them, which of them should bee
the greatest.

47 When Jesus saw the thoughts of
their hearts, he tooke a little child, and set
him by him,

48 And said unto them, Whosoever re-
ceiveth this little child in my Name, recei-
ve th me: and whosoever shall receive me,

receiveth him that sent mee: for he that is
least among you all, he shall be great.

49 And John answered and said,
Master, wee saw one casting out devils in
thy Name, and wee forbade him, because
he followeth thee not with us.

* Marke 9. 38.
10 Extraordinary
things are neither
rashly to be allow-
ed, nor condemn-
ed.

50 Then Jesus said unto him, Forbid ye
him not: for hee that is not against us, is
with us.

51 And it came to passe, when the
dayes were accomplished, that he should
be received up, hee settled himselfe fully
to goe to Hierusalem,

11 Christ goodly
willingly to
death.

52 And sent messengers before him,
and they went and entred into a towne of
the Samaritans, to prepare him lodging.

12 Word for word,
he hardened his face:
that is, hee refused
with himselfe to die,
and therefore was
tured upon his jour-
ney, and cast away
all feare of death,
and went on.

53 But they would not receive him, be-
cause his behaviour was as though hee
would goe to Hierusalem.

54 And when his disciples, James and
John saw it, they said, Lord, wilt thou that
we command, that fire come downe from
heaven, and consume them, even as Elias
did?

13 Wee must take
heed of the im-
moderatenesse of
zeale and fond i-
mitation, even in
good causes: that
whatsoever wee
doe, wee doe it to
Gods glory, and
the profit of our
neighbour.
* 2 Kings 1. 10.
12, 13.

55 But Jesus turned about, and rebu-
ked them, and said, Yee know not of what
spirit yee are.

56 For the Son of man is not come
to destroy mens lives, but to save them.
Then they went to another towne.

14 So speake the Ho-
breuses, that is, you
know not what will
come, and: euenfell
you are of: so the
gifts of God are cal-
led the spirit, because
they are given, of
Gods Spirit, and so
are they that are
contrary to them,
which praised of the
wicked spirit, as the
spirit of covetousnes,
of pride, and madness.
15 Such as follow
Christ must pre-
pare themselves to
suffer all discom-
modities.

57 And it came to passe, that as
they went in the way, a certaine man
said unto him, I will follow thee, Lord,
whithersoever thou goest.

58 And Jesus said unto him, The foxes
have holes, and the birds of the heaven
nests, but the Son of man hath not where-
on to lay his head.

59 But he said unto another, Follow
me. And the same said, Lord, suffer me first
to goe and bury my father.

* Matth. 8. 19.
14 The calling of
God ought to bee
preferred, without
all controversie,
before all duties
that wee owe to
men.

60 And Jesus said unto him, Let the
dead bury their dead: but goe thou, and
preach the kingdome of God.

61 Then another said, I will follow
thee, Lord: but let mee first goe bid them
farewell, which are at mine house.

16 Who notwithstanding
that they live in
the frailtye life of
man, you are re-
movers from the true
life, which is ever-
lasting and heavenly.
17 Such as follow
Christ, must at
once renounce all
worldly cares.

62 And Jesus said unto him, No man
that putterh his hand to the plough, and
looketh back, is apt to the kingdome of God.

C H A P. X.

The seventy disciples. 10 The unthankfull cities charged with
impiety. 17 The disciples returning home, are warned to bee
humble. 30 Who is our neighbour. 38 Of Mariha and her
sister Mary.

After these things, the Lord appoin-
ted other seventy also, and sent them,
two and two before him into every city &
place, whither he himselfe should come.

* Matth. 10. 1.
1 The seventy are
sent as the second
forewarners of the
comming of
Christ.
* Matth. 9. 37.
* Matth. 10. 16.
2 The faithfull
ministers of the
word are in this
world, as lambs
among wolves:
but if they be dili-
gent to doe their
duty, hee that sent
them, will also pre-
serve them.

2 And he said unto them, The harvest
is great, but the labourers are few: pray
therefore the Lord of the harvest to send
forth labourers into his harvest.

3 Go your wayes: behold, I send you
forth

* 2 Kings 4. 29.
a This is spoken after the manner of a figure, which men use when they put downe more in words then is meant: usually among the Hebrewes, when they command a thing to be done speedily without delay, as 2 Kings 4. 29. for otherwise courteous and gentle salutations are points of Christian duties: as for this calling it was but for a season.
* Matth. 10. 12.
b To speake the Hebrewes; that is, bee that favourerth the doctrine of peace and imbraceth it.
c Take up your lodging in that house, which yee first enter into, that is, bee not carefull for commodious lodging, as men doe which purpose to tarry long in a place: for here is not instituted that solemn preaching of the Gospel, which was used afterward, when the Churches were settled: but they are sent abroad to all the coasts of Iudea, to gather them to understand, that the last Tribulation is at hand.
* Deut. 24. 14.
* Matth. 10. 10.
1 Tim. 5. 18.
* Matth. 10. 11.
d Content your selves with that meat that is set before you.
3 God is a most severe revenger of the ministry of his Gospel.
* Chap. 9. 5.
* Acts 13. 51. and 18. 6.
* Matth. 11. 21.
* Matth. 10. 40.
Iohn. 13. 20.
4 Neither the gift of miracles, neither what else former excellent gifts, but onely our election giveth us occasion of true joy. And the onely publishing of the Gospel is the destruction of Satan.
e For Christs disciples used no absolute authority, but wrought such miracles, as they did, by calling upon Christs Name.
f Paul placeth the devill and his angels, in the eyes as Ephef. 6. 12. and he is said to be cast down from thence by force, when his power is abolished by the voice of the Gospel.
g Shall doe you wrong.
h The Church is contemptible, if wee behold the outward face of it, but the wisdom of God is not so marvellous in any thing, as in it.
i Of this world.

forth as lambes among wolves.

4 Beare no bag, neither scrip, nor shoes, and * salute no * man by the way.

5 * And into whatsoever house yee enter, first say, Peace be to this house.

6 And if the ^b Son of peace be there, your peace shall rest upon him: if not, it shall turne to you againe.

7 And in that house * tary still, eating and drinking such things as by them *shall be set before you*: * for the labourer is worthy of his wages. Go not from house to house.

8 * But into whatsoever city yee shall enter, if they receive you, ^d eate such things as are set before you,

9 And heale the sick that are there, and say unto them, The kingdom of God is come neere unto you,

10 ³ But into whatsoever city yee shall enter, if they will not receive you, go your wayes out into the streets of the same, and say,

11 Even the very * dust which cleaveth on us of your city, we wipe off against you: notwithstanding know this, that the kingdom of God was come neere unto you.

12 For I say unto you, that it shall be easier in that day for them of Sodom, then for that city.

13 * Woe be to thee, Chorazin: woe be to thee, Bethsaida: for if the miracles had bin done in Tyrus and Sidon, which have bin done in you, they had a great while agoone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the judgement, then for you.

15 And thou, Capernaum, which art exalted to heaven, shalt bee thrust downe to hell.

16 ¶ * He that heareth you, heareth mee: and he that despiseth you, despiseth mee: and he that despiseth mee, despiseth him that sent mee.

17 ¶ * And the seventy turned againe with joy, saying, Lord, even the devils are subdued to us * through thy Name.

18 And hee said unto them, I saw Satan like lightning, ^f fall downe from heaven.

19 Behold, I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall ^g hurt you.

20 Nevertheless, in this rejoyce not, that the spirits are subdued unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ That same houre rejoyced Jesus

† Then he in the spirit, and said, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the ^h wise and understanding, and hast revealed them to babes: even so, Father, because it so pleased thee. †
pies.

22 * All things are given mee of my Father: and no man knoweth who the Son is, but the Father: neither who the Father is, save the Son, and he to whom the Son will reveale him.

23 ¶ And he turned to his disciples, and said secretly, * Blessed are the eyes, which see that yee see.

24 For I tell you that many Prophets and Kings have desired to see those things which yee see, and have not seene them: and to heare those things, which yee hear, and have not heard them.

25 ¶ * Then behold, ⁱ a certaine Lawyer stood up, and tempted him, saying, Master, what shall I do to inherite eternal life?

26 And hee said unto him, What is written in the Law? how readest thou?

27 And he answered, and said, * Thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said unto him, Thou hast answered right: this doe, and thou shalt live.

29 * But hee willing ^k to justifie himselfe, said unto Jesus, Who is then my neighbour?

30 And Jesus answered, and said, A certaine man went down from Hierusalem to Jericho, and fell among thieves, and they robbed him of his raiment, and wounded him, and departed, leaving him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Levite, when he was come neere to the place, went & looked on him, & passed by on the other side.

33 Then a certaine Samaritane, as hee journeyed, came neer unto him, and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, and powred in oyl and wine, and put him on his owne beast, and brought him to an Inne, & made provision for him.

35 And on the morow when he departed, he took out two pence, & gave them to the host, & said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I wil recompense thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and doe thou likewise.

38 ¶ Now it came to passe, as they went, that he entred into a certaine town, and a certaine woman named Martha, received him into her house.

6 Whosoever seeketh the Father without the Son, wandreth out of the way.

7 The difference of the old Testament & the new, consisteth in the measure of revelation.
* Matth. 13. 16.

* Matth. 22. 35;
* Marke 12. 28.
8 Faith doeth not take away, but establisheth the doctrine of the Law.
1 One of them, that professed himselfe to bee learned in the rites and Lawes of Moses.
* Deut. 6. 5.

* Levit. 19. 18.

9 All they are comprehended in the name of our neighbour, by the Law, whomsoever we may helpe.
10 That is, to touch his right conscience, or shew that hee was just: that is, void of all faults: and I amet 5. after the word of justification is the sense.

10 Christ careth not to bee entertained delicately, but to bee heard diligently, that is it, which he especially requireth.

39 And shee had a sifter called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was cumbred about much serving, and came unto him, and said, Master, doest thou not care that my sifter hath left mee to serve alone? bid her therefore that she helpe mee.

41 And Iesus answered, and said unto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Mary hath chosene the good part, which shall not be taken away from her.

CHAP. XI.

1 Hee teacheth his Apostles to pray. 14 The dumbe devill driven out. 27 A woman of the company lifteth up her voice. 29 The lawes require signes. 37 Hee being feasted of the Pharisee, reproveth the outward shew of holinesse.

And so it was, that as he was praying in a certain place, whē he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 * And he said unto them, When yee pray, say, ¹ Our Father which art in heaven, Hallowed bee thy Name: Thy kingdome come: Let thy will be done, even in earth, as *it is* in heaven:

3 Our dayly bread give us ⁴ for the day:

4 And forgive us our sins: for even we forgive every man that is indebted to us: And lead us not in temptation: but deliver us from evill.

5 ¶ ² Moreover hee said unto them, Which of you shall have a friend, and shall goe to him at midnight, and say unto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to mee, and I have nothing to set before him:

7 And hee within should answer, and say, Trouble mee not: the doore is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though hee would not rise and give him, because he is his friend, yet doubtlesse because of his ³ importunity, he would rise and give him as many as hee needed.

9 * And I say unto you, Ask, and it shall be given you: seeke, and yee shall find: knock, and it shall be opened unto you.

10 * For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a son shall ask bread of any of you that is a father, will hee give him a stone? or if he *aske* a fish, will hee for a fish give him a serpent?

12 Or if hee aske an egge, will hee give him a scorpion?

13 If ye then which are evill, can give good gifts unto your children, how much

more shall your heavenly Father give the holy Ghost to them that desire him?

14 ¶ ¹ Then he cast out a devill which was dumb: and when the devill was gone out, the dumb spake, and the people wondered.

15 ³ But some of them said, * He casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heaven.

17 * But hee knew their thoughts, and said unto them, * Every kingdome divided against it selfe, shall bee desolate, and an house *divided* against an house, falleth.

18 So if Satan also bee divided against himselfe, how shall his kingdome stand, because yee say that I cast out devils ^c through Beelzebub?

19 If I through Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges.

20 But if I by the ^d finger of God cast out devils, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed keepeth his ^e palace, the things that he possesseth, are in peace.

22 But when a stronger then he cometh upon him, and overcometh him: he taketh from him all his armour wherein he trusted, and divideth his spoiles.

23 ⁵ He that is not with mee, is against mee: and he that gathereth not with me, scattereth.

24 * ⁶ When the unclean spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne unto mine house, whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits worse then himselfe: & they enter in, and dwell there: ^{so} the last state of that man is worse then the first.

27 ¶ ⁷ And it came to passe as he said these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ⁸ And when the people were gathered thick together, hee began to say, This is a wicked generation: They seek a signe, and there shall no signe bee given them, but the signe of * Jonas the Prophet.

30 For as Jonas was a signe to the Ninevites: So also shall the Son of man be to this generation.

31 * The Queen of the South shall rise in judgement with the men of this genera-

* *Matth. 9. 34. and 12. 24.*

³ An example of horrible blindness, and such as cannot be healed, when upon an evill conscience, &c. pretended malice, the power of God is blasphemed.

* *Matth. 9. 34. and 12. 24.*

⁴ The true way to know the true Christ from the false, is this, that the true Christ hath no accord or agreement with Satan. And it remaineth that after we know him, we acknowledge him.

* *Matth. 12. 25.*

^c By this name and power of Beelzebub.

^d That is, by the power of God: for it is said, *Exod. 8. 19.*

^e The word signifieth properly an open and void room before an house, and so by translation is taken for Noble mens houses.

⁵ Against indifferent men, and such as love to have a meane, which seekes to reconcile Christ and Satan together.

* *Matth. 12. 43.*

⁶ He that doth not continue, is in worse case, then he that never began.

* *Matth. 6. 4.*

⁷ *1 Tim. 3. 20.*

⁸ Christ teacheth not praise in himselfe, but in our salvation.

* *Matth. 12. 38.*

⁹ They that are fond doctors of themselves, shall receive punishment.

* *Isaiah 1. 15.*

* *1 King. 10. 1.*

² *Charm. 2. 1.*

* *Matth. 6. 9.*
¹ A forme of true prayer.

⁴ That is as much as is needfull for us this day, whereby we are not debarred to have an honest care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut off and refrained.
² Wee must pray with faith.

³ Word for word, importunity: but that importunity which is spoken of here, is not in his fault, fault without, but is very commendable before God, for hee liketh will of such importunity.

* *Matth. 7. 7. and 21. 22, Marke. 11. 24.*

John 14. 13. and 16. 23, Luke 1. 5.

* *Matth. 7. 7.*

* *Matth. 7. 9.*

tion, and shall condemne them : for shee came from the utmost parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Nineveh shall rise in judgement with this generation, and shall condemne it : for they * repented at the preaching of Jonas : and behold, a greater then Jonas is here.

33 ¶ * No man when he hath lighted a candle, putteth it in a privy place, neither under a bushell, but on a candlestick, that they which come in, may see the light.

34 * The light of the body is the eye : therefore when thine eye is single, then is thy whole body light : but if thine eye bee evill, then thy body is darke.

35 Take heed therefore, that the light which is in thee, be not darknesse.

36 If therefore thy whole body shall bee light, having no part darke, then shall all be light, even as when a candle doth light thee with the brightnesse.

37 ¶ * And as he spake, a certaine Pharisee besought him to dine with him : and he went in, and sate downe at the table.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 * And the Lord said to him, Indeed yee Pharisees make cleane the outside of the cup, and of the platter : but the inward part is full of ravening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also ?

41 Therefore, give almes ^f of those things which you have, and behold, all things shall be cleane unto you.

42 ¶ But wo be to you, Pharisees : for yee ^s tithe the mint and the rue, and ^a all manner herbs, and passe over ⁱ judgement, and the love of God : these ought yee to have done, and not to have left the other undone.

43 * ¶ Wo be to you, Pharisees : for ye love the uppermost seats in the Synagogues, and greetings in the markets.

44 ¶ Wo be to you, Scribes and Pharisees, hypocrites : * for yee are as graves which appeare not, and the men that walk over them, perceive not.

45 ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying, thou puttest us to rebuke also.

46 And he said, Wo be to you also, yee Lawyers : * for ye lade men with burdens grievous to be borne, and yee your selves rouse not the burdens with one of your fingers.

47 ¶ Wo be to you : * for yee build the sepulchres of the Prophets, and your fathers killed them.

48 Truly * yee beare witness, and allow the deeds of your fathers : for they killed them, and yee build their sepulchres.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, and of them they shall slay, and persecute away,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of * Abel unto the blood of * Zacharias, which was slaine betweene the Altar and the Temple : verily I say unto you, it shall bee required of this generation.

52 ¶ Wo be to you, Lawyers : for yee have ^a taken away the key of knowledge : yee entered not in your selves, and them that came in, yee forbade.

53 ¶ And as he said these things unto them, the Scribes and Pharisees began to urge him fore, and to ^o provoke him to speake of many things,

54 Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

we not betray the truth. ^o They proposed many questions to him, to draw some thing out of his mouth, which they might traitorously carp at.

CHAP. XII.

1 The leaven of the Pharisees. 5 Who is to bee feared. 8 To confesse Christ. 17 The parable of the rich man, whose land was very fertile. 22 Not to care for earthly things. 31 But to seek the kingdom of God. 39 The chaffe in the night. 51 Debate for the Gospels sake.

IN * the meane time, there gathered together ^a an innumerable multitude of people, so that they trode one another : and hee began to say unto his disciples first, Take heed to your selves of the leaven of the Pharisees, which is hypocrisie.

2 * For there is nothing covered, that shall not bee revealed, neither hid, that shall not be knowen.

3 Wherefore whatsoever ye have spoken in darknesse, it shall bee heard in the light : and that which yee have spoken in the eare, in secret places, shall be preached on the houses.

4 * ¶ And I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will ^b forwarne you, whom yee shall feare : feare him, which after he hath killed hath power to cast into hell : yea, I say unto you, feare him.

6 Are not five sparrows bought for two farthings, and yet not one of them is forgotten before God ?

7 * Yea, and all the haire of your head are numbered : feare not therefore : yee are more of value then many sparrows.

8 * ¶ Also I say unto you, Whosoever

Matth. 10. 32. Marke 8. 38. 2 Tim. 1. 12. 3 Great is the reward of a constant confession, and horrible is the punishment of the denying of Christ, yea, impossible to be called back againe shall the punishment be, if upon set purpose, both with mouth and heart we blaspheme a known truth.

shall

* Jonas 3. 1.

* Chap. 8. 16.

Matth. 5. 15.

Marke 4. 21.

9 Our minds are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to bee to pray for that light.

* Matth. 6. 22.

10 The service of God consisteth not in outward cleanliness, and devised rites, or ceremonies, but in the spiritual righteousness of the heart and charity.

* Matth. 23. 25.

f That is, according to your ability : as who would say, instead of your extortions, which hindered you that you could not eat cleanly, use charity, and accordingly as your ability shall serve you, be good to the poor, and so shall that, that is within the platter, be sanctified, though the platter be unwaashed.

11 It is the property of hypocrites, to stand stoutly for little trifles, and let passe greater matters.

g You decide by Gods Law, that the tenth part is due to be paid.

h Of all kinds of herbes, as Augustine expoundeth it in his Enchiridion to Launceus, Cap. 99.

whiche he beworth, in this sort, how that place of Paul,

1 Tim. 2. 4. God will have all men to be saved, is to be expounded after the same manner.

i That is to say, that that is right and reason to doe for this word judgement, containeth the commandments of the second table, and the other words, the love of God, containeth the first.

* Chap. 20. 46.

* Matth. 23. 6.

Marke 12. 38. 39.

12 Hypocrisie and ambition are commonly joyned together.

13 Hypocrites deceive men with an outward shew.

* Matth. 23. 27.

14 Hypocrites are very severe against other men, but thinke all things lawfull to themselves.

* Matth. 23. 4.

Adm. 15. 10.

15 Hypocrites honour those faints when they are dead, whom they most cruelly persecute, when they are alive.

* Matth. 23. 29.

k When you persecute Gods servants, like mad men, even as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding in that you beautifie the sepulchres of the Prophets, what doe you else but glory in your fathers cruelty, and set up monuments (as it were) in glory and triumph of it ?

l They shall so vex them, and trouble them, that at length they shall banish them.

m That you may be called to an account for it, yea, and be punished for the shedding of that blood of the Prophets.

* Gen. 4. 8.

* 2 Chron. 24. 21.

16 They have of long time chiefly hindered the people from entering into the knowledge of God, which ought to bee the doorkeeper of the Church.

n You have hidden and taken away, so that it cannot be found any where.

17 The more the world is rephended, the worse it is, and yet mult

* Matth. 16. 7.

Marke 8. 14.

1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of the purity of doctrine with goodly glosses, and also take pains, through the help of God, to set forth sincere doctrine, openly & without feare.

a Word for word, ten thousands of people, certain number for an uncertain.

* Matth. 10. 26.

Marke 4. 22.

* Matth. 10. 28.

2 Although hypocrites have principles to execute their cruelty, yet there is no cause why we should be afraid of them, the least jot that may be, seeing they can do nothing, but what pleaseth God, and God will not any thing that may be against the salvation of his elect.

b He warneth them of dangers that presently hang over their heads, for those that come upon the sudden, doe make the greater wound.

* 1 Sam. 14. 45.

Adm. 27. 34.

* Chap. 9. 26.

shall confesse mee before men, him shall the Son of man confesse also before the Angels of God.

9 But hee that shall deny mee before men, shall be denied before the Angels of God.

10 * And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him, that shall blaspheme the holy Ghost, it shall be not be forgiven.

11 * And when they shall bring you unto the Synagogues, and unto the rulers and Princes, take no thought how, or what thing yee shall answer, or what yee shall speake.

12 For the holy Ghost shall teach you in the same houre what yee ought to say.

13 And one of the company said unto him, Master, bid my brother devide the inheritance with mee.

14 And hee said unto him, Man, who made mee a judge, or a divider over you?

15 Wherefore he said unto them, Take heed, and beware of covetousnesse: for though a man have abundance, yet his life standeth not in his riches.

16 And hee put forth a parable unto them, saying, The ground of a certaine rich man brought forth fruits plenteously.

17 Therefore he thought with himself, saying, What shall I do, because I have no roome, where I may lay up my fruits?

18 And hee said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid up for many yeares: live at ease, eate, drink, and take thy pastime.

20 But God said unto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And hee spake unto his disciples, Therefore I say unto you, Take no thought for your life, what yee shall eate: neither for your body, what yee shall put on.

23 The life is more then meat: and the body more then the raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have storhouse nor barne, and yet God feedeth them: how much more are yee better then fowles:

25 And which of you with taking thought can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 Consider the lilies how they grow: they labour not; neither spin they: yet I say

unto you, that Salomon himself in all his royalty was not clothed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morrow is cast into the oven, how much more will he cloath you, O yee of little faith?

29 Therefore aske not what yee shall eat, or what yee shall drink, neither hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that yee have need of these things.

31 But rather seek ye after the Kingdom of God, and all these things shall be cast upon you.

32 Feare not, little flock: for it is your Fathers pleasure to give you the kingdom.

33 * Sell that yee have, and give almes: make you bags, which wax not old, a treasure that can never faile in heaven; where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ Let your loines be girded about, and your lights burning.

36 And yee your selves like unto men that wait for their Master, when he will returne from the wedding, that when hee commeth and knocketh, they may open unto him immediatly.

37 Blessed are those servants, whom the Lord when he commeth shall find waking: verely I say unto you, he will gird himselfe about, & make them to sit down at table, and will come forth, and serve them.

38 And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those servants.

39 Now understand this, that if the good man of the house had knownen at what houre the thiefe would have come, he would have watched, & would not have suffered his house to be digged through.

40 Be yee also prepared therefore: for the Son of man will come at an houre when yee thinke not.

41 Then Peter said unto him, Master, tellest thou this parable unto us, or even to all?

42 And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler over his household, to give them their portion of meat in season?

43 Blessed is that servant, whom his master when he commeth, shall find so doing.

44 Of a truth I say unto you, that hee will make him ruler over all that he hath.

45 But if that servant say in his heart, My master doth defer his comming, and shall begin to smite the servants, & maidens, and to eate, and drinke, and to be drunken,

46 The master of that servant will come

I 3 in a

Math. 12. 31.
Mathe 3. 28.
1 John 5. 15.

Math. 10. 19.

Mathe 13. 11.

It is a great and had conflict to confesse the truth, yet he that can do all things, and is almighty, will not be wanting to the weakest, which strive and contend in his appointed time.

Christ would not for three causes be a judge to divide an inheritance. First, for he would not foster up and cherish the filthy opinion that the Jews had of Messias: Secondly, for that he would distinguish the civil government, from the Ecclesiastical: Thirdly, to teach us to beware of them which abuse the shew of the Gospell, and also the name of ministers, to their own private commodities.

Covetousnesse is meant that greedy desire to get, commonly used either now or then.

God is the author and preserver of mans life, goods are not.

There are none more mad, then rich men, which hang upon their riches.

For rather covetous, for here is set forth a man that possesseth a piece of ground only, but an whole country, as they doe which wyne house to house, and field to field, Eccl. 5. 8.

Made his reckoning with himselfe, what is the proper use of his riches, which spend their lives in these trifles.

Be merry and make good cheer.

Caring for no man but for himselfe, and making to trust in himselfe.

An earnest thinking upon the providence of God, is a present remedy against the most foolish, and pining carefullnesse of men, for this life.

Math. 6. 25.
1 Pet. 5. 7.
Eccl. 5. 22.

A Metaphor taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang upon the arme of man, have alwayes wavering and doubtfull minds, swoying sometimes this way, and sometimes that way.

They shall lack nothing, which are carefull for the kingdom of heaven.

It is a foolish thing not to looke for small things at his hands, which giveth us freely the greatest things.

Math. 6. 20.

A godly bountifullnesse is a ready way to get true riches.

This is the figure Metonymia, for by this word Almes, is meant that compassion, and friendlinesse of an heart, that tendereth the misery and poore estate of a man, and stretcheth forth selfe by some gift, and hath the name given it in the Greeke tongue, of mercy & compassion.

And therefore hee is said to give almes who parteth with some thing to another, and giveth to the poore, supplying thereby that he pisheth their poore estate.

1 Pet. 1. 13.

The life of the faithful servants of God in this world, is a certaine watchfull peregrination, having the light of the word going before it.

Math. 24. 43.
Revel. 16. 15.
and 3. 3.

None have more need to watch, then they that have some degree of honour in the household of God.

That is, every man such measure of come as was appointed them.

in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and give him his portion with the unbelievers.

47 ¶ And that servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

12 Before thou of him, to whom so much was not given.
13 The Gospell is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

49 ¶ I am come to put fire on the earth, and what is my desire, if it be already kindled.

50 Notwithstanding, I must be baptized with a baptisme, and how am I grieved, till it be ended?

* Math. 10. 34.

51 * Thinke ye that I am come to give peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

* Math. 16. 2.
14 Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.
15 Which appeareth, and gathereth it selfe together in that part of the air.

54 ¶ Then said hee to the people, When yee see a cloud arise out of the West, straightway yee say, a showre cometh: and so it is.

55 And when yee see the South wind blow, yee say, that it will be hot: and it cometh to passe.

56 Hipocrites, yee can discern the face of the earth, and of the sky: but why discern ye not this time?

57 Yea, and why judge ye not of your selves what is right?

* Math. 5. 25.
16 To him that had to demand and gather the mercenments, which they were condemned unto, that had wrongfully troubled men: moreover, the magistrats officers make them which are condemned, pay that they owe. Yea, and oftentimes if they be obstinate, they do not only take the costs and charges of them, but also imprison them.

58 ¶ While thou goest with thine adversary to the ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, lest hee draw thee to the judge, and the judge deliver thee to the jayler, and the jayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the utmost mite.

CHAP. XIII.

1 Of the Galileans. 4 And those that were slaine under Siloam. 6 The fig tree that bare no fruit. 11 The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seed. 21 Of heaven. 23 How few shall be saved. 32 Herode that fox.

1 Wee must not rejoyce at the just punishment of others, but rather be instructed thereby to repentance.

There were certain men present at the same season, that shewed him of the

Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answered, and said unto the, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they have suffered such things?

3 I tell you, nay: but except yee amend your lives, yee shall all likewise perish.

a Pontius Pilate was governor of Iudea almost ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius reign. Christ finished the worke of our redemption, by his death.

4 Or thinke you that those eightene, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwell in Jerusalem?

b To wit, in the place, or river: for Siloam was a small river, from whence the conduits of the city came, wherof John 9. 7. and 8. 12. 13. and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly, and killed some. 2 A Great and long suffering is the patience of God, but yet so that at length he executeth judgement.

5 I tell you, nay: but except yee amend your lives, yee shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a fig tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then said hee to the dresser of his vineyard, Behold, these three yeares have I come and sought fruit of this fig tree, and find none: cut it downe: why keepeth it also the ground barren?

c Although the ground barren in that part which otherwise were good for vines.

8 And he answered, and said unto him, Lord, let it alone this yeare also, till I dig round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

3 Christ came to deliver us from the bands of Satan.

11 And behold, there was a woman which had a spirit of infirmity eightene yeares, and was bowed together, and could not lift up her selfe in any wise.

d Troubled with a disease which Satan brought.

12 When Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

e For Satan had the woman bound, as if she had been in chains: in so much that for eightene yeares space, she could not hold up her head.

13 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 ¶ And the ruler of the Synagogue answered with indignation, because that Jesus healed on the Sabbath day, and said unto the people, There are six dayes in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

4 A lively image of hypocrisie, & reward thereof. f One of the rulers of the Synagogue, for it appeareth by Marke 5. 22. and Acts 13. 15. that there were many rulers of the Synagogue.

15 Then answered him the Lord, and said, Hipocrite, doth not each one of you on the Sabbath day loose his ox or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeares, be loosed from this bound on the Sabbath day?

17 And when he said these things, all his adversaries were ashamed: but all the people rejoyced at all the excellent things that were done by him.

* Math. 13. 31.
Marke 4. 31.
5 God beginneth his kingdom with small beginnings, that the unlooked for proceeding of it may better set forth his power.

18 ¶ Then said he, What is the kingdom of God like? or wherto shall I compare it?

19 It is like a graine of mustard seed, which

which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made nests in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of floure, till all was leavened.

22 ¶ And he went through all cities and townes, teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that shall bee saved? and he said unto them,

24 * Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the doore, and yee begin to stand without, and to knock at the doore, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence yee are:

26 ¶ Then shall ye begin to say, Wee have eaten and drunk in thy presence, and thou hast taught in our streets.

27 * But he shall say, I tell you, I know you not whence yee are: depart from mee all yee workers of iniquity.

28 * There shall be weeping and gnashing of teeth, when yee shall see Abraham and Isaac, and Jacob, and all the Prophets in the Kingdome of God, and your selves thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 * And behold, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharisees, and said unto him, Depart, and goe hence: for Herod will kill thee.

32 Then said he unto them, Go ye and tell that Fox, Behold, I cast out devils, & will heale still to day, and to morrow, and the third day I shall bee perfected.

33 ¶ Nevertheless, I must walk to day, and to morrow, and the day following: for it cannot bee that a Prophet should perish out of Jerusalem.

34 ¶ O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as the hen gathereth her brood under her wings, and yee would not!

35 Behold, your house is left unto you desolate: and verely I tell you, ye shall not see mee, untill the time come that yee shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

2 The dropie healed on the Sabbath. 8 The chiefe places at banquets. 12 The poore must bee called to our feasts. 16 Of those that were bid to the great Supper. 23 Some compelled to come in. 28 One about to build a tower.

And it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropie.

3 Then Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an asse, or an oxe fallen into a pit, and will not straight way pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the guests, when he marked how they chose out the chiefe roomes, and said unto them,

8 When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him:

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 * But when thou art bidden, go and sit downe in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 * For whosoever exalteth himself, shall be brought low; and he that humbleth himself, shall be exalted.

12 ¶ Then said hee also to him that had bidden him, * When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sat at table heard those things, hee said unto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, * A certain man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

18 But

1 The Law of the very Sabbath ought not to hinder the offices of charity.

2 Either one of the Elders whom they called the Sanhedrim, or one of the chief of the Synagogue: for all the Pharisees were not chiefe men of the Synagogue, Iohn. 7. 48. for this word Pharise was the name of a sect, though it appears by the whole history that the Pharisees were in great credit.

3 The reward of pride is ignominy: and the reward of true modesty is glory.

* Prov. 25. 7.

* Chap. 18. 14. Matth. 23. 12.

3 Against them which lavish out their goods either ambitiously, or for hope of recompence, whereas Christian charity respecteth onely the glory of God, and the profit of our neighbour.

* Prov. 3. 27.

* Matth. 21. 9. Revel. 19. 9.

Math. 13. 33.

Math. 9. 35.

Mark. 6. 6.

1 Against them

which had rather

be with many,

then goe right

with a few, and by

the meanes

through their own

honour, are shut

out of the king-

dome of God.

Math. 7. 13.

It is in vaine in

the Church, which

is not of the

Church, which

bring the cleanness

of the sheweth.

Mark. 7. 23.

Mat. 4. 1.

Ysa. 6. 6.

1 The cutting off

of the Jewes, and

the cutting off the

Gentiles is fore-

told.

from all the quar-

ter of the world, and

beside of the

people.

Math. 19. 30.

Mat. 16.

Mark. 10. 31.

1 We must goe for-

ward in the case

of our calling,

through the mids

of tribulation, whe-

ther they be true

or feigned.

1 The desirous

and zealous

man.

1 That is, a small

towne, and Tiroph-

is said, it is a pro-

phet also, by to

day, we may under-

stand the time that

we are in, and by to

morrow, the time to

come, meaning there-

had the time of his

ministry and office.

1 That is, when the

justice for sin is

paid.

1 There are no

more cruell

enemies of the

goly, then they

which are within

the Sanctuary, and

Church it selfe:

be God seeth it,

and will in his

time have an ac-

count of it.

Math. 23. 37.

1 Word for word,

the word, now the

word of darkness is

the word.

⁴ The most part even of them, to whom God hath revealed himselfe, are so mad, that such helps as they have received of God, they willingly turne into lets and hinderances.

⁵ As of set purpose, and a thing agreed upon before: for though they alledge severall causes, yet all of them agree in this, that they have their excuses, that they may not come to Supper.

⁶ Wide and broad quarters.

⁷ Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godlinesse may have the upper hand and preeminence.

⁸ *Matth. 10. 37. d If the matter stand betweene God and him, as Theophylact saith: and therefore these words are not spoken simply but by comparison.*

⁹ *Chap. 9. 29. Matth. 16. 24.*

¹⁰ The true followers of Christ, must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

¹¹ *At home, and casteth all his cost, before hee begin the working.*

¹² *Matth. 5. 13.*

¹³ *Matth. 9. 50.*

¹⁴ The disciples of Christ must bee wise both for themselves, and for other: otherwise they become the foolishness of all.

18 * But they all with ^b one mind began to make excuse: The first said unto him, I have bought a Farm, and I must needs goe out and see it: I pray thee have mee excused.

19 And another said, I have bought five yoke of oxen, and I goe to proove them: I pray thee have mee excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the servant, Goe out into the high wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall tast of my supper.

25 Now there went great multitudes with him, and he turned & said unto them,

26 * If any man come to me, and ^d hate not his father, and mother, and wife, and children, and brethren, and sisters: yea and his own life also, he cannot be my disciple.

27 * ^e And whosoever beareth not his crosse, and cometh after me, cannot be my disciple.

28 For which of you minding to build a towre, ^e sitteth not downe before, and counteth the cost, whether he have sufficient to performe it,

29 Lest that after he hath laid the foundation, and is not able to performe it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make war against another king, sitteth not down first, and taketh counsell, whether hee be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or els while hee is a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoever hee bee of you, that forsaketh not all that hee hath, he cannot bee my disciple.

34 * ^f Salt is good: but if salt have lost his savour, wherewith shall it bee salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to hear, let him heare.

CHAP. XV.

¹ The parable of the lost sheep, ² Of the goate, ³ And of the prodigall son.

Then [†] resorted unto him ^a all the Publicanes and sinners to heare him.

2 Therefore the Pharises and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you having an hundred sheep, if he lose one of them, doth not leave ninty & nine in the wilderness, & go after that which is lost, untill he find it?

5 And when he hath found it, he layeth it on his shoulders with joy.

6 And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoyce with mee: for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall bee in heaven for one sinner that converteth, more then for ninty & nine just men, which need none amendment of life.

8 Either what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seeke diligently till she find it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Rejoyce with mee: for I have found the groat which I had lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ ² He said moreover, A certaine man had two sons,

12 And the younger of them said to his father, Father, give me the portion of the goods that falleth to mee. So he divided unto them ^{his} substance.

13 So not many dayes after, when the younger son had gathered all together, he tooke his journey into a far country, and there he wasted his goods with riotous living.

14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and clave to a citizen of that country, and he sent him to his farme, to feed swine.

16 And he would faine have filled his belly with the husks that the swine ate: but no man gave ^{them} him.

17 ³ Then he came to himself, and said, How many hired servants at my fathers have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against ^b heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father,

[†] Or, drew neere. ¹ We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them. ² Some Publicanes and sinners came to Christ from all quarters. ³ Matth. 18. 12.

² Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, call themselves headlong into infinite calamities: but God of his singular goodnes, offering himself freely to them whom he calleth to repentance, through the greatness of their misery, wherewith they were tamed, doth not only gently receive them, but also enricheth them with far greater gifts, and blesteth them with the choicest blessing.

³ The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well. ^b Against God, because hee is said to dwell in heaven.

Father ſaw him, and had compaſſion, and ran and fell on his neck, and kiſſed him.

21 * And the ſon ſaid unto him, Father, I have ſinned againſt heaven; and before thee; and am no more worthy to be called thy ſonne.

22 Then the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet,

23 And bring the fat calfe, and kill him, and let us eat, and be merry.

24 For this my ſonne was dead, and is alive againe: and he was loſt, but he is found. And they began to be merry.

25 * Now the elder brother was in the field, and when he came and drew neerto the houſe, he heard melody and dancing.

26 And called one of his ſervants, and asked what thoſe things meant.

27 And he ſaid unto him, Thy brother is come, and thy father hath killed the fat Calfe, becauſe he hath received him ſafe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and ſaid to his father, Loe, theſe many yeares have I done thee ſervice, neither brake I at any time thy commandement, and yet thou never gaveſt me a Kidde, that I might make merry with my friends.

30 But when this thy ſonne was come, which hath devoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid unto him, Sonne, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merrie, and be glad: for this thy brother was dead, and is alive againe: and he was loſt, but he is found.

CHAP. XVI.

1 The parable of the ſteward accuſed to his maſter. 13 To ſerue two maſters. 16 The Law and the Prophets. 19 Of Diuor and Lazarus.

And he ſaid alſo unto his Diſciples, There was a certain rich man, which had a ſteward, and he was accuſed unto him, that he waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip: I cannot dig, and to beg I am aſhamed.

4 I know what I will doe, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 Then called he unto him every one of his maſters debtors, and ſaid unto the firſt,

How much oweſt thou unto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid unto him, Take thy writing, and ſit down quickly, and write fifty.

7 Then ſaid he to another, How much oweſt thou? and he ſaid, An hundred meaſures of wheat. Then he ſaid to him, Take thy writing, and write fourſcore.

8 And the Lord commended the uniuſt ſteward, becauſe he had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay unto you, Make you friends with the riches of iniquitie, that when ye ſhall want, they may receive you into everlaſting habitations.

10 * He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is uniuſt in the leaſt, is uniuſt alſo in much.

11 If then ye have not been faithfull in the wicked riches, who will truſt you in the true treaſure?

12 And if ye have not been faithfull in another mans goods, who ſhall give you that which is yours?

13 * No ſervant can ſerue two maſters: for either he ſhall hate the one, and love the other: or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Pharifees alſo, which were covetous, & they ſcoffed at him.

15 * Then he ſaid unto them, Ye are they which juſtifie your ſelves before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 * The Law and the Prophets endured untill John: and ſince that time the kingdome of God is preached, and every man preaſſeth into it.

17 * Now it is more eaſie that heaven and earth ſhould paſſe away, then that one tittle of the Law ſhould fall.

18 ¶ * Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ * There was a certain rich man, which was clothed in purple and fine linnen, and fared wel and delicately everyday.

20 Alſo there was a certaine begger named Lazarus, which was laid at his gate full of ſores,

21 And deſired to be reſreſhed with the crumbeſ that fell from the rich mans table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the begger died, and was carried by the Angels into Abra-

^a This parable doth not approve the ſtewards naughty dealing, for it was very ſhort: but parables are ſet forth, to ſhew a thing ſecretly, and as it were, under a figure to repreſent the truth, though it agree not thoroughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedie in the affairs of this world, than the children of God are careful for everlaſting life.

^b Men that are given to this preſent life, contrary to whom the children of light are ſet: ſ. Paul calleth theſe ſpiritual, and the other carnall.

^c This is not ſpoken of goods that are evil gotten, for God will have our benevolence to the poor, proceed and come from a good fountain: but be cauſeth theſe riches of iniquity, which men uſe naughtily.

^d To wit, the poore Chriſtians: for they are the inheritors of theſe Tabernacles.

^e Theophil.

^f Wee ought to take heed, that for abuſing our earthly function and duty we be not deprived of heavenly gifts: for how can they uſe ſpiritual gifts aright, who abuſe worldly things?

^g That is, heavenly and true riches: which are contrary to worldly and ſtinking ſubſtance.

^h In worldly goods, which are called other mens, becauſe they are committed to our credit.

ⁱ Mat. 6. 24.

^j No man can love God and riches together.

^k Our finnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſins they are.

^l Mat. 11. 12.

^m The Pharifees deſpiſed the excellencie of the new Covenant, in reſpect of the old, being ignorant of the perfect righteouſneſſe of the Law, and how falſe expoſunders they were of the Law, Chriſt declarerh by the ſeventh Commandement.

ⁿ Mat. 5. 18.

^o Mat. 9. 32. and 19. 9. 1 Cor. 7. 11.

^p They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adultery, while he liveth, ſon ſundly: for Chriſt ſpeaketh of theſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers were put to death by the Law.

^q The end of the poverty and miſery of the gaily ſhall be everlaſting joy: as the end of the riotuſneſſe and cruell pride of the rich ſhall be everlaſting miſery, without all hope of mercy.

^r Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kind of linnen that came out of Achaia, was as deare as gold.

K

hams

hams bosome. The rich man also dyed, and was buried.

Heavenly and spiritual things are expressed and set forth under colours, and resemblances fit for our senses.

23 And being in hell in torments, he lift up his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receivdest thy pleasures, and likewise Lazarus pains: now therefore he is comforted, and thou art tormented.

26 Besides all this, between you and us there is a great gulf set, so that they which would go from hence to you, cannot, neither can they come from thence to us.

7 Seeing that we have a most sure rule to live by, laid forth unto us in the word of God, rashly and vainly do men seek for other revelations.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I have five brethren) that he may testifie unto them, lest they also come into this place of torment.

29 Abraham said unto him, They have Moses and the Prophets, let them heare them.

30 And he said, Nay, father Abraham: but if one come to them from the dead, they will amend their lives.

31 Then he said unto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead again.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against us. 10 Wee are vnprofitable seruaunts. 11 Of the ten lepers. 20 Of the coming of the kingdom of heauen. 33 False Christs. 36 After what manner Christs coming shall be.

** Matth. 18. 7. Mark 9. 42. 1 The Church is of necessitie subiect to offences, but the Lord will not suffer them unpunished, if any of the least be offended.*

Then said he to his disciples, It cannot be avoided, but that offences will come, but woe be to him by whom they come.

*2 Our reprehensions, must be iust, & proceed of love and charity. * Matth. 18. 21. 3 God will never be utterly lacking to the godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by mans reason. * Matth. 17. 20. 4 If you had no more faith, but the quantity of the graine of mustard seed. 4 Seeing that God may challenge unto himself of right, both us and all that is ours, he can be debtor unto us for nothing, although we labour manfully even unto death.*

2 It is better for him that a great millstone were hanged about his neck, and that he were cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to your selves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 * And though he sinne against thee seven times in a day, and seven times in a day turn again to thee, saying, It repenteth me, thou shalt forgive him.

5 ¶ And the Apostles said unto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith, as much as is a grain of mustard seed, and should say unto this mulberry tree, Pluck thy self up by the roots, and plant thy self in the sea, it should even obey you.

7 ¶ Who is it also of you, that ha-

ving a servant plowing, or feeding cattell, would say unto him by and by, when he were come from the field, Goe, and sit down at table?

8 And would not rather say to him, Dresse wherewith I may sup, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drink thou.

9 Doth he thank that servant, because he did that which was commanded unto him? I trow not.

10 So likewise ye, when ye have done all those things which are commanded you, say, We are vnprofitable seruaunts: we have done that which was our duty to do.

7 The most perfect keeping of the Law which we can performe, deserueth no reward.

¶ And so it was when he went to Jerusalem, that he passed thorow the mids of Samaria, and Galilee.

6 Christ doth well even unto such as will be unthankfull, but the benefites of God profit them onely to saluation, which are thankfull.

12 And as he entred into a certain town, there met him ten men that were lepers, which stood a far off:

13 And they lift up their voyces, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, * Go, shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that he was healed, turned back, and with a loud voyce praised God,

16 And fell down on his face at his feet, and gave him thanks: and he was a Samaritan.

17 And Jesus answered, and said, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to give God praise, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath saved thee.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God commeth not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the Kingdom of God is within you.

22 * And he said unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Son of man, and ye shall not see it.

23 * Then they shall say to you, Behold here, or behold there: but go not thither, neither follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall the Son of man be in his day.

25 But first must he suffer many things, and be reprov'd of this generation.

26 * And as it was in the dayes of Noah;

** Levit. 14. 2. 7 The kingdom of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselves, that it is joynd with outward pompe.*

b With any outward pompe and shew of majesty, to be knowne by: for there were otherwise many plain and evident tokens whereby men might have understood, that (Christ) was the Messiah, whose kingdom was so long looked for: but hee speaketh in this place of those signes which the Pharisees dreamed of, which looked for an earthly kingdom of Messiah.

c You look about Messias, as though he were absent, but he is amongst you in the midst of you. 8 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain. d The time will come, that you shall see for the Son of man with great power of heere, and shall not find him.

** Matth. 24. 23. Mark 13. 31. 9 Christ forevermore, that false Christs shall come, and that his glory shall suddenly be spread forth and wide, though the world, after that the ignominie of the crosse is put out, and extinguished.*

** Gen. 7. 5. Matth. 24. 38. 10 The world shall be taken unawares with the sudden judgement of God: & therefore the faithfull ought to watch continually.*

Noah, so shall it be in the dayes of the Son of man.

27 They are, they dranke, they married wives, and gave in marriage unto the day that Noah went into the Ark: and the flood came, and destroyed them all.

28 * Likewise also, as it was in the dayes of Lot, they ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heaven, and destroyed them all.

30 After these ensamples shall it bee in the day when the Son of man is revealed.

31 * At that day he that is upon the house, and his stuffe in the house, let him not come down to take it out: and he that is in the field likewise, let him not turn back to that he left behind.

32 * Remember Lots wife.

33 * Whosoever will seek to save his soule, shall lose it: and whosoever shall lose it, shall * get it life,

34 * I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 * And they answered, and said unto him, Where, Lord? And he said unto them, * Wheresoever the body is, thither shall also the Eagles be gathered together.

CHAP. XVIII.

2 The parable of the unrighteous Judge and the widow. 10 Of the Pharise and the Publicane. 15 Children are of the Kingdom of heaven. 22 To sell all and give to the poor. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blind man receiveth sight.

And he spake also a parable unto them, **A**to this end, that they * ought alwayes to pray, and not to * wax faint,

2 * Saying, There was a Judge in a certain city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Do me justice against mine adversary.

4 And he would not of a long time: but afterward he said with himselfe, Though I fear not God, nor reverence man,

5 Yet because this widow troubleth me, I will do her right, lest at the last she come and * make me weary.

6 And the Lord said, Heare what the unrighteous Judge saith.

7 Now shall not God avenge his Elect, which cry day and night unto him, yea, though he * suffer long for them?

8 I tell you he will avenge them quickly: but when the Sonne of man cometh, shall he find faith on the earth?

9 ¶ He spake also this parable unto certaine which trusted in themselves that they were just, and despised others.

10 Two men went up into the Temple to pray: the one a Pharise, and the other a Publicane:

11 * The Pharise stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publicane.

12 I fast twise in the weeke: I give tithes of all that ever I possesse.

13 But the Publicane standing * as farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house, justified rather than the other: * for every man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ * They brought unto him also babes that he should touch them. * And when his disciples saw it, they rebuked them.

16 * But Jesus * called them unto him, and said, suffer the babes to come unto me, and forbid them not: for of such is the kingdom of God.

17 * Verily I say unto you, whosoever receiveth not the Kingdom of God as a babe, he shall not enter therein.

18 * Then a certain Ruler asked him, saying, Good Master, what ought I to do, to inherit eternall life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, even God.

20 Thou knowest the commandments, * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 * And he said, All these have I kept from my youth.

22 Now when Jesus heard that, he said unto him, Yet lackest thou one thing, Sell all that ever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvellous rich.

24 * And when Jesus saw him very sorrowfull, he said; With what difficulty shall they that have riches enter into the Kingdom of God!

25 Surely it is easier for a Camell to goe through a needles eye, then for a rich man to enter into the Kingdom of God.

26 Then said they that heard it, And who then can be saved?

K 2

27 And

Gen. 19. 24.

11 We must take good heed, that neither distrust, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.

Gen. 19. 26.

Chap. 9. 24.

Matth. 10. 39.

Mark 8. 35.

John 12. 25.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

1 Thim. 2. 15.

2 Two things especially make our prayers void and of none effect: confidence of our own righteousness, and the contempt of other: and an humble heart is contrary to both these.

3 Although wee confesse that whatsoever we have, we have it of God, yet are we dejected of God, as proud and arrogant, if we put never so little trust in our owne works before God. 4 Farre from the Pharise in a lower place.

* Chap. 14. 11. Matth. 23. 12.

* Matth. 19. 13. Mark 10. 13. 5 The children were tender and young, in that they were brought, which apparently in that, that they were infants, which is to be marked against them that are enemies to the baptizing of children.

6 To judge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptions.

7 The children also of the stithfull are comprehended in the free Covenant of God.

8 Them that carried the children, whom the disciples drove away.

9 Child-like innocencie is an ornament of Christians.

* Matth. 19. 16.

Mark 10. 17.

* Exod. 20. 13.

7 The intisement of riches carrieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

* Matth. 19. 27.
Mark 10. 28.

9 They become
the richest of all,
which refuse not
to be poore for
Christ's sake.

* Matth. 20. 17.

Mark 10. 32.
10 As sure and
certain as perfec-
tion is, so sure is
the glory which
remaineth for the
conquerours.

10 Hereby wee see
how ignorant the
disciples were.

* Matth. 20. 29.

Mark 10. 46.
11 Christ sheweth
by a visible mira-
cle, that he is the
light of the world.

12 The more flops
and less that Satan
layeth in our way,
even by them
which professe
Christ's Name, so
much the more
ought we to goe
forward.

27 And he said, the things which are un-
possible with men, are possible with God.

28 ¶ * Then Peter said, Lo, we have
left all, and have followed thee.

29 * And he said unto them, Verily I
say unto you, there is no man that hath left
house, or parents, or brethren, or wife, or
children for the kingdom of Gods sake,

30 Which shall not receive much more
in this world, and in the world to come
life everlasting.

31 ¶ *¹⁰ Then Jesus took unto him the
twelve, and said unto them, Behold, we go
up to Jerusalem, and all things shall be ful-
filled to the Sonne of man, that are written
by the Prophets.

32 For he shall be delivered unto the
Gentiles, and shall be mocked, and shall be
spitefully intreated, and shall be spitted on.

33 And when they have scourged him,
they will put him to death: but the third
day he shall rise again.

34 But they understood ^b none of these
things, and this saying was hid from them,
neither perceived they the things, which
were spoken.

35 ¶ *¹¹ And it came to passe, that as he
was come near unto Jericho, a certaine
blind man sate by the way side, begging.

36 And when he heard the people passe
by, he asked what it meant.

37 And they said unto him, that Jesus
of Nazareth passeth by.

38 Then he cryed, saying, Jesus the Son
of David, have mercy on me.

39 ¹² And they which went before, re-
buked him that he should hold his peace,
but he cryed much more, O Son of David,
have mercy on me.

40 And Jesus stood still, and command-
ed him to be brought unto him. And when
he was come neer, he asked him,

41 Saying, what wilt thou that I do un-
to thee? And he said, Lord, that I may re-
ceive my sight.

42 And Jesus said unto him, Receive
thy sight: thy faith hath saved thee.

43 Then immediately he received his
sight, and followed him, praising God: and
all the people, when they saw *this*, gave
praise to God.

C H A P. XIX.

2 Zaccheus the publicane. 13 Ten pieces of money delivered to
servants to occupy withall. 29 Jesus entrath into Jerusalem.

41 He foretelleth the destruction of the City with temes,
45 He casteth the sellers out of the temple.

NOW * when Jesus entred and passed
thorow Jericho,

2 Behold, there was a man named Zac-
cheus, which *was* the ^a chief receiver of the
tribute, and he was rich.

3 And he sought to see Jesus, who he

should be, and could not for the preasse,
because he was of a low stature.

4 Wherefore he ran before, and climbed
up into a wild figg-tree, that he might see
him: for he should come that way.

5 And when Jesus came to the place,
he looked up, and saw him, and said unto
him, Zaccheus, come down at once: for to
day I must abide at thine house.

6 Then he came down hastily, and re-
ceived him joyfully.

7 * And when they all saw it, they mur-
mured, saying, that he was gone in to lodge
with a sinfull man.

8 * And Zaccheus stood forth, and said
unto the Lord, Behold, Lord, the half of
my goods I give to the poore: and if I
have taken from any man by ^b forged cavil-
lation, I restore him four fold.

9 Then Jesus said to him, This day is
salvation come unto this house, forasmuch
as he is also become the ^c son of Abraham.

10 * For the Son of man is come to seek,
and to save that which was lost.

11 * And whiles they heard these things,
he continued and spake a parable, because
he was neer to Jerusalem, and because also
they thought that the Kingdome of God
should shortly appear.

12 He said therefore, * A certain No-
ble man went into a farre countrey, to re-
ceive for himselfe a kingdome, and so to
come again.

13 * And he called his ten servants, and
delivered them ten pieces of money, and
said unto them, Occupy till I come.

14 Now his cittizens hated him, and sent
an ambassage after him, saying, We will not
have this man to reign over us.

15 And it came to passe, when he was
come again, and had received his kingdom,
that he commanded the servants to be called
to him, to whom he gave his money, that
he might know what every man had gained

16 Then came the first, saying, Lord,
^d thy piece hath increased ten pieces.

17 And he said unto him, Well, good
servant: because thou hast been faithfull in
a very little thing, take thou authoritie
over ten cities.

18 And the second came, saying, Lord,
thy piece hath increased five pieces.

19 And to the same he said, Be thou al-
so Ruler over five cities.

20 * So the other came, and said, Lord,
behold thy piece, which I have laid up in
anapkin:

21 For I feared thee, because thou art a
strict man: thou takest up, that thou laiest
not down, and reapest that thou didst not sow.

22 Then he said unto him, Of thine own
mouth will I judge thee, O evill servant,

Thou

2 The world for-
sakes the grace
of God, and yet is
unwilling that it
should bee be-
flowed upon other
3 The example of
true repentance, is
knowne by the
effect.

4 By falsly ac-
cusing any man: and
thus agreeth most
fitly to the master
of the customers: per-
son: for commonly
they have this trade
among them, when
they rob and fleaze
the common weale,
they have nothing in
their mouths, but
the profits of the com-
mon weale, and con-
sider that when they
play the thieves,
inasmuch that if men
reprieve and goe about
to redresse their rick-
etie and fleazing,
they cry out, the com-
mon weale is kindred,
Beloved of God,
one that walketh in
the steps of Abra-
ham's faith: and we
gather, that salvation
came to that house,
because they recei-
ved the blessing, as
Abraham had, for
all of the household
were circumcised.

* Matth. 18. 11.
4 We must patient-
ly waite for the
judgment of God,
which shall be re-
vealed in his time.

* Matth. 25. 14.
5 There are three
sorts of men in the
Church: the one
sort fall from
Christ, whom they
see not: the other,
which according
to their vocation,
bestow the gifts
which they have
received of God,
to his glory with
great paines and
diligence: the third
live idly, and do
no good. As for the
first, § Lord, when
he cometh, will
justly punish them
in his time: the o-
ther he will blesse
according to the
paines which they
have taken: and as
for the slothfull
and idle persons,
hee will punish
them as the first.

6 This was a piece
of money which the
Greeke used, and
was in value about
an hundred pence,
which is about ten
crowns.

6 Against them
which spend their
life idly in deli-
berating, and o-
therwise, in con-
templation.

1 Christ preven-
teth them with his
grace especially,
which seemed to
bee furthest from
it.

a The overseer and
head of the Publi-
cans, which were
there together: for
the Publicans were divided into companies: as we may gather by many places of Cicero his Orations.

Thou knewest that I am a strict man, taking up that I layed not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the banck, that at my coming I might have required it with vantage?

24 And he said to them that stood by, Take from him that piece, and give it to him that hath ten pieces.

25 And they said unto him, Lord, he hath ten pieces.

26 * For I say unto you, that unto all them that have, it shall be given; and from him that hath not, even that he hath shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending up to Jerusalem.

29 * And it came to passe, when he was come neer to Bethphage, and Bethania, besides the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Goe ye to the town which is before you, wherein, as soon as ye are come, ye shall find a colt tied, whereon never man sate: loose him, and bring him hither.

31 And if any man ask you, why ye loose him, thus shall ye say unto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 ¶ * So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come neer to the going down of the mount of Olives, the whole multitude of the disciples began to rejoyce, and to praise God with a loud voice, for all the great works that they had seen,

38 Saying, Blessed be the king that cometh in the Name of the Lord: peace in heaven, and glory in the highest places.

39 * Then some of the Pharisees of the company said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell you, that if these should hold their peace, the stones would crie.

41 ¶ * And when he was come neer, he beheld the city, and wept for it,

42 * Saying, O if thou haddest even

known at the least in this thy day those things, which belong unto thy peace! but now they are hid from thine eyes.

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not that season of thy visitation.

45 ¶ * He went also into the Temple, and began to cast out them that sold therein, and them that bought.

46 Saying unto them, It is written, * Mine house is the house of prayer, * but ye have made it a den of thieves.

47 And he taught daily in the Temple. And the high Priests and the Scribes, and the chief of the people sought to destroy him.

48 But they could not find what they might do to him: for all the people hanged upon him when they heard him.

CHAP. XX.

From whence Johns Baptisme was. 9 The wickedness of the Priests is noted by the parable of the vineyard and the husbandmen. 21 To give tribute to Cesar. 27 He convinceth the Sadduces denying the resurrection. 41 How Christ is the Son of David.

And * it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him with the Elders,

2 And spake unto him, saying, Tell us, by what authority thou doest these things, or who is he that hath given thee this authoritie?

3 And he answered, and said unto them, I also will aske you one thing: tell me therefore:

4 The Baptisme of John, was it from heaven, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then beleeveth ye him not?

6 But if we shall say, of men, all the people will stone us: for they be perswaded that John was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Jesus said unto them, Neither tell I you, by what authoritie I do these things.

9 ¶ * Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen: and went into a strange country, for a great time.

10 And at the time convenient, he sent a servant to the husbandmen, that they

K 3 should

i If after the slaying of so many Prophets, and so oft refusing me the Lord of the Prophets, now especially, in this my last coming to thee, thou hadst had any regard to thy selfe.

k The first and commodious time is called the day of this city. l That is, those things wherein thy happiness standeth.

m That is, this very instant, wherein God visited thee.

* Matth. 21. 13. 10 Christ sheweth after his entry into Jerusalem by a visible signe, that it is his office enjoyned him of his Father to purge the Temple.

* Mark 11. 17. I say 56. 7. l Jer. 7. 11.

* Matth. 21. 23. Marke 11. 27. 1 The Pharisees being overcome with the truth of Christs doctrine, move a question about his outward calling, and are overcome by the witness of their own consciences.

* Matth. 21. 33. Mark 12. 1. I say 5. 1. l Jer. 2. 21.

2 It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in the very Sanctuary of Gods holy place, but at length they shall not escape unpunished.

Tell bankers and changers.

* Chap. 8. 18. Math. 13. 12. and 25. 29. Marke 4. 25.

f The disciples staggered and stayed at the matter, but Christ went on boldly, saying, death were before his eyes. * Matth. 21. 1. Marke 11. 1. 7 Christ sheweth in his own person, that his Kingdom is not of this world.

* Matth. 21. 7. Iohn. 12. 14.

l When they linger which ought to be the chiefest teachers and setters forth of the kingdom of God he will raise up other extraordinarily in despite of them.

* Chap. 21. 8. Matth. 24. 1. Mark 13. 1.

9 Christ is not simply delighted with the destruction, nor of the wicked, but Christ breaketh off to pieces, which growth partly because he was moved with compassion for the destruction of the city, that was like to ensue; and partly to upbraid them for their treachery and stubbornness against him, such as hath not lightly been heard of. At least I have seen, O Jerusalem, which thou meagre wast formerly seen.

should give him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Againe he sent yet another servant: and they did beat him, and foully intreated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved sonne: it may be that they will do reverence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do unto them?

16 He will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same hour went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 * And they * watched him, and sent forth ^b spies, which should faine themselves just men, ^c to take him in his talk, and to deliver him unto the power and ^d authority of the governour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept ^e mans person, but teachest the way of God truly.

22 Is it lawfull for us to give Cesar tribute or no?

23 But he perceived their ^f craftinesse, and said unto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered, and said, Cefars.

25 Then he said unto them, * Give then unto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marvelled at his answer, and held their peace.

27 * Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote unto us, If any mans brother die having a wife, and he die without children, that his bro-

ther should take his wife, and raise up seed unto his brother.

29 Now there were seven brethren, and the first took a wife, and he died without children.

30 And the second took the wife, and he died childlesse.

31 Then the third took her: and so likewise the seventh died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Jesus answered, and said unto them, The ^g children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall unto the Angels, and are the sons of God, since they are the ^h children of the resurrection.

37 And that the dead shall rise again, even * Moses shewed it besides the bulh, when he said, The Lord ⁱ the God of Abraham, and the God of Isaac, & the God of Jacob.

38 For he is not the God of the dead, but of them which live: for all ^j live unto him.

39 Then certain of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 * Then said he unto them, How say they that Christ is Davids son?

42 And David himself saith in the book of the Psalmes, * The Lord said unto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing David called him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * Beware of the Scribes, which willingly go in long robes, and love salutations in the markets, and the highest seats in the assemblies, and the chiefe roomes at Feasts:

47 Which devoure widowes ^k houses, and in shew make long prayers: these shall receive greater damnation.

CHAP. XXI.

1 The widows liberality above her riches. 5 Of the time of the destruction of the Temple. 19 And Jerusalem. 25 The signes going before the last judgement.

And * as he beheld, he saw the rich Amen, which cast their gifts into the treasure.

2 And he saw also a certaine poor widow, which cast in thither two mites:

3 And

* Psal. 118. 22.
1 Sai. 28. 16.
Mat. 4. 11.
Rom. 9. 33.
1 Pet. 2. 8.

* Math. 22. 16.
Marie 12. 13.
3 The last refuge that false Prophets have to destroy the true Prophets, is to lay sedition and treason to their charge.
a A fit time to take him in.
b Whom they had deceitfully hired.
c That they might take some hold in his talke, and thereby forge some false accusations against him.
d To put him to death.
e To move by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.
f Craftinesse is a certain diligence & watchfulness to do evil, gotten by much use and great practise in matters.
* Rom. 13. 7.

* Math. 22. 23.
Mark 12. 18.
4 The resurrection of the dead is avouched against the Sadduces.
* Deut. 25. 5.

g They are called here in this place, the children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap. 16. 8. which are contrary to the children of light. h That is, men partakers of the resurrection: for as we say truly that they shall live in deed, which shall enjoy everlasting life, so do they rise indeed, which rise to life, though if his sword resurrection be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.
* Exod. 3. 6.
i That is, before him: a notable saying, the godly do not die, though they die here on earth.

* Math. 12. 44.
Mark 12. 35.
5 Christ is so the sonne of David according to ^g Hellu, that he is also his Lord (because he is the everlasting Sonne of God) according to the spirit.
* Psal. 110. 1.

* Chap. 11. 43.
Math. 23. 6.
Mark 12. 38.
6 We must avoid the example of the ambitious and covetous pastors.

* This is spoken by the figure Metonymia, transfer, for the gods and substance.

* Mark 12. 41.
1 The poor may exceed in bounty: and liberality, even the richest according to Gods judgement.

3 And he said, Of a truth I say unto you, that this poore widow hath cast in more then they all.

4 For they all have of their superfluity cast into the offerings of God: but she of her penurie hath cast in all the living that she had.

5 * 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with a consecrate things, he said,

6 Are these the things that ye look upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be thrown down.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 * And he said, Take heed, that ye be not deceived: for many will come^b in my Name, saying, I am *Christ*, & the time draweth neer: follow ye not them therefore.

9 3 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he unto them, Nation shall rise against Nation, and kingdome against kingdome,

11 * And great earthquakes shall be in divers places, and hunger, and pestilence, and fearfull things, and great signes shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turn to you, for a testimoniall.

14 * I lay it up therefore in your hearts, that ye cast not before hand, what ye shall answer.

15 For I will give you a mouth and wisdom, where against all your adversaries shall not be able to speak nor resist.

16 Yea, yee shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience * possesse your soules.

20 ¶ * And when ye see Jerusalem besieged with souldiers, then understand that the desolation thereof is neer.

21 Then let them which are in Judea, flee to the mountaines: and let them which are in the mids thereof, depart out: & let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that give suck in those dayes: for there shall be great distresse in this land, and * wrath over this people.

24 And they shall fall on the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled.

25 * 4 Then there shall be signes in the Sunne, and in the Moon, and in the Stars, and upon the earth trouble among the nations, with perplexity: the sea and the waters shall roare.

26 5 And mens hearts shall fail them for feare, and for looking after those things which shall come on the world: for the powers of heaven shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke up, and lift up your heads: * for your redemption draweth neer.

29 6 And he spake to them a parable, Behold, the figg-tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your own selves, that summer is then neer.

31 So likewise ye, when ye see these things come to passe, know ye that the kingdom of God is neer.

32 Verily I say unto you, This age shall not passe, till all these things be done.

33 Heaven and earth shall passe away, but my words shall not passe away.

34 * Take heed to your selves, lest at any time your hearts be oppressed with surfering and drunkenness, and cares of this life; and lest that day come on you at unawares.

35 For as a snare shall it come^b on all them that dwell on the face of the whole earth,

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Son of man.

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to hear him in the Temple.

CHAP. XXII.

3 Judas selleth Christ. 7 The Apostles prepare the Passover. 24 They strive who shall be chieftest. 31 Satan desireth them: 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweareth blood. 50 Malchus cut off and healed. 57. 58. 60. Peter denieth Christ thrice. 63 Christ is mocked and brooken. 69 He confesseth himself to be the Son of God.

Now

* Chap. 19. 43.
Mark 24. 1.
Mark 13. 1.
3 The destruction of the Temple is foretold, that the spiritual building may be built up, whose head builders must, and ought to be circumspiced.
4 These were things that were hangings upon walls and pillars.

* 2 Peter 3. 6.
3 Thess. 2. 3.
4 Using my name.

3 The true Temple of God is built up even in the midst of incredible tumults, and most shape miseries, through invincible patience, so that the end thereof cannot be but most happy.
* Mark 13. 7.
Mark 13. 8.

4 This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, as well of the treachery and cruel dealing of your enemies as also of your constancy. A noble saying, that the afflictions of the pious and holy are pertained to the witness of the truth.
* Chap. 12. 12.
Mark 10. 19.
Mark 13. 11.

4 Though you are compassed about on all sides with many tribulations, yet notwithstanding be valiant and courageous, and have not these things for shame.
* Dan. 9. 27.
Mark 24. 15.
Mark 13. 14.
4 The final destruction of the whole city is foretold.

e By wrath those things are meant, which God sendeth when he is displeased.
f Word for words, mouth: for the Hebrews call the edge of a sword, the mouth, because the edge bitteth.

* 1st Cor. 13. 10.
Ezek. 32. 7.
Mark 13. 24.
g When the times are expired, appointed for the salvation of the Gentiles, and punishment of the Jews. And so hee passeth from the destruction of Jerusalem, to the historie of the last judgement.
5 After divers tempests, the Lord will at the length plainly appear to deliver his Church

* Rom. 8. 27.

6 We must be sober and watchfull both day & night for the Lords coming, that we be not taken at unawares.

* Rom. 13. 13.

h On all men where-ever they be.

i You may so appear, that you will abide the countenance and sentence of the Judge without shame.

* *Matth. 26. 1.*
Mark 14. 1.
 1 Christ is taken
 upon the day of
 Paſſeover, rather
 by the providence
 of his Father, then
 by the will of men.

* *Matth. 26. 14.*
Mark 14. 10.
 2 God by his won-
 derful providence,
 cauſeth him to be
 the miniſter of our
 ſalvation, who was
 the author of our
 deſtruction.
 3 They that had the
 charge of keeping of the
 Temple, which were
 ſome of the Priests &
 Biſhops, as appeareth
 by the 52. verſe of
 this chapter.

b Without ſummiſſion,
 committing to the peo-
 ple which uſed to fol-
 low him: and there-
 fore indeed they
 watched their time,
 when they knew he
 was alone in the gar-
 den.

* *Matth. 26. 17.*
Mark 14. 13.
 3 Christ teacheth
 his diſciples by a
 maniſeſt miracle,
 that although he
 be going to be cru-
 cified, yet nothing
 is hid from him: &
 therefore that he
 goeth willingly to
 death.
 4 By the order ap-
 pointed by the Law.
 5 The Lambe which
 was the figure of the
 Paſſeover. And this
 is ſpoken by the figure
 Metonymia, which is
 very uſual in the
 matter of the Sacra-
 ments.

* *Matth. 26. 20.*
Mark 14. 17.
 4 Christ having
 ended the Paſſeover
 according to the
 order of the
 Law, forewarneth
 them that this ſhall
 be his laſt banquet
 with them, after
 ſuch manner and neceſ-
 ſitie of this life.
 5 The evening and
 twilight, at what
 time this ſupper was
 to be kept.

f I am put to death.
 * *Matth. 26. 26.*
Mark 14. 22.

1 Cor. 11. 24.
 5 Christ eſtabliſh-
 eth his new Coven-
 ant, and his com-
 municating with
 us with new ſigns.
 g Here is a double
 Metonymia: for firſt,
 the veſſell is taken for
 that which is con-
 tained in the veſſell, as
 the cup, for the wine
 which is within the
 cup. Then the wine is
 called the Covenant
 or Teſtament, where-
 as indeed it is but the
 ſigne of the Teſta-
 ment, or rather of the
 blood of Chriſt where-
 by the Teſtaments was
 made: neither is it a
 vain ſigne, although
 it be not all one with
 the thing that it re-
 preſenteth.

h This word, that,
 ſignifieth the excellen-
 cy of the Teſtament,
 and anſwereth to the
 place of Iſaiah.
 Chap. 31. 31. where
 the new Teſtament,
 is promiſed.

* *Matth. 26. 21.* *Mark 14. 18.* *Pſal. 41. 9.* 6 Christ ſheweth again that he
 goeth to death willingly, although he be not ignorant of Judas treaſon. 7 That was
 the Hebrew to ſpeak, as 2 Kings 14. 19. 8 Is not the hand of Iſaiah in this matter?

NOW * the¹ feaſt of unleavened bread
 drew neere, which is called the Paſſe-
 over.

2 And the high Priests and Scribes
 fought how they might kill him: for they
 feared the people.

3 * * Then entred Satan into Judas
 who was called Iſcariot, and was of the
 number of the twelve.

4 And he went his way, and com-
 muned with the high Priests and * captains,
 how he might betray him to them.

5 So they were glad, and agreed to give
 him money.

6 And he conſented, and ſought oppor-
 tunity to betray him unto them, when the
 people were^b away.

7 ¶ * * Then came the day of unlea-
 vened bread, when the Paſſeover * muſt be
 ſacrificed.

8 And he ſent Peter and John, ſaying,
 Go and prepare us the^d Paſſeover, that we
 may eat it.

9 And they ſaid unto him, Where wilt
 thou that we prepare it?

10 Then he ſaid unto them, Behold, when
 ye be entred into the city, there ſhall a man
 meet you, bearing a pitcher of water: fol-
 low him into the houſe that he entreth in.

11 And ſay unto the good man of the
 houſe, The Maſter ſaith unto thee, where
 is the lodging where I ſhall eat my Paſſe-
 over with my diſciples?

12 Then he ſhall ſhew you a great high
 chamber trimmed: there make it ready.

13 So they went, and found as he had ſaid
 unto them, and made ready the Paſſeover.

14 * * And when the^e hour was come,
 he ſat down, and the twelve Apoſtles with
 him.

15 Then he ſaid unto them, I have ear-
 neſtly deſired to eat this Paſſeover with
 you, before I^f ſuffer.

16 For I ſay unto you, Henceforth I
 will not eat of it any more, untill it be ful-
 filled in the kingdom of God.

17 And he took the cup, and gave thanks,
 and ſaid, Take this, and divide it among
 you.

18 For I ſay unto you, I will not drink
 of the fruit of the vine, untill the kingdom
 of God be come.

19 * * And he took bread, and when he
 had given thanks, he brake it, and gave to
 them, ſaying, This is my body, which is gi-
 ven for you: do this in remembrance of me

20 Likewise alſo after ſupper he took the
 cup, ſaying, This^g cup is^h that new Teſta-
 ment in my blood, which is ſhed for you.

21 * * Yet behold, theⁱ hand of him
 that betrayeth me, is with me at the table.

22 7 And truly the Son of man goeth
 as it is appointed: but woe be to that man
 by whom he is betrayed.

23 Then they began to enquire among
 themſelves, which of them it ſhould be,
 that ſhould do that.

24 ¶ * * And there aroſe alſo a ſtrife a-
 mong them, which of them ſhould ſeem to
 be the greateſt.

25 But he ſaid unto them, The Kings of
 the Gentiles reign over them, and they that
 beare rule over them, are called^k bounti-
 full.

26 But ye ſhall not be ſo: but let the
 greateſt among you be as the leaſt: and the
 chiefeſt as he that ſerveth.

27 For who is greater, he that ſitteth at
 table, or he that ſerveth? Is not he that
 ſitteth at table? And I am among you as he
 that ſerveth.

28 9 And ye are they which have con-
 tinued with me in my temptations.

29 Therefore I appoint unto you a
 kingdome, as my father hath appointed
 unto me,

30 * That ye may eat and drink at my
 table in my kingdom, and ſit on ſeats, and
 judge the twelve tribes of Iſrael.

31 ¶ 10 And the Lord ſaid, Simon, Si-
 mon, behold, * Satan hath deſired you, to
 winnow you as wheat.

32 11 But I have prayed for thee, that
 thy faith faile not: therefore when thou art
 converted, ſtrengthen thy brethren.

33 * 12 And he ſaid unto him, Lord, I
 am ready to go with thee into priſon, and
 to death.

34 But he ſaid, I tell thee, Peter, the cock
 ſhall not crow this day, before thou haſt
 thrice denied that thou kneweſt me.

35 ¶ And he ſaid unto them, * When
 I ſent you without bag, and ſcrip, and
 ſhoes, lacked ye any thing? And they ſaid,
 Nothing.

36 13 Then he ſaid to them, But now he
 that hath a bag, let him take it, and like-
 wiſe a ſcrip: and he that hath none, let him
 ſell his coat, and buy a ſword.

37 For I ſay unto you, That yet the
 ſame which is written, muſt be performed
 in me, * Even with the wicked was he num-
 bred: for doubtleſſe thoſe things which are
 written of me, have an end.

38 And they ſaid, Lord, behold, here are
 two ſwords. And he ſaid unto them, It is
 enough.

39 ¶ * And he came out, and went (as
 he was wont) to the mount of Olives: and
 his diſciples alſo followed him.

40 * 13 And when he came to the place,
 he ſaid to them, Pray, Leſt ye enter into
 temptation.

41 14 And he was drawne aſide from
 them

7 Although the
 decree of Gods pro-
 vidence come ne-
 ceſſarily to paſſe,
 yet it excuſeth not
 the fault of the in-
 ſtruments.

* *Matth. 20. 25.*
Mark 10. 41.
 8 The Paſſours are
 not called to rule
 but to ſerve.

k Have great titles,
 for ſo it was the cu-
 ſtome to honour Pro-
 ceſſors with ſome great
 titles.

9 Such as are pa-
 rakers of the affli-
 ctions of Chriſt,
 ſhall alſo be pa-
 rakers of his king-
 dome.

* *Matth. 19. 28.*
 10 We muſt al-
 wayes thinke upon
 the wait that Satan
 layeth for us.

11 Tet. 5. 8.
 11 To uſe you, & ſer-
 vice you, and alſo to
 caſt you out.

12 It is through
 prayers of Chriſt,
 that the Elect doe
 never utterly fall
 away from the
 faith: and that for
 this cauſe, they ſhould
 ſtand up one
 another.

* *Matth. 26. 34.*
Mark 14. 39.

13 Chriſt ſheweth
 that faith diſcreth
 much from a vaine
 ſecuritie, in ſet-
 ting before us the
 grievous example
 of Peter.

* *Matth. 10. 9.*
 14 All this talie is
 by way of an allego-
 ry, as if he ſaid, O
 my friends, and ſalva-
 tion ſouldiers: you have
 lived hitherto as if
 were in peace: but

now there is a moſt
 ſharp battell at hand
 to be fought, & there-
 fore you muſt lay all
 other things aſide, &
 thinke upon ſervicing
 your ſelves in ar-
 mour.

And what
 this armour is, he
 ſheweth by his own ex-
 ample, when he pray-
 ed afterward in the
 garden, and reproved
 Peter for ſtriking
 with the ſword.

* *Eſai 53. 12.*
 * *Matth. 26. 36.*
 * *Mark 14. 32.*

Iohn 18. 1.
 * *Matth. 26. 41.*
 * *Mark 14. 38.*

13 Chriſt hath
 made death ac-
 ceptable unto us,
 by overcoming in
 our name, all the
 horrors of death
 which had joyined
 with them, the
 curſe of God.

14 Prayers are a
 ſure ſuccour a-
 gainſt the moſt pe-
 rillous assaults of
 our enemies.

them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from mee: neverthelesse, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an ^aagony, he prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.

45 ¹⁵ And he rose up from prayer, and came to his disciples, and found them sleeping for heavinesse.

46 And hee said unto them, Why sleepe yee? rise and pray, lest yee enter into temptation.

47 ¶ ¹⁶ And while hee yet spake, behold, a company, & he that was called Judas one of the twelve, went before them, and came neare unto Jesus to kisse him.

48 And Jesus said unto him, Judas, betrayest thou the Son of man with a kisse?

49 ¹⁷ Now when they which were about him, saw what would follow, they said unto him, Lord, shall wee smite with the sword?

50 And one of them smote a servant of the high Priest, and strooke off his right ear.

51 Then Jesus answered, and said, Suffer them thus far: and he touched his eare, and healed him.

52 ¹⁸ Then Jesus said unto the high Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as unto a thiefe with swords and staves?

53 When I was dayly with you in the Temple, yee stretched not forth the hands against mee: but this is your very houre, and the ^p Power of darknesse.

54 ¶ ¹⁹ Then tooke they him, and led him, and brought him to the high Priests house. ¹⁹ And Peter followed a far off.

55 ²⁰ And when they had kindled a fire in the mids of the hall, and were set down together, Peter also sat down among them.

56 And a certaine maid beheld him as he sate by the fire, and having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily, even this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediatly while hee yet spake, the cock crew.

61 Then the Lord turned back, and loo-

ked upon Peter: and Peter remembred the word of the Lord, how he had said unto him, ^{*} before the cock crow, thou shalt deny mee thrice.

62 And Peter went out, and wept bitterly.

63 ¶ ²⁰ And the men that held Jesus, mocked him, and strooke him:

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ²¹ And as soone as it was day, the Elders of the people, and the high Priests, and the Scribes came together, and led him into their councell,

67 Saying, Art thou that Christ? tell us. And he said unto them, If I tell you, yee will not belevee it.

68 And if also I aske you, yee will not answer mee, nor let mee goe.

69 Hereafter shall the Son of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them; yee say, that I am.

71 Then said they, What need we any further witnesse? for wee our selves have heard it of his owne mouth.

CHAP. XXIII.

¹ Hee is accused before Pilate. ⁷ He is sent to Herod. ¹¹ Hee is mocked. ²⁴ Pilate yeldeth him up to the Iewes request. ²⁷ The women bewaile him. ³³ He is crucified. ³⁹ One of the thieves revileth him. ³⁴ The other is saved by faith. ⁴⁵ He dieth. ⁵³ He is buried.

Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man ^{*} perverting the nation, ^{*} and forbidding to pay tribute to Cesar, saying, That he is Christ, a King.

3 ^{*} And Pilate asked him, saying, Art thou the King of the Jewes? And hee answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priests, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, Hee moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.

6 ^{*} Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that hee was of Herods jurisdiction, he sent him to Herod, who was also at Jerusalem in those days.

8 And when Herod saw Jesus, hee was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to have seene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

L to The

^{*} Matth. 26. 34.
^{*} Iohn 13. 38.

²⁰ Christ bore the shame that was due to our sins.
^{*} Matth. 26. 67.
Marke 14. 65.

^{*} Matth. 27. 1.
Marke 15. 1.
Iohn 18. 28.
²¹ Christ is wrongfully condemned of blasphemy before the high Priests judgment seat, that we might be quit before God from the blasphemy which wee deserved.

¹ Christ, who is now ready to suffer for the sedition which wee raised in this world, is first of all pronounced guiltlesse, that it might appeare that he suffered not for his owne sins (which were none) but for ours.

^a Corrupting the people, and leading them into errors.
^{*} Matth. 22. 21.
Marke 12. 17.
^{*} Matth. 27. 15.
Marke 15. 2.
Iohn 18. 33.

² Christ is a laughing stock to Princes, but to their great smart.

^b This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of 22. yeares, Iohn the Baptist preached and was put to death, and Jesus Christ also died and rose againe, and the Apostles began to preach, and divers things were done at Jerusalem almost seven yeares after Christs death. This Herod was sent into banishment to Lyons, about the second year of Caius Caesar.

^a This agony sheweth that Christ strove much, and was in great distress: for Christ strove not only with the feares of death as other men doe, but for many Martyrs might have more constant then Christ, but with the fearefull indignement of his angry Father, which is the sorest thing in the world: and the matter was for that hee bore the burden of all our sins upon himselfe.

^b These doe not onely shew that Christ was true man, but other things also which the gossell have to consider of, wherein the force of the redemption of all mankind is contained in the Son of God his deposing himselfe to the state of a servant, such things, as no man can sufficiently declare.

¹⁵ Men are utterly feeble, even in their greatest dangers, untill Christ be with them up.

^{*} Matth. 26. 47.
Marke 14. 43.
Iohn 18. 3.

¹⁶ Christ is willingly betrayed, and taken, that by his obedience hee might deliver us, which were guilty for the betraying of Gods glory.

¹⁷ That zeale which carrieth us out of the bounds of our vocation pleaseth not Christ.

¹⁸ Even the very feare of them which tooke Christ, proveth partly their evill conscience, and partly also that all these things were done by Gods providence.

¹⁹ The power that was given to darkness to oppress the light for a season.

^{*} Matth. 26. 58.

¹⁹ We have to behold in Peter an example both of the fragility of mans nature, and of the singular goodnesse of God towards his elect.

^{*} Matth. 26. 58. 59.
Marke 14. 66.
Iohn 18. 25.

10 The high Priests also and the Scribes stood forth, and accused him vehemently.

11 And Herod with his ^c men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate.

12 ³ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the high Priests, and the ^d rulers, & the people,

14 * And said unto them, Yee have brought this man unto mee, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of those things whereof yee accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

16 ⁵ I will therefore chastise him, and let him loose.

17 (For of necessity hee must have let one loose unto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas:

19 Which for a certaine insurrection made in the city, and murther, was cast into prison.

20 Then Pilate spake againe to them, willing to let Jesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 ⁶ And hee said unto them the third time, But what evill hath he done? I find no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voices, and required that he might be crucified: and the voices of them, and of the high Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And he let loose unto them him that for insurrection and murther was cast into prison, whom they desired, and delivered Jesus to doe with him what they would.

26 ¶ ⁷ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Jesus.

27 ⁸ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Jesus turned back unto them, and said, Daughters of Jerusalem, weep not for mee, but weep for your selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombe that never bare, and the paps that never gave suck.

30 Then shall they begin to say to the

mountaines, * Fall on us, and to the hills, Cover us.

31 * For if they doe these things to a green tree, what shall be done to the dry?

32 * And there were two others, which were evill doers, led with him to be slaine.

33 ⁹ And when they were come to the place, which is called Calvarie, there they crucified him, and the evill doers: one at the right hand, and the other at the left.

34 ¹⁰ Then said Jesus, Father, forgive them: for they know not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saved others: let him save himselfe, if he be that Christ, the ^f Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, if thou be the King of the Jewes, save thy selfe.

38 ¹¹ And a superscription also was written over him, in Greeke letters, and in Latine, and in Ebrew, THIS IS THAT KING OF THE JEWES.

39 ¶ ¹² And ¹³ one of the evill doers, which were hanged, railed on him, saying, If thou be that Christ, save thy self and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are indeed righteously here: for we receive things worthy of that we have done: but this man hath done nothing ^h amisse.

42 And hee said unto Jesus, Lord, remember mee, when thou comest into thy kingdome.

43 Then Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in ⁱ Paradise.

44 ¶ ¹⁴ And it was about the sixth hour: and there was a darknes over all the land, untill the ninth hour.

45 ¹⁵ And the Sun was darkened, and the vaile of the Temple rent thorow the mids.

46 And Jesus cried with a loud voice, and said, * Father, into thine hands I commend my spirit. And when hee thus had said, he gave up the ghost.

47 ¶ ¹⁶ Now when the Centurion saw what was done, he glorified God, saying, Of a surety this man was just.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, & returned.

49 ¹⁷ And all his acquaintance stood a far off, and the women that followed him from Galilee, beholding these things.

50 ¶ ¹⁸ And behold, there was a man

* ¹⁹ Math. 27. 19. Hee 10. 8. Revel. 6. 16. * ²⁰ 1 Pe. 4. 17. * ²¹ As if hee said, If they doe thus to me that am fruitfull and alway flourish- ing, and ye live for ever, by reasning my Godhead, what will they doe to you, that are so fruitfull, and void of all lively righteinesse. * ²² Math. 27. 38. Marke 15. 27. Iohn 19. 18. * ²³ Christ became accursed for us upon the crosse, suffering the punishment which they deserved that would bee Gods. * ²⁴ Christ in praying for his enemies, sheweth that he is both the Sacrifice and the Priest. * ²⁵ Whom God loveth more then all other.

²⁶ Pilate at times is made a Preacher of the kingdome of Christ.

²⁷ Therefore either you must take that spoken by Synecdoche, which Matthew saith, or that both of them moved Christ. But one of them at length overcome with the great patience of God, brake forth into that confession worthy all memory. * ²⁸ Christ in the middelt of humbling himselfe upon the crosse, sheweth in deed, that he hath both power of life to save the believers, and of death to revenge the rebellious. * ²⁹ More then he ought. * ³⁰ God made the visible paradise in the East part of the world: but that which was beheld with the eyes of our mind in the place of everlasting joy, and salvation, through the goodness and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and joyfull dwelling. * ³¹ Christ being even at the point of death, sheweth himselfe to be God Almighty, even to the blind. * ³² Christ entred stoutly into the very darknesse of death, for to overcome death even within his most secret places. * ³³ Psal. 31. 6. * ³⁴ Christ causeth his very enemies to give honourable witness on his side, so oft as it pleaseth him. * ³⁵ Christ gathered together, and defendeth his little flock, in the midst of the tormentours.

named

^a Accompanied with his nobles and souldiers which followed him from Galilee.

³ The hatred of godlinesse joyeth the wicked together.

⁴ Christ is quit the second time, even of him of whom he is condemned, that it might appeare, how he being just, redeemed us which were unjust.

^d Those whom the Jewes called the Sanhedrim.

* ^e Math. 27. 23. Marke 15. 14. Iohn 18. 34.

⁵ The wisdom of the flesh, of two evils chuseth the lesse, but God curseth such counsels.

⁶ Christ is quit the third time, before hee was condemned once, that it might appeare, how that our sins were condemned in him.

* ⁷ Math. 27. 32. Marke 15. 21. * ⁸ An example of the outrageousnes and disorder of souldiers.

⁹ The triumph of the wicked hath a most horrible end.

named Joseph, which was a counseller, a good man and a just:

51 (He did not consent to the counsell and deed of them) which was of Arimathea, a city of the Jewes: who also himself waited for the kingdom of God.

52 He went unto Pilate, and asked the body of Jesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rock, wherein was never man yet laid.

54 And that day was the Preparation, and the Sabbath^k drew on.

55¹⁸ And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared odours, and oyntments, and rested the Sabbath day according to the commandement.

CHAP. XXIV.

¹ The women came to the sepulchre. ⁹ They report that which they heard of the Angels unto the Apostles. ¹³ Christ doth accompany two going to Emmaus. ²⁷ He expoundeth the Scriptures unto them. ³⁹ He offereth himselfe to his Apostles to be handled. ⁴⁹ He promiseth the holy Ghost. ⁵¹ He is carried up into heaven.

NOW the ^{*} first day of the weeke, early in the morning, they came to the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre;

3 And went in, but found not the body of the Lord Jesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces to the earth, they said to them, Why seeke yee him that liveth among the dead?

6 He is not heere, but is risen: remember^{*} how he spake unto you, when he was yet in Galilee,

7 Saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise againe.

8 And they remembered his words,

9² And returned from the Sepulchre, and told all these things unto the Eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleeveth they them.

12³ Then arose Peter, and ran unto the Sepulchre, and^b looked in, and saw the

linnen clothes laid by themselves, and departed wondring in himselfe at that which was come to passe.

13⁴ And behold, two of them went that same day to a towne which was from Jerusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe as they communed together, and reasoned, that Jesus himselfe drew neer, and went with them:

16⁵ But their eyes were holden, that they could not know him.

17 And he said unto them, What manner of communications are these that yee have one to another, as ye walk, & are sad?

18 And⁶ the one (named Cleopas) answered, and said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?

19 And he said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a Prophet mighty in deed and in word before God, & all the people:

20⁷ And how the high Priests, and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had beene he that should have delivered Israel: and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made us astonied; which came early unto the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said, that he was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fooles, and slow of heart to belevee all that the Prophets have spoken.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were written of him.

28 And they drew neere unto the towne which they went to, but he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is towards night, and the day is far spent. So he went in to tarry with them.

30 And it came to passe, as he sat at table with them, he tooke the bread, and blessed, and brake it, and gave it to them.

31 Then their eyes were opened, and they

^{*} Marke 16. 12. 4 The resurrection is proved by two other witnesses, which saw it and that it was no forged thing, feared of purpose in their owne braines, all the circumstances doe declare.

^e Were holden back and stayed, God so appointing it, no doubt, and therefore his body was not invisible, but their eyes were dimmed.

^d Some of the old Fathers thinke that the other disciple was thus our Evangelist, but Epiphanius writing against the Samaritanian faith, it was Nathanael, but all these are uncertainties.

^f It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine which the Evangelists have put downe in their writing of Christ.

^{*} Marke 16. 1. John 20. 1. 1 Poore silly women even before their expectation are chosen to bee the first witnesses of the resurrection, that there might be no suspicion either of deceit or violence. ^a Very early, as Marke saith, while it was yet dark, that is, when it was yet before the dawning of the day.

^{*} Chap. 9. 22. Math. 17. 23. Marke 9. 31. 1 The cowardly and dastardly mind of the disciples is upbraided by the stout courage of women (so wrought by Gods great mercies) to shew that the kingdom of God consisteth in an extraordinary power. ^{*} John 20. 6. 3 Christ with the incredulity of his disciples, to the fuller setting forth of the truth of his resurrection, left they should seeme to have beleeveth that too lightly, which they preached afterward to all the world. ^b As it were holding downe his head, and bowing his neck, looked diligently in.

** Suddenly taken away, and therefore we may not imagine that hee was there in such a body as could not be seene, but believe in deed that he changed his place.*

they knew him: and hee was no more seene of them.

32 And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same houre, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Jesus himselfe stood in the mids of them, and said unto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then hee said unto them, Why are yee troubled? and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I my selfe, handle mee, and see: for a spirit hath not flesh and bones, as yee see mee have.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleevd not for joy, and wondered, he said unto them, Have yee here any meat?

42 And they gave him a piece of broiled fish, and of an hony combe.

43 And he tooke it, and did eat before them.

44 And he said unto them, These are the words, which I spake unto you, while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, & in the Prophets, & in the Psalms.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, & to rise againe from the dead the third day,

47 And that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem.

48 Now ye are witnesses of these things.

49 And behold, I do send the promise of my Father upon you: but tarry yee in the city of Jerusalem, untill ye be endued with the power from on high.

50 Afterward he led them out into Bethania; and lift up his hands, and blessed them.

51 And it came to passe, that as he blessed them, he departed from them; and was caried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy,

53 And were continually in the Temple, praising, and lauding God, Amen.

7 The preaching of the Gospell, which was promised to the Prophets, and performed in his time, is committed unto the Apostles; the sum whereof is, Repentance, and remission of sins.

8 The Apostles, who are the preachers of the Gospell, beginning at Jerusalem.
* John 15. 26.
Acts 1. 4.

9 Will the holy Ghost come downe from heaven upon you.

8 Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.
* Marke 16. 19.
Acts 1. 9.

f When hee brake bread, which that people used, as the Jews use yet at this day at the beginning of their meales, and say a prayer.

* Marke 16. 14.
John 20. 19.

6 The Lord himselfe sheweth by certaine and necessary signes, that hee was risen againe, and that in the same body which hee tooke upon him.

7 Divers and doubtfull thoughts which fall oft into mens minds, when any strange thing falleth out, whereas there is no great likelihood.



T H E

THE HOLY GOSPEL OF JESVS CHRIST, ACCOR- DING TO St. JOHN.

CHAP. I.

1 That Word begotten of God before all worlds, 2 And which was ever with the Father, 14 Is made man. 6. 7 For what end Iohn was sent from God. 16 His preaching of Christs office. 19. 20 The record that hee bare given out unto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.



In the beginning was that Word, and that Word was with God, and that Word was God.

2 This same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and that life was the light of men.

5 And that light shineth in the darknesse, and the darknesse comprehended it not.

6 There was a man sent from God, whose name was Iohn.

7 This same came for a witnesse, to beare witnesse of that light, that all men through him might beleeve.

8 Hee was not that light, but was sent to beare witnesse of that light.

9 This was that true light, which lighteth every man that commeth into the world.

10 Hee was in the world, and the world was made by him: and the world knew him not.

11 Hee came unto his owne, and his owne received him not.

12 But as many as received him, to them he gave prerogative to be the sons of God,

even to them that beleeve in his Name:

13 Which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And that Word was made flesh, and dwelt among us, (and we saw the glory thereof, as the glory of the onely begotten Son of the Father) full of grace and truth.

15 John bare witnesse of him, and cried, saying, This was he of whom I said, He that commeth after mee, was before mee: for hee was better then I.

16 And of his fulnesse have all wee received, and grace for grace:

17 For the Law was given by Moses, but grace and truth came by Iesus Christ.

18 No man hath seene God at any time: that onely begotten Son, which is in the bosome of the Father, hee hath declared him.

19 Then this is the record of John, when the Jewes sent Priests and Levites from Hierusalem, to aske him, Who art thou?

20 And hee confessed and denied not, and said plainly, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thy selfe?

betoken a lightnesse, but the truth of the matter, for his meaning is this, that wee saw such a glory, as becometh and was meet for the true and onely begotten Son of God, who is Lord and King over all the whole world. 8 Iohn is a faithfull witnesse of the excellency of Christ. 9 That is, Hee before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was six moneths elder then hee. 10 This sentence hath in it a turning of the reason, as we call it, as who should say, a setting of that first, which should be last, and that last which should be first: for in plaine speech this is, Hee that commeth after mee, is better then I am, for hee was before mee. The like kind of turning the reason we find in Luke 7. 47. Many sins are forgiven her, because shee loved much, which is thus much to say, Shee loved much, because many sins are forgiven her. 11 Christ is the most plentifull fontaine of all goodnesse, but then hee powred out his gifts most bountifully, when as hee exhibited and shewed himselfe to the world. 12 That is, grace upon grace, as a man would say, graces beared one upon another. 13 The true knowledge of God proceedeth onely from Iesus Christ. 14 Iohn 4. 12. Who is nearest to his father, not onely in respect of his love towards him, but by the bond of nature, and for that union or oneness that is betwene them, whereby the Father and the Son are one. 15 Revealed him and shewed him unto us, whereas before hee was hid under the shadowes of the Law, so that the quicknesse of the sight of our minds was not able to perceive him: for who before seeth him, seeth the Father also. 16 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ who is now present. 17 Hee did acknowledge him, and spake of him plainly and openly. 18 This rehearsing of the one and the selfe same thing, though in diverse words, it used much of the Hebrewes, and it hath great force, for they use to speak one thing twice, to set it out more certainly and plainly. 19 All 13. 25. The Jewes thought that Elias should come againe before the dayes of Messias, and they took the ground of that their opinion out of Malac. 4. 5. which place is to be understood of Iohn, Matthe. 11. 14. And yet Iohn denieth that he is Elias, answering them indeed according as they meant. 20 They enquire of some great Prophet, and not of Christ, for Iohn denieth before that he is Christ, for they thought that some great Prophet should be sent like unto Moses, wresting to that purpose that place of Deut. 18. 15. which is to be understood of all the company of the Prophets and ministers, which have bene, and shall be to the end, and especially of Christ who is the head of all Prophets.

* Esai. 40. 3.
Matth. 3. 3.
Lu. 3. 4.

12 Christ is the author of baptisme, and not John: and therefore the force thereof consisteth not in John, who is the minister, but wholly in Christ the Lord.

1 Hereby wee may prove that the Jewes knew there should be some change in religion under Messiah, in Whom all the world seeth, and even amongst you.

* Matth. 3. 11.
Marke 1. 7. Luke 3. 16. Mat. 1. 1. and 11. 10. and 19. 4.
13 The body and truth of all the sacrifices of the Law to make satisfaction for the sinne of the world is in Christ.

14 This word (that) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, & so to separate him from the Lambe, which was a figure of him, and from all other sacrifices of the Law: but also to bring into our minds the Prophecies of Esai and others;

15 This word of the present time, signifies a continuall act, for the Lambe hath his vertue proper unto him, & for ever to take away the sinnes of the world.

16 That is, that root of sinnes, to wit, our corruption, and so consequently the fruits of sinnes, which are commonly called in the plurall number, sinnes.

17 I never knew him by face before.

18 Christ is proved to be the Son of God, by the comming downe of the holy Ghost, by the Fathers voice, & by Johns testimonie.

* Matth. 3. 16.
Marke 1. 10.
Luke 3. 22.

19 This word (That) pointeth out unto us some excellent thing, and maketh a difference betweene Christ and others, whom Moses & the Prophets commonly call the sinners of God, or the sinners of the most High.

20 John gathereth disciples not to himselfe, but to Christ.

21 Christ is set before us to follow, not as a vaine shadow, but as our Mediatour.

22 In this first gathering of the disciples, we have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Sonne by the ministerie of his servants: whom (so preventing us) wee must also heare, and follow him home, that being instructed by him, we may also instruct others.

23 Where is thy lodging? The night grew on, That is, evening, and being after the manner of the Jewish people.

23 He said, I am * the voice of him that crieth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 John answered them, saying, I baptize with water: but there is one among you, whom yee know not:

27 He it is that commeth after mee, which was before me, whose shoole latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John did Baptize.

29 ¶ The next day John seeth Jesus comming unto him, and saith, Behold * that Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After mee commeth a man, which was before mee: for he was better then I.

31 And I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So John bare record, saying, I beheld * that Spirit come downe from heaven, like a dove, and it abode upon him,

33 And I knew him not: but he that sent mee to baptize with water, he said unto mee, upon whom thou shalt see the Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is * that Son of God.

35 ¶ The next day John stood againe, and two of his disciples:

36 And he beheld Jesus walking by, and said, Behold that Lambe of God.

37 And the two disciples heard him speake, and followed Jesus.

38 Then Jesus turned about, and saw them follow, and said unto them, What seeke yee? And they said unto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 He said unto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of John, and that followed him.

41 The same found his brother Simon first, and said unto him, We have found that Messias, which is by interpretation, that Christ.

42 And he brought him to Jesus. And Jesus beheld him, and said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

Jesus beheld him, and said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Jesus would goe into Galilee, and found Philip, and said unto him, Follow mee.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael, and said unto him, We have found him of whom * Moses did write in the Law, and the * Prophets, Jesus that son of Joseph, that was of Nazareth.

46 Then Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said to him, Come and see.

47 Jesus saw Nathanael comming to him, and said of him, Behold indeed an Israelite, in whom is no guile.

48 Nathanael said unto him, Whence knewest thou mee? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art that Son of God: thou art that King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, beleevest thou? thou shalt see greater things then these.

51 And he said unto him, Verily, verily I say unto you, hereafter shall yee see heaven open, and the Angels of God * ascending, and descending upon that Son of man:

CHAP II.

1 Christ turneth water into wine. 11 Which was the beginning of his miracles. 12 Hee goeth downe to Capernaum. 13 From thence hee goeth up to Hierusalem. 15 And casteth the merchandise out of the temple. 19 Hee foretelleth that the Temple, that is, his body shall be destroyed of the Jewes. 23 Many beleve in him, seeing the miracles which hee did.

And the third day, was there a marriage in Cana a towne of Galilee, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples unto the marriage.

3 Now when the wine failed, the mother of Jesus said unto him, They have no wine.

4 Jesus said unto her, Woman, what have I to doe with thee? mine houre is not yet come.

5 His mother said unto the servants, Whatsoever he saith unto you, doe it.

6 And there were set there, six waterpots of stone, after the manner of the purifying of the Jewes, containing two or three firkins a piece.

7 And Jesus said unto them, Fill the

found, at twelve ounces the pound: Water by we gather that Chr: H. o. e. them v. into a thousand and eight hundred pounds of wine.

waterpots,

18 The good endeavours even of the unlearned, God doeth to allow, that hee maketh them masters to the learned.

* Gen. 49. 10.
Deut. 18. 18.

* Isa. 42. and 40. 10. and 45. 8.
Iere. 23. 5. and 33. 14. Ezech. 34. 23. and 37. 24. Dan. 2. 24.

19 We must especially take heed of false presumptions, which shue up against us the entrance to Christ. 20 Simple uprightnesse discerneth the true sacrifices from the false.

21 The end of miracles, is to set before us Christ the Almighty, and also the onely author of our salvation, that wee may apprehend him by faith.

* Gen. 28. 12.
18 By these words, the power of God is signified, which should appeare in his ministry by the Angels serving him as the head of the Church.

1 Christ declaring openly in an assembly by a notable miracle that hee hath power over the nature of things, to feed mans body, leadeth the minds of all men, to his spiritual and saving vertue and power.

2 After the tale which hee had with Nathanael, or after that hee departed from John, or after that hee came into Galilee.

2 Christ is carefull enough of our salvation, and therefore hath no need of others to put him in mind of it.

3 Mine appointed time.

4 These were vessels appointed for water, wherein they washed themselves.

5 Every firkin contained an hundred

^o It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in any thing) save only in God, but we may believe (of any thing) whatsoever. *Saith Nazarene in his oration of the spirit.*
* Chap. 9. 39. and 12. 47.

⁶ Not Christ, but the despising of Christ doth condemn.

^p That is to be the cause of condemning of the world, for indeed sin are the cause of death, but Christ shall judge the quick and the dead.

^q Not only the people of the Jewes, but whosoever shall believe in him.

^r Chap. 1. 9.

⁷ Only wickedness is the cause, why men refuse the light that is offered them.

^s That is the cause of condemnation, which sticketh fast in men; unless through Gods his great benefit they be delivered from it.

^t That is, he that leadeth an honest life, and void of all craft and deceit.

² That is, with God, God as it were going before.

* Chap. 4. 1.

⁸ Satan inflameth the disciples of John with a fond emulation of their master, to hinder the course of the Gospel: but John being mindfull of his office, doth not only break off their endeavours, but also taketh occasion thereby to give testimony of Christ, how that in him only the Father hath set forth life everlasting.

* Chap. 1. 34.

^v What means you to go about to better my estate? I thank you, every man let and portion, that they acquit better themselves one another.

* Chap. 1. 20.

^x It is nothing else but man, a piece of worke made of the slime of the earth.

^y Savoureth of nothing, but corruption, ignorance, dullness, &c.

^z What he knoweth fully and perfectly.

* That is, very few.

* John. 3. 4.

that whosoever beleeve^o in him, should not perish, but have everlasting life.

17. *⁶ For God sent not his Son into the world, that he should ² condemne the world, but that the ¹ world through him might be saved.

18. He that beleeve^h in him, is not condemned: but he that beleeve^h not, is condemned already, because he hath not beleeved in the Name of that only begotten Son of God.

19. *⁷ And this is the ¹ condemnation, that that light came into the world, and men loved darknes rather than that light, because their deeds were evill.

20. For every man that evill doth, hateth the light, neither cometh to light, lest his deeds should be reprov^{ed}.

21. But he that ¹ doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought ¹ according to God.

22. ¶ After these things, came Jesus and his disciples into the land of Judea, and there tarried with them, and ¹ baptized.

23. And John also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. * Then there arose a question betweene Johns disciples and the Jewes, about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jorden, to whom ¹ thou barest witness, behold, hee baptizeth, and all men come to him.

27. John answered, and said, A man ¹ can receive nothing, except it be given him from heaven.

28. Yee your selves are my witnesses, that ¹ I said, I am not that Christ, but that I am sent before him.

29. He that hath the bride, is the bridegroome: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegrooms voice. This my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He that is come from an high, is above all: hee that is of the earth, is of the ¹ earth, and ¹ speaketh of the earth: hee that is come from heaven, is above all.

32. And what he hath ¹ seen and heard, that he testifieth: but ¹ no man receiveth his testimony.

33. He that hath received his testimony, hath sealed that ¹ God is true.

34. For he whom God hath sent, speaketh the words of God: for God giveth him not the spirit by measure.

35. The Father loveth the Son, and

hath ¹ given all things into his hand.

36. * He that beleeve^h in the Son, hath everlasting life, and hee that obeyeth not the Son, shall not ¹ see life, but the wrath of God abideth on him.

CHAP. IV.

⁶ Jesus being weary, asketh drinke of the woman of Samaria. ²¹ Hee teacheth the true worship. ²⁶ He confesseth that he is the Messias. ³² His meat. ³⁹ The Samaritanes beleeve in him. ⁴⁶ He bealeth the Rulers son.

NOW when the Lord knew, how the Pharisees had heard, that Jesus made ¹ and baptized more disciples then John, ² (Though Jesus himselfe baptized not, but his disciples)

3. He left Judea, and departed againe into Galile.

4. And he must needs goe thorow Samaria.

5. ² Then came he to a city of Samaria called Sychar, neere unto the possession that ¹ Jacob gave to his son Joseph.

6. And there was Jacobs Well. Jesus then wearied in the journey, sate ¹ thus on the Well: it was about the ¹ sixth houre.

7. There came a woman of Samaria to draw water. Jesus said unto her, Give mee drinke.

8. For his disciples were gone away into the city, to buy meat.

9. Then said the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jewes ¹ meddle not with the Samaritanes.

10. Jesus answered and said unto her, If thou knewest that ¹ gift of God, and who it is that saith to thee, Give mee drinke, thou wouldest have asked of him, and he would have given thee ¹ water of life.

11. The woman said unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou that water of life?

12. Art thou greater then our father Jacob, which gave us the Well; & he himselfe drank thereof, and his sons, and his cattell?

13. Jesus answered, and said unto her, Whosoever drinketh of this water, shall thirst againe.

14. But whosoever drinketh of the water that I shall give him, shall never be more a thirst: but the water that I shall give him, shall bee in him a well of water, springing up into everlasting life.

15. The woman said unto him, Sir, give mee ¹ of that water, that I may not thirst, neither come hither to draw.

16. Jesus said unto her, Goe, call thine husband, and come hither.

17. The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.

18. For thou hast had five husbands, and

* Matth. 11. 27.
* Committed them to his power and will.
* Abac. 2. 4.
* 1. Tim. 5. 10.
* Shall not enioy.

1 This measure is to be kept in doing of our duty, that neither by feare wee be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.
* Chap. 3. 22.

2 Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinfull woman and stranger, refelling the grosse errors of the Samaritanes, and defending the true service of God, which was delivered to the Jewes, but yet, that hee calleth both of them back to himselfe, as one, whom only all the Fathers, & also all the ceremonies of the Law, did regard, and had respect unto.
* Gen. 33. 19. and 48. 22.

3 Even as hee was weary, or because he was weary.

4 It was almost noon.

5 There is no familiarity nor friendship betweene the Jewes and the Samaritanes.

6 By this word, that we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himselfe, whom his Father offered to the woman.

7 This everlasting water, that is for the ascending love of God, is called living, or of life, to make a difference between it, and the water that should bee drawn out of a well: and these metaphores are very much used of the Jewes, Jer. 2. 13. Isai. 3. 14. Zach. 13. 11.

he whom thou now hast, is not thine husband: that saidst thou truly.

19 The woman said unto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountain, and ye say, that in ^{*}Jerusalem is the place where men ought to worship.

21 Jesus said unto her, Woman, beleeve me, the houre commeth, when yee shall neither in this mountain, nor at Hierusalem worship the Father.

22 Yee worship that which ye ^{*}know not: we worship that which we know: for salvation is of the Jewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in ^{*}spirit, and truth: for the Father requireth even such to worship him.

24 ^{*}God is a spirit, and they that worship him, must worship him in spirit and truth.

25 The woman said unto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell us all things.

26 Jesus said unto her, I am he, that speake unto thee.

27 ¶ And upon that, came his Disciples, and marvelled that he talked with a woman: yet no man said unto him, What askest thou? or why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and said to the men,

29 Come, see a man, which hath told me all things that ever I did: is not he that Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while, the Disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Then said the Disciples between themselves, Hath any man brought him meat?

34 Jesus said unto them, My meat is, that I may doe the will of him that sent me, and finish his work.

35 Say not ye, There are yet foure months, and then commeth harvest? Behold, I say unto you, Lift up your eyes, and look on the regions: for they are white already unto harvest.

36 And he that reapeth, receiveth reward, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth, might rejoyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes of that city beleeved in him, for the saying of the woman which testified: He hath told me all things that ever I did.

40 Then when the Samaritanes were come unto him, they besought him, that he would tarry with them: and he abode there two dayes.

41 And many more beleeved because of his own word.

42 And they said unto the woman, Now we beleeve, not because of thy saying: for we have heard him our selves, and know that this is in deed that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence, and went into ^{*}Galile.

44 For Jesus himselfe had ^{*}testified, that a Prophet hath none honour in his own country.

45 Then when he was come into Galile, the Galileans received him, which had seen all the things that he did at Hierusalem at the feast: for they went also unto the feast.

46 And Jesus came againe into ^{*}Cana a town of Galile, where he had made of water, wine. And there was a certaine ruler, whose sonne was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galile, he went unto him, and besought him that hee would goe down, and heal his sonne: for he was even ready to die.

48 Then said Jesus unto him, Except ye see signes and wonders, ye wil not beleeve.

49 The ruler said unto him, Sir, goe down before my sonne die.

50 Jesus said unto him, Go thy way, thy son liveth: and the man beleeved the word that Jesus had spoken unto him, and went his way.

51 And as he was now going down, his servants met him, saying, Thy sonne liveth.

52 Then inquired he of them the houre when hee began to amend. And they said unto him, Yesterday the seventh houre the fever left him.

53 Then the father knew that it was the same houre, in the which Jesus had said unto him, Thy sonne liveth. And he beleeved, and all his household.

54 The second miracle did Jesus again, after he was come out of Judea into Galile.

¶ Cana. Verse 1. et

2 One lying at the pools, 3 is healed of Christ on the Sabbath.

¶ The leaves that testify find fault with that his deed.

¶ The Samaritanes with the authority of his Father.

¶ The power by which he healed the ruler's sonne.

¶ After that there was a feast of the Jews, and Jesus went up to Hierusalem.

¶ And there is at Hierusalem by the place

7 The Samaritanes do not fully imbrace that which the Jews most humbly rejected.

8 The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himselfe.

¶ Into the townes and villages of Galile, for hee would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their malicious stiffness.

¶ Math. 13. 57. Marke 6. 4. Luke 4. 24.

9 Although Christ be absent in body, yet he worketh mightily in the beleevers by his word.

¶ Chap. 2. 1. 12.

¶ Some of Herod's countrymen, for though Herod was not a King, but a Tetrarch, yet the Jewish name was accepted, he was a King, at least, the people called him a King.

¶ Luke 19. 12.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

¶ The ruler's sonne was sick, and ready to die.

3 All the religion of superstitious people standeth, for the most part, upon two pillars, but very weak, that is to say, upon the examples of the fathers perverted, and a foolish opinion of outward things: against which errors we have to set the word and name of God.

5 The name of this mountain is Garizim, whereon an Samaritan in the sixth century built a temple by Alexander of Macedonia's leave, after the victory of Issus: and made there Manasse his sonne a high Priest, Joseph, book 11.

¶ Deut. 12. 6.

¶ King 17. 29.

¶ This word (Spirit) is to be taken here, as it is set against that commandment which forbiddeth carnall love, 7. 16.

¶ The commandment is considered in itselfe, and so he speaketh of (Truth) as if it were set against a lie, but as it is in respect of the outward ceremonies of the Law, which did only shadow that which Christ performed in deed.

¶ 2 Cor. 3. 27.

¶ By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinity.

4 Wee may have care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offered us to enlarge the Kingdome of God: before all necessities of this life, whatsoever.

¶ When the spiritual corn is ripe, we must not linger, for so the children of this world would consume us.

¶ Math. 9. 37. Luke 10. 2.

6 The doctrine of the Prophets was, as it were, sowing time: and the doctrine of the Gospel, as the harvest: and there is an excellent agreement between them both, and the ministers of them both.

¶ That proverbe.

¶ That proverbe.

¶ That proverbe.

¶ That proverbe.

¶ That proverbe.

¶ That proverbe.

38 And his word have ye not abiding in you: for whom he hath sent, him ye beleve not.

39 * Search the Scriptures: for in them ye thinke to have eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye beleve, which receive * honour one of another, and seek not the honour that commeth of God alone?

45 Do not think that I will accuse you to my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleved Moses, ye would have beleved me: * for he wrot of me.

47 But if ye beleve not his writings, how shall ye beleve my words?

CHAP. VI.

5 Five thousand are fed with five loaves and two Fishes.
11 Christ goeth apart from the people. 17 As his disciples were rowing, 19 He commeth to them walking on the water.
26 He reasoneth of the true, 27 And everlasting 35 Bread of life. 41 52 The Jewes murmure, 60 And many of the disciples 66 Depart from him. 69 The Apostles confesse him to be the Sonne of God.

After these things, Jesus went his way **A** over the sea of Galile, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountain, and there he sate with his disciples.

4 Now the Paschevet, a * feast of the Jews was neer.

5 * Then Jesus lift up his eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?

6 (And this he said to proove him: for he himselfe knew what he would do.)

7 Philip answered him, two hundreddeniworth of bread is not sufficient for them, that every one of them may take a little.

8 Then said unto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Jesus said, Make the people sit down. (Now there was much grasse in that place.) Then the men sate downe, in number about five thousand.

11 And Jesus took the bread, and gave thanks, and gave to the disciples, & the disciples to them that were set down: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 2 When Jesus therefore perceived that they would come, and take him to make him a King, he departed againe into a mountain himselfe alone.

16 ¶ 3 When Even was now come, his disciples went down unto the sea,

17 * And entred into a ship, and went over the sea ^b towards Capernaum: and now it was dark, and Jesus was not come to them.

18 And the Sea arose with a great wind that blew.

19 And when they had rowed about five and twenty, or thirty furlongs, they saw Jesus walking on the sea, and drawing neer unto the ship: so they were afraid.

20 But he said unto them, It is I: be not afraid.

21 Then * willingly they received him into the ship, and the ship was by and by at the land whither they went.

22 ¶ The day following, the people which stood on the other side of the Sea, saw that there was none other ship there, save that one, whereinto his disciples were entred, and that Jesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias neer unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 * Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye ate of the loaves, and were filled.

27 4 Labour not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath * God the Father sealed.

28 Then said they unto him, What shall we doe, that we might work the works of God?

29 Jesus answered, and said unto them,

2 Christ is not only not delighted, but also greatly offended with a preposterous worship.

3 The godly are often in perill and danger, but Christ commeth to them in time, even in the midst of the tempests and bringeth them to the haven.

* Mat. 14. 25.
Mark 6. 47.
b In Mark 6. 45, they are willed to see before to Bethsaida, for Bethsaida was in the way to Capernaum.

c They were afraid at the first, but when they knew his voice they became new men, and took him willingly into the ship, whom they shunned and fled from before.

4 They that seeke the Son of man, hee will not receive them: but hee that receiveth the Son of man, receiveth the Father which is in heaven.

* Mat. 10. 40.
Mark 9. 1. 31.

5 The Father hath distinguished from all other men by planting his own vertue in him, so that he had sealed him with his seals, that hee might be a true representative and representative of him: and hee more so, insomuch as hee is able to receive into him all the sinners of the world, and bring us to everlasting life, which is the only proper to Christ.

f Which please God: for they thinke that everlasting life consisteth in the possession of fullness of the Law: therefore Christ calleth them backe to faith.

g Men torment themselves in vaine, when they goe about to please God without faith.

* 1. John 3. 23.

2 That if, this is the
work that God re-
quireth, that you be-
lieve in me, and
therefore: hee calleth
them backe to faith.

6 The spirituall
verue of Christ is
contemned of
them that are defi-
rous of earthly
miracles.

* Exod. 16. 14.
Num. 11. 7.

7 Christ, who is
the true and onely
author and giver
of eternall life,
was signified unto
the Fathers in
Manna.

h He denieth that that
Manna was that
true heavenly bread,
and saith, that hee
himselfe is that true
bread, because hee
feedeth unto the true
and everlasting life.

And as for that,
that Paul, 1. Cor. 10
calleth Manna spiri-
tuali food, it maketh
nothing against this
place, for he signifi-
eth the thing signified
with the figure: but in
this whole disputa-
tion, Christ dealeth
with the Law; after
their owne opinion
and conceit of the
matter, and they had
no further considera-
tion of the Manna,
but in that it fed the
bellie.

i Which have life,
and give life.

8 The gift of faith
proceedeth from
the free election
of the Father in
Christ, after which
followeth necessa-
rily everlasting
life: Therefore
faith in Christ Je-
sus is a sure wit-
nesse of our Ele-
ction, and there-
fore of our glorifi-
cation, which is to
come.

k Looke above, Chap.
5. verse 22.

l Seeing and belie-
ving are joynted to-
gether: for there is an-
other kinde of seeing
which is generally,
which the devils
have, for they see:
but here he speaketh
of that kinde of seeing
which is proper to the
elect.

9 Flesh cannot
perceive spirituall
things, and there-
fore the beginning
of our salvation
commeth from
God, who chan-
geth our nature, so
that we be inge-
nerated of him, and
able to be instru-
mented, and saved by
Christ.

* Mat. 13. 35.

* Isa. 54. 13.

m In the book of the
Prophecy, for the old
Testament was di-
vided by them into
three severall parts,
into the Law, the
Prophecy, and the
holy men.

n To wit, they shall
be children of the
Church, for so the
Prophecy Elai ex-
poundeth it, chap. 54.
13. that it is to say, we
desired to life, Amen.

13. 48. and therefore the knowledge of the heavenly truth is the gift and worke of God, and standeth not
in any power of man. * Mat. 11. 17. o If the Sonne onely hath seen the father, then it is he onely
that can teach and imprint it truly.

them, * 8 This is the work of God, that
ye beleeve in him, whom he hath sent.

30 6 They said therefore unto him, What
sign shewest thou then, that we may see it,
and beleeve thee? what dost thou work?

31 Our fathers did eat Manna in the
desert, as it is * written, He gave them bread
from heaven to eat.

32 7 Then Jesus said unto them, Verily,
verily I say unto you, Moses gave you not
that bread from Heaven, but my Fa-
ther giveth you that true bread from Hea-
ven.

33 For the bread of God is he which
commeth down from Heaven, and giveth
life unto the world.

34 Then they said unto him, Lord, ever-
more give us this bread.

35 And Jesus said unto them, I am that
bread of life: he that commeth to me, shall
not hunger, and he that beleeveeth in me,
shall never thirst.

36 But I said unto you, that ye also have
seen me, and beleeve not.

37 * All that the father giveth me, shall
come to me: and him that commeth to me,
I cast not away.

38 For I came down from Heaven, not
to do mine * own will, but his will which
hath sent me.

39 And this is the Fathers will which
hath sent me, that of all which he hath gi-
ven me, I should loose nothing, but should
raise it up again at the last day.

40 And this is the will of him that sent
me, that every man which ¹ seeth the Son,
and believeth in him, should have ever-
lasting life: and I will raise him up at the
last day.

41 9 The Jews then murmured at him,
because he said, I am that bread, which is
come down from Heaven.

42 And they said, * Is not this Jesus that
son of Joseph, whose father and mother we
know? how then saith he, I came down
from Heaven?

43 Jesus then answered, and said unto
them, Murmure not among your selves.

44 No man can come to me, except the
Father which hath sent me, draw him: and
I will raise him up at the last day.

45 It is written in the * ^m Prophets,
And they shall be all ^a taught of God.
Every man therefore that hath heard, and
hath learned of the Father, commeth un-
to me,

46 * Not that any man hath seen the Fa-
ther, * save he which is of God, he hath
seen the Father.

44 Verily, verily I say unto you, He
that believeth in me, hath everlasting life.

13. 48. and therefore the knowledge of the heavenly truth is the gift and worke of God, and standeth not
in any power of man. * Mat. 11. 17. o If the Sonne onely hath seen the father, then it is he onely
that can teach and imprint it truly.

48 ¹⁰ I am that bread of life.

49 * Your Fathers did eat Manna in the
wilderneffe, and are dead,

50 ^p This is that bread, which commeth
down from Heaven, that he which eateth
of it, should not die.

51 ¹¹ I am that ^q living bread, which
came down from Heaven: if any man ^r eat
of this bread, he shall live for ever: and the
bread that I will give, is my flesh, which I
will give for the life of the world.

52 ¹² Then the Jewes strove among
themselves, saying, How can this man give
us ^{his} flesh to eat?

53 Then Jesus said unto them, Verily,
verily I say unto you, Except ye eat the
flesh of the Sonne of man, and drink his
bloud, ye have ^t no life in you.

54 Whosoever ^{*} eateth my flesh, and
drinketh my bloud, hath eternall life, and I
will raise him up at the last day.

55 For my flesh is meat indeed, and my
bloud is drink indeed.

56 He that eateth my flesh, and drinketh
my bloud, dwelleth in me, and I in him.

57 As ^u that living Father hath sent me,
so live I by the ^v Father, and he that eateth
me, even he shall live by me.

58 This is that bread which came down
from heaven: not as your fathers have eaten
Manna, and are dead. He that eateth of this
bread, shall live for ever.

59 These things spake he in the Syna-
gogue, as he taught in Capernaum.

60 ¹³ Many therefore of his Disciples
(when they heard this) said, This is an
hard saying: who can hear it?

61 But Jesus knowing in himself, that
his disciples murmured at this, said unto
them, doth this offend you?

62 What then if yee should see that
Son of man ascend up, * where he was be-
fore?

63 ¹⁴ It is the * Spirit that quickeneth:
the flesh profiteth nothing: the words that
I speake unto you, are spirit and life.

64 But there are some of you that be-
leeve not: for Jesus knew from the begin-
ning, which they were that beleeved not,
and who should betray him.

65 And he said, Therefore said I unto
you, that no man can come unto me, except
it be given unto him of my Father.

66 ¹⁵ From that time, many of his disci-
ples went backe, and walked no more
with him.

67 Then said Jesus unto the twelve,
Will ye also go away?

68 Then Simon Peter answered him,
Master, to whom shall we go? thou hast
the words of eternall life.

malice of men, that they take occasion of their owne destruction, even
Christe of salvation, unless it bee a few which beleeve through the
God.

10 The true use of
Sacraments is to
ascend from them
to the thing itselfe,
that is, to Christ:
by the partaking
of whom onely, we
get everlasting life
Exod. 16. 15.

p Hee pointeth out
himselfe when he
saith these words.

11 Christ being
sent from the Fa-
ther, is the selfe
same unto us for
the getting and
keeping of everlast-
ing life, that
bread and flesh,
yea, meate and
drinke are, to the
use of this transi-
torie life.

q Which giveth life
to the world.

r That it is to say,
whosoever is parta-
ker of Christ sendeth,
into it and food.

12 Flesh cannot
put a difference
betweene fleshly
eating, which is
done by the helpe
of the teeth, and
spirituall eating,
which consisteth
in faith: and there-
fore it condemneth
that which it
understandeth not:
yet notwithstanding
the truth must
be preached and
taught.

s If Christ be pre-
sent, life is present,
but when Christ is
absent, then is death
present.

* 1. Cor. 11. 27.

t In that that Christ
is man, he receiveth
that power, which
quicketh and giveth
life to them that are
dead, of his Father
and he addeth this
word (That) to make
a difference between
him and all other
fathers.

u Christ his meaning
is, that though he be
man, yet his flesh
can give life, not of
the common nature, but
because that flesh of
his is united to the Fa-
ther, that is to say,
doth live and draw
out of the Father,
that power which it
hath to give life.

13 The reason of
man cannot com-
prehend the uni-
ting of Christ and
his members:
therefore let it
worship and reve-
rence that which is
better then it
selfe.

* Chap. 3. 15.

14 The flesh of
Christ doeth
therefore quicken
us, because that he
that is man, is
God: which mys-
tery is only com-
prehended by
faith, which is the
gift of God, pro-
per onely to the
elect.

x Spirit, the ¹⁶
that power which
floweth from the
Godhead, causeth the
flesh of Christ which
otherwise is a
thing dead, to
live in us, and
to give life to us.

15 Ach is the
the

69 And we beleve, and know that thou art that Christ that Sonne of the living God.

70 ¹⁶ Jeſus answered them, have not I * choſen you twelve, and one of you is a devill?

71 Now he ſpake it of Judas Iſcariot the ſon of Simon: for he it was that ſhould betray him, though he was one of the twelve.

CHAP. VII.

2 *Christ, after his cousins were gone up to the feaſt of Tabernacles, 10 Goeth thither privily. 12 The peoples ſundry opinions of him, 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 And between the Pharisees and the officers that were ſent to take him, 50 And Nicodemus.*

After theſe things, Jeſus walked in Galilee, and would not walke in Judea: for the Jewes ſought to kill him.

2 Now the Jewes * a feaſt of Tabernacles was at hand.

3 ¹ His brethren therefore ſaid unto him, Depart hence, and goe into Judea, that thy diſciples may ſee the works that thou doeſt.

4 For there is no man that doeth any thing ſecretly, and he himſelfe ſeeketh to be famous. If thou doeſt theſe things, ſhew thy ſelfe to the world.

5 For as yet his ^b brethren beleevd not in him.

6 ² Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, becauſe I teſtifie of it, that the works thereof are evill.

8 Go ye up unto this feaſt: I will not goe up yet unto this feaſt: * for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid unto them, and abode ſtill in Galilee.

10 ³ But aſſoone as his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were privily.

11 Then the Jewes ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſaid, He is a good man: others ſaid, Nay: but he deceiveth the people.

13 Howbeit no man ſpake ^c openly of him for fear of the Jewes.

14 ⁴ Now when ^d halfe of the feaſt was done, Jeſus went up into the Temple and taught.

15 And the Jewes marvelled, ſaying, How knoweth this man the Scriptures, ſeeing that he never learned?

16 ⁵ Jeſus answered them, and ſaid, My ^e doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.

18 ⁶ He that ſpeaketh of himſelfe, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.

19 ⁷ Did not Moſes give you a Law, and yet none of you keepeth the Law? * Why go ye about to kill me?

20 The people answered and ſaid, Thou haſt a devill: who goeth about to kill thee?

21 ⁸ Jeſus answered, and ſaid unto them, I have done one work, and ye all marvel.

22 ⁹ Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the * fathers) and ye on the Sabbath day circumciſe a man.

23 If a man on the Sabbath receive circumciſion, that the ^f Law of Moſes ſhould not be broken, be ye angry with me, becauſe I have made a man every whit whole on the Sabbath day?

24 ¹⁰ Judge not ^g according to the appearance, but judge righteous judgement.

25 ¶ ¹¹ Then ſaid ſome of them of Hieruſalem, Is not this he whom they goe about to kill?

26 And behold, he ſpeaketh openly, and they ſay nothing to him: do the rulers know indeed, that this is indeed that Chriſt?

27 ¹² Howbeit wee know this man whence he is: but when that Chriſt cometh, no man ſhall know whence he is.

28 ¶ ¹³ Then cryed Jeſus in the Temple as he taught, ſaying, Ye both know me, and know whence I am: yet I am not come of my ſelfe, but he that ſent me is true, whom ye know not.

29 But I know him: for I am of him, and he hath ſent me.

30 ¹⁴ Then they ſought to take him, but no man laid hands on him, becauſe his houre was not yet come.

31 Now many of the people beleevd him, and ſaid, When that Chriſt cometh, will he doe moe miracles then this man hath done?

32 ¹⁵ The Pharifees heard that the people murmured theſe things of him, and the Pharifees, and high Priests ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet am I a little while with you, and then go I unto him that ſent me.

34 ¹⁶ Ye ſhall ſeeke me, and ſhall not find me, and where I am, can ye not come.

35 Then ſaid the Jewes among themſelves, Whither will he go, that we ſhall not find him? Will he go unto them that are ^h diſperſed among the Grecians, and teach the Grecians?

6 The true doctrine of ſalvation differeth from the falſe in this, that the ſame ſetteth forth the glory of God, and this by putting up of men, darkneth the glory of God.

7 None doe more confidently boaſt themſelves to be the defenders of the Law of God, then they that doe moſt impudently breake it.

8 The Sabbath day (which is here ſet before us for a rule of all ceremonies) was not appointed to hinder, but to further and praſtiſe Gods worke, amongſt which the love of our neighbour is the chief.

9 That is to ſay, if the Law of circumciſion which Moſes gave, be of ſo great account amongſt you, that you doe not to circumciſe upon the Sabbath, doe you rightly reprove mee for healing a man thoroughly?

10 We muſt judge according to the truth of things, leſt the perſons of men doe turne us and carry us away. By the ſenſe that I make, for I ſeeme to be but an abſent and raſſall of Galilee, and a carpenters ſonne, whom no man maketh account of: but marke the matter it ſelfe well, and judge the tree by the fruit.

11 Many do marvel that the endeavours of the enemies of God have no ſucceſſe: yet in the meane ſeaſon they doe not acknowledge the verſe and power of God.

12 Men are very wiſe to procure ſtoppes and ſtaves to themſelves.

13 The truth of Chriſt doeth not hang upon judgement of man.

14 The wicked cannot doe what they liſt, but what God hath appointed.

15 As the Kingdome of God increaſeth, ſo increaſeth the rage of his enemies, till at the length they in vaine ſeek for thoſe bleſſings abſent, which they deſpiſed when they were preſent.

16 Word for words (to the diſperſion of the Gentiles or Grecians) and under the name of the Grecians hee underſtandeth the Jewes which were diſperſed amongſt the Gentiles, 1. Act. 1. 1.

16 The number of the profeſſours of Chriſt is very ſmall among them, alſo there be ſome hypocrites and worſe then alſo.

* Mat. 26. 16.

17 Levit. 23. 34. This feaſt was ſo called, becauſe of the leaven and tents which they purged of leaven, and ſate under them, ſeven dayes together, all which time the Feaſt laſted.

18 The grace of God cometh not by inheritance, but it is a gift that cometh otherwiſe: whereby it cometh to paſſe, that oftentimes the children of God ſuffer more affliction by their own kinſfolks, then by ſtrangers. He ſaith here: for ſaith the Hebrews in ſpeak.

19 Wee muſt not follow the fooliſh deſires of our friends. Chap. 8. 20. An example of horrible confuſion in the very boſom of the Church. The Paſſours oppreſſe the people with treuſour and leare: the people ſeeke Chriſt: when he appeareth not, when hee offereth himſelfe, they neglect him. Some alſo that know him, condemn him raſhly: a very few think well of him, and that in ſecret.

20 Or, boldly and freely for the claſſe of the Jewes ſought nothing ſo much, as to ſee him ſame and name.

21 Chriſt ſtriveth with goodneſſe againſt the wickedneſſe of the world: in the meane ſeaſon the moſt part of men take occaſion of offence given by that ſame, whereby they might to have bene ſtirred up to embrace Chriſt.

22 About the fourth day of the feaſt. Therefore are there few to whom the Goſpell ſavourerth very well, becauſe the ſtudy of godlines is very rare.

23 Look above Chap. 7. ver. 22. and he ſaith this after the opinion of the Jewes, as if he ſaid, my doctrine is not mine, that is, it is not his whom you take to be a man as others are, and therefore he lieth by him, but it is he that ſent me.

15 There are two principles of our salvation: the one to bee thoroughly touched with a true feeling of our extreme poverty: the other, to seeke in Christ only (whom we catch hold on by faith) the abundance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day was as high a day as the first. Levit. 23. 36.

* Deut. 18. 15.

k This is not read word for word in any place, but it seemeth to bee taken out of many places where mention is made of the gifts of the holy Ghost, as Ios. 2. 28. 44. but specially in Ezech. 55.

* Ios. 2. 28.

Acts 2. 17.

l What is meant by the holy Ghost, he expressed awhile before, speaking of the Spirit which they that believed in him should receive. So that by the name of holy Ghost, are meant the virtues and mighty workings of the holy Ghost.

m That is, those things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

16 There is contention even in the Church is false about the chiefe point of Religion: neither hath Christ any more cruell enemies than those that occupie the seat of truth: yet cannot they do what they would.

* Deut. 18. 15.

* Mich. 5. 2.

Matth. 2. 5.

17 God from heaven scorneth such are are his Sonnes enemies.

18 False Pastors are so fond and foolish, that they esteeme the Church of God, according to the multitude, and outward shew.

Chap. 3. 2.

* Deut. 17. 8. and 19. 15.

n What hee hath committed, who is accused.

19 There is no counsell against the Lord.

36 What saying is this that he said, Ye shall seek me, and shall not find me? and where I am, can ye not come?

37 Now in the last and great day of the feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me, and drinke.

38 He that beleeveth in me, as saith the Scripture, out of his belly shall flow rivers of water of life.

39 This spake he of the Spirit, which they that beleeveth in him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.)

40 So many of the people, when they heard this saying, said, Of a truth this is that Prophet.

41 Other said, This is that Christ: and some said, But shall that Christ come out of Galile?

42 Sayeth not the Scripture, that that Christ shall come of the seed of David, and out of the town of Beth-leem, where David was?

43 So was there dissension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharises, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharises, Are ye also deceived?

48 Doth any of the Rulers, or of the Pharises beleve in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus said unto them, (* he that came to Jesus by night, and was one of them.)

51 Doeth our Law judge a man before it heare him, and know what he hath done?

52 They answered, and said unto him, Art thou also of Galile? Search and look: for out of Galile ariseth no Prophet.

53 And every man went unto his own house.

CHAP. VIII.

3 The woman taken in adultery. 11 Hath her sinnes forgiven her, 12 Christ is the light of the world. 19 The Pharises aske where his Father is. 39 The sons of Abraham. 42 The sons of God. 44 The devill the father of lying. 56 Abraham saw Christs day.

And Jesus went unto the mount of Olives.

2 And early in the morning came againe into the temple, and all the people came unto him, and he saide downe and taught them.

3 Then the Scribes and the Pharises brought unto him a woman taken in adultery, and set her in the mids,

4 And said unto him, Master, we found this woman committing adultery, even in the very act.

5 Now Moses in our Law commanded, that such should be stoned: what sayest thou therefore?

6 And this they said to tempt him, that they might have whereof to accuse him. But Jesus stouped down, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himself up, and said unto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrot on the ground.

9 And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest, even to the last: so Jesus was left alone, and the woman standing in the mids.

10 When Jesus had lift up himselfe again, and saw no man, but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said, Neither do I condemne thee: go and sin no more.

12 Then spake Jesus againe unto them, saying, I am that light of the world: he that followeth me, shall not walke in darkness, but shall have that light of life.

13 The Pharises therefore said unto him, Thou bearest record of thy self: thy record is not true.

14 Jesus answered, and said unto them, Though I bear record of my selfe, yet my record is true: for I know whence I came, & whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh: I judge no man.

16 And if I also judge, my judgement is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law * that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the father that sent me, beareth witness of me.

19 Then said they unto him, Where is that Father of thine? Jesus answered, Ye neither know me, nor that Father of mine. If ye had knowne me, ye should have known that Father of mine also.

20 These words spake Jesus in the treasury, as he taught in the Temple, and no man laid hands on him: for his hour was not yet come.

21 Then said Jesus againe unto them, this one thing remaineth that we go forward constantly in our vocation. Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ, unless the Spirit of God frame him: in the meane season notwithstanding, the world must of necessity per-
ish, because it refused the life that is offered unto it.

* Levit. 20. 10.

2 Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins.

* Deut. 17. 7.

3 Christ would not take upon him the civill Magistrates office: he contented himselfe to bring sinners to faith and repentance.

4 The world which is blind in it selfe, cannot come to have any light but in Christ only.

* Chap. 1. 5. & 9. 5.

5 Christ is without all exception, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

6 Thus beareth witness of thy selfe, which thing by all mens opinions is naught: and for a man to commend himself is very dishonourable.

* Chap. 5. 31.

7 That which he demanded afore, Chap. 1. 31. must be taken by a manner of speaking for in that place he framed himselfe somewhat to the humor of his hearers which acknowledged nothing in Christ but his humanity, and therefore hee was content they should say he by his owne witness, unless it were otherwise confirmed. But in this place hee sheweth for the maintenance of his Godhead, and praefeth his Father, who is his witness, and agreeth with him.

8 I do now only teach you: I condemne no man: but yet if I lift to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.

* Deut. 17. 6. and 19. 15. Mat. 18. 16. 2. Cor. 13. 1.

9 The Godhead is plainly distinguished from the manhood: else there were not two witnesses: for the party accused is not taken for a witness.

10 No man can know God, but in Christ only.

11 This was some place appointed for the gathering of the offerings.

12 We live and die at the pleasure of God, and not of men: therefore

1. Whiles the wicked goes about to make a snare for good men, they make a snare for themselves.

goe my way, and yee shall seeke me, and shall die in your sinnes. Whither I go, can ye not come.

22 Then said the Jewes, will he kill himself, because he saith, Whither I go, can ye not come?

23 And he said unto them, Ye are from beneath, I am from above: yee are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sinnes: for except ye belevee, that I am he, ye shall die in your sinnes.

25 Then said they unto him, Who art thou? And Jesus said unto them, Even the same thing that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true, and the things that I have heard of him, those speak I to the world.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self, but as my Father hath taught me, so I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleevd in him.

31 Then said Jesus to the Jewes, which beleevd in him, If ye continue in my word, ye are verily my disciples.

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seed, and were never bond to any man: why saiest thou then, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, that whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth for ever.

36 If that Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which yee have seen with your Father.

39 They answered, and said unto him, Abraham is our Father. Jesus said unto them, If ye were Abrahams children, yee would doe the works of Abraham.

40 But now ye go about to kill me, a man that have told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the works of your father. Then

said they to him, We are not born of fornication: we have one Father, which is God.

42 Therefore Jesus said unto them, If God were your Father, then would yee love me: for I proceeded forth, and came from God, neither came I of my self, but he sent me.

43 Why doe yee not understand my talk? because ye cannot heare my word.

44 Ye are of your father the devill, and the lusts of your father ye will doe: he hath been a murtherer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his own: for he is a liar, and the father thereof.

45 And because I tell you the truth, ye beleve me not.

46 Which of you can rebuke me of sin? and if I say the truth, why do ye not beleve me?

47 He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Jewes, and said unto him, Say we not well that thou art a Samaritane, and hast a devill?

49 Jesus answered, I have not a devill, but I honour my Father, and ye have dishonoured me.

50 And I seek not mine own praise: but there is one that seeketh it, and judgeth.

51 Verily, verily I say unto you, If a man keep my word, he shall never see death.

52 Then said the Jewes to him, Now know we that thou hast a devill. Abraham is dead, and the Prophets: and thou sayest, If a man keep my word, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy self?

54 Jesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 Yet ye have not known him: but I know him, and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his word.

56 Your father Abraham rejoyced to see my day, and he saw it, and was glad.

57 Then said the Jewes unto him, Thou art not yet fifty year old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him, but Jesus hid himself, and went out of the Temple: And he passed thorow the mids of them, and so went his way.

60 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God.

61 Jesus answered them, saying, It is written, Thou shalt not tempt the Lord thy God: I have said unto you, that I am God's Son, and ye say, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

62 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

63 Jesus answered them, saying, It is written, Thou shalt not tempt the Lord thy God: I have said unto you, that I am God's Son, and ye say, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

64 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

65 Jesus answered them, saying, It is written, Thou shalt not tempt the Lord thy God: I have said unto you, that I am God's Son, and ye say, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

66 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

67 Jesus answered them, saying, It is written, Thou shalt not tempt the Lord thy God: I have said unto you, that I am God's Son, and ye say, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

68 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

69 Jesus answered them, saying, It is written, Thou shalt not tempt the Lord thy God: I have said unto you, that I am God's Son, and ye say, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

40. language: as though he said, you do no more understand what I say, then if I spoke in a strange and unknown language to you.

41 From the beginning of the world, for as soon as man was made, the devil cast him headlong into death.

42 That is, continued not constantly, or remained not.

43 That is, in faithfulness and uprightness, not that he kept not his creation.

44 Even of his own head, and of his own brains or disposition.

45 The author, therefore.

46 Christ did thoroughly execute the office that his Father enjoyned him.

47 1 John 4.6. The enemies of Christ make their bravery for a while, but the Father will appear at his time to revenge the reproch that is done unto him in the person of his Son.

48 That is, that will revenge both your despising of me, and of him.

49 The only doctrine of the Gospel apprehended by faith, is a sure remedy against death.

50 That is, he shall not stand in the night of death, the faithful shall live.

51 Against them which abuse the glory of the Saints, to darken Christs glory.

52 There is nothing further off from all ambition than Christ, but his Father hath set him above all things.

53 This is spoken by manner of a grant, as if he had said, He is so, let this report which I give of my selfe, be as an earnest that there is another that glorifieth me, that is, that honoureth my Name.

54 There is no right knowledge of God, without Christs witness, right knowledge of Christ without his word.

9 He that at length know who Christ is, which will diligently heare what he saith.

10 That is, I am Christ, and the Son of God, for so I told you from the beginning that I was.

11 Even the concept of Christ which for his glory, which among his enemies had been at length in their great sin.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the truth, they may be delivered from the most grievous burden of sin.

13 In the true liberty of righteousness and life.

14 From the slavery of sin.

15 Some of the multitude, and they that believed: for this is as the speech of men that cannot unto him, but of men that are against him.

16 I am not begotten of Abraham.

17 John 6.20.

18 Our wicked fathers declare, that we are plainly born of a devilish race. But we are changed, and made of the household of God according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

19 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

20 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

21 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

22 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

23 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

24 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

25 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

26 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

27 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

28 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

29 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

30 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

31 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

32 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

33 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

34 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

35 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

36 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

37 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

38 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

39 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

40 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

41 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

42 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

43 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

44 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

45 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

46 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

47 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

48 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

49 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

50 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

51 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

52 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

53 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

54 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

55 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

56 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

57 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

58 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

59 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

60 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

61 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

62 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

63 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

64 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

65 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

66 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

67 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

68 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

69 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

70 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

71 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

72 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

73 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

74 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

75 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

76 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

77 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

78 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

79 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

80 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

81 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

82 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

83 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

84 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

85 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

86 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

87 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

88 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

89 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

90 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

91 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

92 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

93 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

94 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

95 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

96 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

97 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

98 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

99 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

100 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

101 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

102 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

103 The Jews then which were gathered about him, said, We will stone thee, because thou sayest, Thou art God's Son: is it not for this cause that I say unto you, that I am God's Son?

104 The Jews

CHAP. IX.

1 Christ giveth sight on the Sabbath day to him that was borne blind: 13 Whom after he had long reasoned against the Pharisees, 22. 35. and was cast out of the Synagogue. 36. Christ endueth with the knowledge of everlasting light.

1 Sin is the beginning even of all bodily diseases. & yet doth it not follow, that God always respecteth therein whom he most sharply punisheth.

2 Christ reasoneth here, as his disciples thought, which presupposeth that there comes no disease but for sin only: whereupon he answereth, that there was another cause of this man's blindness, and that was, that God his work might be seen.

3 The works of Christ are as it were light, which lighten the darkness of the world: 6 By (day) is meant the light, that is, the light of the doctrine of the heavenly truth: and by night is meant the darkness which cometh by the blindness of the same doctrine.

4 Chap. 1. 9. and 8. 12. and 12. 35.

5 Christ healing the man borne blind, by taking the signe of clay, and afterward the signe of the fountain of Siloam, (which signifieth, Sent) sheweth that as he in the beginning made many to doth he again restore both his body and soul: and yet so, that he himself cometh first of his own accord to heal us.

6 As the image of all men, who are they are of nature blind, do neither themselves receive the light, nor that is offered unto them, nor suffer it in other and yet make a great ado among themselves.

7 This man borne blind, who is said to have been born blind, doth not receive any light, and therefore they are said to have their eyes opened, which of blind men and made to see.

8 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

9 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

10 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

11 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

12 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

13 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

14 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

15 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

16 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

17 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

18 Religion is not, as is said, by any means more, than by necessity, of religion: but the more it is pressed down, the more it is lifted up.

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.

I must work the works of him that sent me, while it is day: the night cometh when no man can work.

As long as I am in the world, I am the light of the world.

As soon as he had thus spoken, he spat on the ground, and made clay of the spittle, and annointed the eyes of the blind with the clay.

And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came again seeing.

Now the neighbours and they that had seen him before, when he was blind, said, Is not this he that sate and begged?

Some said, This is he: and other said, He is like him: but he himself said, I am he.

Therefore they said unto him, How were thine eyes opened?

He answered, and said, The man that is called Jesus, made clay, and annointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: so I went and washed, and received sight.

Then they said unto him, Where is he? He said, I cannot tell.

They brought to the Pharisees him that was once blind.

And it was the Sabbath day, when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and do see.

Then said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath. Others said, How can a man that is a sinner, do such miracles, and there was a dissension among them.

Then spake they unto the blind again, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

Then the Jews did not believe him, (that he had been blind, and received his sight) untill they had called the parents of him that had received sight.

And they asked them, saying, Is this

your son, whom ye say was born blind? How doth he now see then?

His parents answered them, and said, We know that this is our son, and that he was born blind.

But by what means he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old enough, aske him: he shall answer for himself.

These words spake his parents, because they feared the Jews: for the Jews had ordained already, that if any man did confesse that he was, Christ, he should be excommunicate out of the Synagogue.

Therefore said his parents, He is old enough: aske him.

Then again called they the man that had been blind, and said unto him, Give glory unto God: we know that this man is a sinner.

Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blind, and now I see.

Then said they to him again, What did he to thee? how opened he thine eyes?

He answered them, I have told you already, and ye have not heard it: wherefore would ye heare it again? will ye also be his disciples?

Then reviled they him, and said, Be thou his disciple: we be Moses disciples.

We know that God spake with Moses: but this man we know not from whence he is.

The man answered, and said unto them, Doubtlesse, this is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he.

Since the world began, was it not heard, that any man opened the eyes of one that was born blind?

If this man were not of God, he could have done nothing.

They answered, and said unto him, Thou art altogether born in sins, and dost thou teach us? so they cast him out.

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe in the Son of God?

He answered, and said, Who is he, Lord, that I might believe in him?

And Jesus said unto him, Both thou hast seen him, and he is that talketh with thee.

Then he said, Lord, I believe, and worshipped him.

And Jesus said, I am come unto judgement into this world, that they which

1 A plente order, whereby men are constrained in old time to acknowledge their fault before God, as if they said, Confess thy art before God, who knoweth thine heart, and do him this honour: rather to confesse the sin, than to open it, than to lie before him. 10. 7. 19. 1 Sam. 6. 5.

2 He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sinning.

3 Proud wickedness must needs at length break forth, which in vain lieth hid under a zeal of godliness.

4 Thou art altogether born in sins, and dost thou teach us? so they cast him out.

5 With great power and authority, in the which is right, and just, as if he said, These men take upon them to govern the people of God, after the manner of the law, and yet they are not of God, and therefore they are cast out.

6 Both thou hast seen him, and he is that talketh with thee.

7 Both thou hast seen him, and he is that talketh with thee.

8 Both thou hast seen him, and he is that talketh with thee.

9 Both thou hast seen him, and he is that talketh with thee.

10 Both thou hast seen him, and he is that talketh with thee.

11 Both thou hast seen him, and he is that talketh with thee.

12 Both thou hast seen him, and he is that talketh with thee.

13 Both thou hast seen him, and he is that talketh with thee.

14 Both thou hast seen him, and he is that talketh with thee.

15 Both thou hast seen him, and he is that talketh with thee.

16 Both thou hast seen him, and he is that talketh with thee.

17 Both thou hast seen him, and he is that talketh with thee.

18 Both thou hast seen him, and he is that talketh with thee.

19 Both thou hast seen him, and he is that talketh with thee.

of death, nor that
hee would be idle,
but to gather a
Church in another
place.

him : but he escaped out of their hands,
40 And went againe beyond Jordan,
into the place where John first baptized,
and there abode.

41 And many reforted unto him, and
said, John did no miracle : but all things
that John spake of this man, were true.

42 And many beleevd in him there.

CHAP. XI.

*Christ to show that hee is 25 the life and the resurrection,
14 cometh to Lazarus being dead, 17. 34 and buried, 43 and
raise him up. 47 As the Priests were consulting together,
49 Caiaphas 50 propheseth that one must die for the peo-
ple. 56, 57. They command to seek Christ out, and to take him.*

And a certaine man was sick, named
Lazarus of Bethania, the^a towne of
Mary, and her sister Martha.

2 (And it was that * Mary which a-
nointed the Lord with oyntment, and wi-
ped his feet with her haire, whose brother
Lazarus was sick.)

3 Therefore his sisters sent unto him,
saying, Lord, behold, he whom thou lo-
vest, is sick.

4 When Jesus heard it, hee said, This
sicknesse is not unto^b death, but for the
glory of God, that the Son of God might
be glorified thereby.

5 ¶ Now Jesus loved Martha and her
sister, and Lazarus.

6 And after he had heard that he was
sick, yet abode he two dayes still in the
same place where hee was.

7 Then after that, said he to his disci-
ples, Let us goe into Judea againe.

8 The disciples said unto him, Ma-
ster, the Jewes lately sought to * stone
thee, and doest thou goe thither againe?

9 Jesus answered, Are there not twelve
houres in the day? If a man walke in the
day, hee stumbleth not, because he seeth
the light of this world.

10 But if a man walke in the night, he
stumbleth, because there is no light in him.

11 These things spake he, and after, he
said unto them, Our friend Lazarus^d sleep-
eth: but I goe to wake him up.

12 Then said his disciples, Lord, if hee
sleeps, he shall be safe.

13 Howbeit, Jesus spake of his death :
but they thought that he had spoken of
the naturall sleep.

14 Then said Jesus unto them plainly,
Lazarus is dead.

15 And I am glad for your sakes, that
I was not there, that yee may beleve : but
let us goe unto him.

16 Then said Thomas (which is called
Didymus) unto his fellow disciples, Let
us also goe, that we may die with him.

17 ¶ Then came Jesus, and found that
hee had lien in the grave foure dayes al-
ready.

18 (Now Bethania was near unto Je-

rusalem, about fifteen furlongs off.)

19 And many of the Jewes were come
to Martha and Mary to comfort them for
their brother.

20 Then Martha, when she heard that
Jesus was coming, went to meet him : but
Mary sate still in the house.

21 Then said Martha unto Jesus, Lord,
if thou hadst beene here, my brother had
not beene dead.

22 But now I know also, that whatsoever
thou askest of God, God will give it thee.

23 Jesus said unto her, Thy brother
shall^e rise againe.

24 Martha said unto him, I know that
hee shall rise againe * in the resurrection
at the last day.

25 Jesus said unto her, I am the resur-
rection and the life : * he that beleeveth in
me, though he were dead, yet shall he live.

26 And whosoever liveth, & beleeveth
in me, shall never die : beleevest thou this?

27 She said unto him, Yea, Lord, I be-
leeve that thou art that Christ that Son of
God, which should come into the world.

28 ¶ And when she had so said, she
went her way and called Mary her sister
secretly, saying, the Master is come, and
calleth for thee.

29 And when she heard it, she arose
quickly, and came unto him.

30 For Jesus was not yet come into the
towne, but was in the place where Martha
met him.

31 The Jewes then which were with
her in the house, and comforted her, when
they saw Mary that she rose up hastily, and
went out, followed her, saying, She goeth
unto the grave to weep there.

32 Then when Mary was come where
Jesus was, & saw him, she fell down at his
feet, saying unto him, Lord, if thou hadst
beene here, my brother had not bin dead.

33 When Jesus therefore saw her
weep, and the Jewes also weep which came
with her, he^f groaned in the spirit, and
was troubled in himselfe,

34 And said, Where have ye laid him?
They said unto him, Lord, come and see.

35 And Jesus wept.

36 Then said the Jewes, Behold, how
he loved him.

37 And some of them said, * Could not
hee which opened the eyes of the blind,
have made also, that this man should not
have died?

38 Jesus therefore againe groaned in
himselfe, and came to the grave. And it
was a cave, and a stone was laid upon it.

39 Jesus said, Take ye away the stone.
Martha the sister of him that was dead, said
unto him, Lord, he stinketh already: for he
hath beene dead foure dayes.

40 Jesus

4 God who is the
maker of nature,
doth not con-
demne naturall af-
fections, but
sheweth that they
ought to be exa-
mined by the rule
of faith.

^a That is, shall re-
cover life againe. d

* Chap. 5. 29.
Luke 14. 14.

* Chap. 6. 31.

1 Christ in resur-
recting the stinking
carcase of his
friend to life,
sheweth an exam-
ple both of his
mighty power, and
also of his singular
good will toward
men: which is also
an image of the
resurrection to
come.
2 Where his sisters
dwelt.
3 Chap. 12. 3.
Martha. 26. 7.
4 That is to say, sent
for the purpose to
kill him.

5 In that, that God
sheweth sometimes
to linger in, help-
ing of us, he doth
it both for his
glory: and for our
salvation, as the
falling out of the
matter in the end
plainly proveth.
3 This onely is
the safe and right
way to life, to fol-
low God boldly
without fear, who
calleth us and shi-
neth before us in
the darknesse of
this world.
4 Chap. 7. 30. and
8. 19. and 10. 33.
5 All things are filly
wrought, & brought
to passe in their sea-
son.
6 The Jews used a
smaller kind of
stone, and called
it a sepulchre, where-
upon in other lan-
guages the place of
buriall where the
dead are laid, wait-
ing for the resurrec-
tion, is called a
sleeping-place.

5 Christ tooke up
on him, together
with our flesh, all
affections of man
(sinne onely ex-
cepted) and a-
mongst them es-
pecially mercy,
and compassion.
f These are tokens
that he was greatly
moved, but yet they
were without sin: and
these affections are
proper to mans na-
ture.
* Chap. 9. 6.

40 Jesus said unto her, Said I not unto thee, that if thou didst beleeye, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee, because thou hast heard mee.

42 I know that thou hearest mee alwayes, but because of the people that stand by, I said it, that they may beleeye, that thou hast sent mee.

43 As he had spoken these things, he cried with a loud voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, Loose him, and let him goe.

45 ¶ Then many of the Jewes, which came to Mary, and had seene the things which Jesus did, beleved in him.

46 * But some of them went their way to the Pharisees, and told them what things Jesus had done.

47 Then gathered the high Priests, and the Pharisees a * councill, and said, What shall wee doe? For this man doth many miracles.

48 If we let him thus alone, all men will beleeye in him, and the Romanes will come and ^h take away both our place, and the nation.

49 ¶ Then one of them named Caiaphas, which was the high Priest that same year, said unto them, Ye perceive nothing at all,

50 * Nor yet do you consider that it is expedient for us, that one man die for the people, & that the whole nation perish not.

51 ¶ This spake he not of himself: but being high Priest that same year, he prophesied that Jesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one, the children of God which ⁱ were scattered.

53 Then from that day forth, they consulted together to put him to death.

54 ¶ Jesus therefore walked no more openly among the Jewes, but went thence unto a countrey neere to the wildernesse, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jewes Pascheover was at hand, and many went out of the country up to Jerusalem before the Pascheover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What thinke yet that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him:

C H A P. XII.

2 As Christ is at supper with Lazarus. 3 Mary anointeth his feet. 5 Judas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Jerusalem. 14 The people met him. 20 The Grecians desire to see him. 42 The chiefe Rulers that beleue in him, but for feare doe not confesse him. 44 He exhorteth to faith.

Then * Jesus, six dayes before the Pascheover, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then tooke Mary a pound of oyntment of Spiknard very costely, and anointed Jesus feet, and wiped his feet with her haire, and the house was filled with the favour of the oyntment.

4 Then said one of his disciples, even Judas Iscariot Simons son, which should betray him:

5 ¶ Why was not this oyntment sold for three hundred pence, and given to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thiefe, and * had the bag, and bare that which was given.

7 ¶ Then said Jesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye have with you, but mee ye shall not have alwayes.

9 ¶ Then much people of the Jewes knew that hee was there, and they came, not for Jesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jewes went away, and beleved in Jesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of Palm-trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Jesus found a young asse, and sat thereon, as it is written:

15 * Fear not, daughter of Sion: behold, thy King cometh, sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Jesus was glorified, then remembred they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the grave, & raised him from the dead.

18 Therefore met him the people also, because

* Chap. 26. 7.
Mark. 14. 3.

1 An horrible example in Judas, of a mind blinded with covetousnes, and yet pretending godlinesse.

* Chap. 13. 29.

2 This extraordinary anointing, which was for a signe, is to allowed of God, that hee witnessed how hee will not be worshipped with outward pomp, or costly services, but with almes. 3 When the light of the Gospel sheweth it selfe, some are found to be curious, and other (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from, and very few doe so reverently receive him as they ought: notwithstanding, Christ beganeth his spiritual Kingdome in the midst of his enemies. * Mark. 21. 8. * Luke 19. 35.

* Zech. 9. 9.

⁴ Even they which goe about to oppresse Christ, are made instruments of his glory.

^a After the solemn censure: the Grecians were first so called by the name of the country of Greece where they dwelt: but, afterwards, all that were not of the Jewish religion, but worshipped false gods, and were also called Heathens, were called by his name.

⁵ The death of Christ is, as it were a sowing, which seemeth to be a dying to the corne, but in deed is the cause of a farre greater harvest: and such as is the condition of the head, so shall it be of the members.

^b A sheaf of corne dieth when it is changed by virtue of the ground, and becometh a root of a fruitfull blade.

^c Math. 10. 39. and 16. 25. Marke 8. 35.

^d Luke 9. 24. and 17. 33.

^e Chap. 17. 34.

^f Whiles Christ went about to suffer all the punishment which is due to our sins; and whilest his divinity did not yet shew his might

^g and power so far, as this satisfaction might be

^h throughly wrought: now when he is stricken with the great

ⁱ curse of God, he crieth out & prayeth, & desireth to be released: yet notwithstanding hee preferreth the will and glory of his

^j Father before all things, whose obedience the Father alloweth even from heaven.

^k To wit, of death that is now at hand.

^l So then the Father's glory is Christ's glory.

^m Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

ⁿ Chap. 3. 14.

^o Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^p Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^q Chap. 3. 14.

^r Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^s Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^t Chap. 3. 14.

^u Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^v Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^w Chap. 3. 14.

^x Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^y Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^z Chap. 3. 14.

^{aa} Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^{ab} Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^{ac} Chap. 3. 14.

^{ad} Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^{ae} Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^{af} Chap. 3. 14.

^{ag} Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^{ah} Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

^{ai} Chap. 3. 14.

^{aj} Christ useth a word which hath a double meaning: for it significeth either to lift up, or to rid out of the way: for his meaning was to put them in mind of his death, but the Jewes seeme to take it another way.

^{ak} Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion, his triumph.

because they heard that he had done this miracle.

19 * And the Pharisees said among themselves, Perceive yee how yee prevail nothing? Behold, the world goeth after him.

20 ¶ Now there were certain Greeks among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Jesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The houre is come, that the Son of man must be glorified.

24 Verily, verily I say unto you, except the wheat corn fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life, shall lose it, and he that hateth his life in this world, shall keepe it unto life eternall.

26 * If any man serve mee, let him follow mee: for where I am, there shall also my servant bee: and if any man serve mee, him will my Father honour.

27 * Now is my soule troubled: and what shall I say? Father, save me from this houre: but therefore came I unto this houre.

28 Father, glorifie thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it againe.

29 Then said the people, that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 * Jesus answered, and said, This voice came not because of mee, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out,

32 * And I, if I were lifted up from the earth, will draw all men unto mee.

33 Now this said hee, signifying what death he should die.

34 The people answered him, We have heard out of the Law, that that Christ biddeth for ever: and how sayst thou, that that Son of man must be lifted up? Who is that Son of man?

35 * Then Jesus said unto them, Yet a little while is the light with you: walke while yee have that light, lest the darknes come upon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee have that light, beleeve in that light, that yee may be the children of the light. These things spake Jesus, and departed, and hid himselfe from them.

37 ¶ And though he had done so many miracles before them, yet beleeveth they not on him,

38 That the saying of Esaia the Prophet might be fulfilled, that he said, * Lord, who beleeveth our report? and to whom is the arme of the Lord revealed?

39 Therefore could they not beleeve, because that Esaia said againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.

41 These things said Esaia when hee saw his glory, and spake of him.

42 Nevertheless, even among the chiefe rulers, many beleeveth in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loved the praise of men, more then the praise of God.

44 ¶ And Jesus cried, and said, He that beleeveeth in mee, beleeveeth not in mee, but in him that sent mee.

45 And he that seeth mee, seeth him that sent mee.

46 * I am come a light into the world, that whosoever beleeveeth in mee, should not abide in darknesse.

47 * And if any man hear my words, & beleeve not, I judg him not: for I came not to judge the world, but to save the world.

48 He that refuseth mee, and receiveth not my words, hath one that judgeth him: the word that I have spoken, it shall judge him in the last day.

49 For I have not spoken of my selfe: but the Father which sent mee, hee gave mee a commandement what I should say, and what I should speake.

50 And I know that his commandement is life everlasting: the things therefore that I speake, I speak them so as the Father said unto mee.

CHAP. XIII.

1 Christ rising from supper, to commend himselfe to his Apostles, washeth their feet.

2 He noteth the traytours Judas with an evident token.

3 He commendeth charity.

37 He foretelleth Peter of his deniall.

Now * before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, forasmuch as hee loved his owne which were in the world, unto the end he loved them,

2 And when supper was done (and that the devill had now put in the heart of Judas Iscariot, Simons son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that

them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

* Theme of his bold, that is his saints, into his power.

9 Faith is not of nature, but of grace.

* Isa. 53. 1. Rom. 10. 16.

b The arme of the Lord, is the Gospel, which is the power of God to salvation, to all that beleeve: And therefore the arme of the Lord is not revealed to them, whose hearts the Lord hath not opened.

* Isa. 6. 9.

Math. 13. 14. Mark. 4. 12. Luke 8. 10.

After 28. 26. Roman. 11. 8.

10 Such as beleeve, are not onely few in number, if they be compared with the unbelievers, but also the most of those few (yea, and that especially, the chiefe) doe feare men more then God.

* Chap. 5. 44.

11 The sum of the Gospel, and therefore of salvation, which Christ witnessed in the midst of Hierusalem by his crying out, is this, to tell upon Christ through faith, as the onely saviour appointed and given us of the Father.

* This word, No, doeth not take any part of the from Christ, which is here spoken of, but is a way of correction, rather as if hee said, He that beleeveeth in mee, doth not so much beleeve in mee, as in him that sent mee. So it is in Mark 9. 37.

* Chap. 3. 19. and 9. 39.

* Chap. 3. 17. & Marke 16. 16.

* Math. 26. 2.

Mar. 14. 1.

Luke 22. 1.

1 Christ no little certaine of the victory, then of the combat which was at hand, using the figure of walking the feet, doeth partly, thereby give an example of singular modesty, and his great love toward his Apostles in this notable act, being like, very shortly to depart from them, and partly, witnesseth unto

them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

* Theme of his bold, that is his saints, into his power.

6 Into his power.

he

he was come forth from God, and went to God.

4 He^c riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a bason, and began to wash the disciples feet, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with mee.

9 Simon Peter said unto him, Lord, not my feet onely, but also the hands and the head.

10 Jesus said unto him, He that is washed, needeth not, save to wash his feet, but is cleane every whit: and ye are^{*} cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feet, and had taken his garments, and was set down againe, he said unto them, Know ye what I have done to you?

13 Yee call mee Master, and Lord, and yee say well: for so am I.

14 If I then your Lord, & Master, have washed your feet, yee also ought to wash one anothers feet.

15 For I have given you an example, that yee should doe, even as I have done to you.

16 Verily, verily I say unto you, ^{*} The servant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If yee know these things, blessed are yee if yee doe them.

18 ¶ I speake not of you all: I know whom I have chosen: but it is that the Scripture might be fulfilled, ^{*} He that eateth bread with mee, hath lift up his heel against mee.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleve that I am hee.

20 ^{*} Verily, verily I say unto you, If I send any, he that receiveth him, receiveth mee, and he that receiveth mee, receiveth him that sent mee.

21 When Jesus had said these things, he was troubled in the Spirit, and^{*} testified, and said, Verily, verily I say unto you, that one of you shall betray mee.

22 ^{*} Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which^{*} leaned on Jesus bosome, whom Jesus loved,

24 To him beckned therefore Simon Peter, that he should aske who it was of whom he spake.

25 Hee then as hee leaned on Jesus breast, said unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipt it: and he wet a sop, and gave it to Judas Iscariot, Simons son.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it unto him.

29 For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give some thing to the poore.

30 As soone then as he had received the sop, he went immediately out, and it was night.

31 ¶ When he was gone out, Jesus said, ^{*} Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 ^{*} Little children, yet a little while am I with you: yee shall seeke mee, but as I said unto the^{*} Jewes, Whither I go, can yee not come: also to you say I now,

34 ^{*} A new Commandement give I unto you, that ye love one another: as I have loved you, that yee also love one another.

35 By this shall all men know that ye are my disciples, if yee have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Jesus answered him, While thou layest downe thy life for my sake, Verily, verily I say unto thee, The cock shall not crow, till thou have denied mee thrise.

¶ He comforteth his disciples, 20 promising the Comforter, 27 even the holy Spirit, 28 whose office he setteth out. 29 He putteth his peace.

Let not your heart be troubled: ye beleieve in God, beleieve also in mee.

2 In my Fathers house are many dwelling places: if it were not so, I would have told you: I go to^b prepare a place for you,

¶ were place enough not onely for mee, but for you also, in my Fathers house. I would not thus leave you with a vaine hope, but I would have told you so plainly. 6 All this is sayd by the Son of man, who by the Lord comforteth his owne, declaring to them his departure, and his heavenly kingdom, and his reign there alone, but to you before and prepare a place for them.

2 Christ went not away from us; to the end to forsake us, but rather that he might at length take us up with him into heaven.

3 These words are to be referred to the whole Church, and therefore the Angel said to the disciples when they were astonished, What stand ye gazing up into heaven? This Jesus shall so come as you saw him go up. Act. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

3 Christ only is the way to true & everlasting life, for hee it is in whom the Father hath revealed himselfe.

4 This saying, sheweth unto us both the nature, the will, and office of Christ.

5 It is plain by this place, that to know God, and to see God, is all one: Now when he said before that no man saw God at any time, that is to be understood thus,

6 neither Christ, or man, is not through Christ, no man could ever see him face to face, as the Son is a very fair and easily seen forth of the Father: nature unto us.

7 The majesty of God sheweth in vaine, most evidently, both in Christ's doctrine and deeds.

8 The knowing of the verie of Christ is not included with his own person, but it is to be had through the body of his whole Church.

9 That is, we only do them, but I can also give other men power to do greater.

10 Chap. 16. 23.

11 John 7. 37.

12 Mark 11. 24.

13 John 1. 7.

14 He loveth Christ

15 right which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort him, with the present verue of the holy Ghost, whom the world despiseth, because it knoweth him not.

16 The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspirith the truth into us, whereas otherwise both truth is hidden, and we are in worldly ways.

17 The Son is in the Father, as the Father is in the Son, for that he is of one substance with the Father, but he is in his disciples in a certain respect, as an aid and helper of them. I will shew my selfe to him, and he knoweth of him, as if he saw mee with his eyes: but this shewing of himselfe is not bodily, but spirittuall, yet so plain, as men can be sure.

3 And if I goe to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may yee be also.

4 And whither I goe, ye know, and the way yee know.

5 Thomas said unto him, Lord, wee know not whither thou goest: how can we then know the way?

6 Jesus said unto him, I am that way, and that truth, and that life. No man cometh unto the Father, but by mee.

7 If ye had known me, ye should have knowne my Father also: and from henceforth yee know him, and have seene him.

8 Philip said unto him, Lord, shew us thy Father, and it sufficeth us.

9 Jesus said unto him, have I bene so long time with you, and hast thou not knowne mee, Philip? he that hath seene me, hath seene my Father: how then sayest thou, Shew us thy Father?

10 Beleevest thou not, that I am in the Father, and the Father is in mee? The words that I speake unto you, I speake not of my selfe: but the Father that dwelleth in mee, he doth the workes.

11 Beleeve mee, that I am in the Father, and the Father is in mee: at the least, beleeve mee for the very workes sake.

12 Verily, verily I say unto you, Hee that beleeveeth in me, the workes that I do, he shall doe also, and greater then these shall he doe: for I goe unto my Father.

13 And whatsoever yee aske in my name, that will I doe, that the Father may be glorified in the Son.

14 If yee shall aske any thing in my name, I will doe it.

15 If yee love mee, keepe my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but yee know him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: but I will come to you.

19 Yet a little while, and the world shall see mee no more, but yee shall see mee: because I live, yee shall live also.

20 At that day shall ye know that I am in my Father, & you in me, and I in you.

21 He that hath my commandments, and keepeth them, is he that loveth mee: and he that loveth mee, shall be loved of my Father: and I will love him, and will shew mine owne selfe to him.

22 Judas said unto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe unto us, and not unto the world?

23 Jesus answered, and said unto him, If any man love mee, he will keepe my word, and my Father will love him, and hee will come unto him, and will dwell with him.

24 He that loveth me not, keepeth not my words, and the word which ye hear, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

27 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, nor feare.

28 Yee have heard how I said unto you, I goe away, and will come unto you. If ye loved me, yee would verily rejoyce, because I said, I goe unto the Father: for the Father is greater then I.

29 And now have I spoken unto you, before it come, that when it is come to passe, yee might beleeve.

30 Hereafter will I not speak many things unto you: for the prince of this world cometh, and hath nought in me.

31 But it is that the world may know that I love my Father: and as the Father hath commanded mee, so I doe. Arise, let us goe hence.

CHAP. XV.

1 By the parable of the vine, 2 And the branches, 3. 6 He declareth how the disciples may beare fruit. 12. 17 He commendeth mutual love. 18. He exhorteth them to beare afflictions patiently, 20 By his owne example.

I Am that true Vine, and my Father is I that husbandman.

2 Every branch that beareth not fruit in mee, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now are yee cleane through the word, which I have spoken unto you.

4 Abide in mee, and I in you: as the branch cannot bear fruit of it selfe, except it abide in the vine, no more can yee, except yee abide in mee.

5 I am that vine: yee are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without mee, can yee doe nothing.

6 If a man abide not in mee, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burn.

7 If yee abide in mee, and my words abide

7 We must not ask why the Gospell is revealed to some rather then to other, but wee must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him: that is to say, that we give our selves wholly to his obedience.

8 It is the office of the holy Ghost to imprint in the minds of the elect, in their times and seasons that which Christ once spake.

9 All true felicity cometh to us by Christ alone.

10 So farre is it that we should be sorry for the departing of Christ from us, according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

11 This is spoken in that, that he is Mediator: for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request.

12 Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Fathers decree.

13 As who would say, Satan will by and by set upon mee with all the might he can, but he hath no power over mee, neither shall hee find in my such thing as mee, as hee thinketh hee shall.

14 We are of nature dry and fit for nothing, but the first Therefore that we may live and be fruitful, wee must first be grafted into Christ.

15 It were into a vine, by the Fathers hand: and then be daily shewed with a continual meditation of the word, and the crosse: otherwise it shall not avails any man at all to have been grafted, unless he cleave fast unto the vine, and to draw juice out of it.

16 Math. 15. 13.

17 Chap. 13. 10.

18 John 1. 23.

19 1 John 3. 24.

20 Hee abideth in Christ, which reth in his doctrine, and therefore bringeth forth good fruit: And the Father will do any such an one nothing.

abide in you, ask what ye will, and it shall be done to you.

8 * Herein is my Father glorified, that yee beare much fruit, and be made my disciples.

9 * As the father hath loved me, so have I loved you: * continue in that my love.

10 If yee shall keep my commandments, ye shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

12 * This is my commandment, that yee love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my friends, if ye doe, whatsoever I command you.

15 * Henceforth call I you not servants: for the servant knoweth not what his master doth: but I have called you friends: for all things that I have heard of my Father, have I made knowne unto you:

16 * Ye have not chosen me, but I have chosen you, and ordained you, * that ye go and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the Father in my Name, he may give it you.

17 These things command I you, that yee love one another.

18 * If the world hate you, yee know that it hated mee before you.

19 If yee were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, * The servant is not greater then his master. * If they have persecuted mee, they will persecute you also: if they have kept my word, they will also keep yours.

21 * But * all these things will they do unto you for my names sake, because they have not knowne him that sent mee.

22 * If I had not come and spoken unto them, they should not have had sin: but now have they no cloke for their sin.

23 He that hateth mee, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sin: but now have they both seen, and have hated both mee, and my Father.

25 But it is that the word might be fulfilled, that is written in their * Law, * They hated mee without a cause.

26 * But when that Comforter shall come, * whom I will send unto you from

the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of mee.

27 And yee shall witnesse also, because ye have bin with me from the beginning.

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 21. He compareth the afflictions of his to a woman that travaileth with child.

These things have I said unto you, that yee should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will think that he doth God service.

3 And these things will they doe unto you, because they have not knowne the Father, nor mee.

4 * But these things have I told you, that when the houre shall come, ye might remember, that I told you them. And these things said I not unto you, from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorrow.

7 * Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

8 * And when he is come, he will * reprove the * world of sin, and of righteousness, and of judgement.

9 Of sin, because they beleevd not in me:

10 Of * righteousness, because I go to my Father, and ye shall see mee no more.

11 Of * judgement, because the prince of this world is judged.

12 * I have yet many things to say unto you, but yee cannot beare them now.

13 Howbeit when he is come which is the Spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever he shall hear, shall he speake, and he will shew you the things to come.

14 * He shall glorifie mee: For he shall receive of mine, & shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it unto you.

16 * A * little while, and ye shall not see mee: and againe a little while, and yee shall see mee: for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and yee shall not see mee, and againe, a little while, and yee shall see mee, and, For I goe to the Father.

18 They

1 The ministers of the Gospell must looke for all manner of reproche, not only of them which are open enemies, but even of them also which seeme to be of the same household, & the very pillars of the Church.

* Chap. 15. 21.

2 The absence of Christ according to the flesh, is profitable to the Church, that we may wholly depend upon his spiritual power.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse its own unrighteousnesse, and Christs righteousness, and almightinesse.

4 He will reprove the world, that the worldlings shall be able to beare affliction, when all good sayers were manifestly reprov'd through the power of the holy Ghost upon the Church: so that the very enemies of Christ were reprov'd of sin, in that they were constrained to confesse that they were deceived, in that they believed not, and therefore they said to Christ, Alas, Alas, and brethren, when shall we see thee?

5 Of Christ himselfe, for when the world shall see, that Christ is gone, they shall be constrained to confesse that I was right, and was not condemned of my Father, when I went out of this world.

6 Of that authority and power which I have had in heaven and earth.

7 That is, because they shall then understand and know indeed, that I have overcome the devils, do govern the world, when all men shall see that they see themselves against you as vanities, I will arme you with that heavenly power, whereby you may destroy every thing which is lifted up against the knowledge of Gods will.

8 The doctrine of the Apostles proceeded from the holy Ghost, and is most perfect, which was uttered by Christs owne mouth, and imprinted in our minds.

9 The grace of the holy Ghost is a most lively glasse, wherein Christ is truly beheld with the most sharp sighted eyes of faith, and not with the beared eyes of the flesh: whereby wee feel a continual joy even in the midst of tribulations, for in a little time is once past: for I passe to everlast glory, in that I shall be much more present with you then I was before: for then you shall see without doubt, that I am, and what I say also to doe.

10. 12. 1. and yet

18 They

Aske and yee shall receive. **John** Christ prayeth for his Apostles.

18 They said therefore, What is this that he saith, A little while? we know not what he saith.

19 Now Jesus knew that they would aske him, and said unto them, Doe yee enquire among your selves, of that I said, A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee?

20 Verily, verily I say unto you, that yee shall weepe and lament, and the world shall rejoyce: and yee shall sorrow, but your sorrow shall bee turned to joy.

21 A woman when she travaileth, hath sorrow, because her houre is come: but as soone as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world.

22 And yee now therefore are in sorrow: but I will see you againe, and your hearts shall rejoyce, and your joy shall no man take from you.

23 And in that day shall yee aske mee nothing. Verily, verily I say unto you, Whatsoever yee shall aske the Father in my Name, he will give it you.

24 Hitherto have yee asked nothing in my Name: aske, and yee shall receive, that your joy may be full.

25 These things have I spoken unto you in parables: but the time will come, when I shall no more speak to you in parables: but I shall shew you plainly of the Father.

26 At that day shall yee aske in my Name, and I say not unto you, that I will pray unto the Father for you:

27 For the Father himselfe loveth you, because yee have loved mee, and have believed that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leave the world, and goe to the Father.

29 His disciples said unto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Now know wee, that thou knowest all things, and needest not that any man should aske thee. By this we beleeve that thou art come out from God.

31 Jesus answered them, Doe you beleeve now?

32 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave mee alone: but I am not alone: for the Father is with mee.

33 These things have I spoken unto you, that in me ye might have peace: in the world yee shall have affliction, but bee of good confort: I have overcome the world.

CHAP. XVII.

1 Christ prayeth that his glory, together with his Fathers, may be made manifest. 9 He prayeth for his Apostles, 20 And for all believers.

These things spake Jesus, and lift up his eyes to heaven, and said, Father, that houre is come: glorifie thy Son, that thy Son may also glorifie thee:

2 As thou hast given him power over all flesh, that he should give eternall life to all them thou hast given him.

3 And this is life eternall, that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.

4 I have glorified thee on the earth: I have finished the worke which thou gavest mee to doe.

5 And now glorifie mee, thou Father, with thine own self, with the glory which I had with thee before the world was.

6 I have declared thy name unto the men which thou gavest mee out of the world: thine they were, and thou gavest them mee, and they have kept thy word.

7 Now they know that all things whatsoever thou hast given mee, are of thee.

8 For I have given unto them the words which thou gavest mee, and they have received them, and have knowne surely that I came out from thee, and have beleeved that thou hast sent mee.

9 I pray for them: I pray not for the world, but for them which thou hast given mee: for they are thine,

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world; and I come to thee. Holy Father, keepe them in thy Name, even them whom thou hast given mee, that they may be one as wee are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest mee, have I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from all evill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send mee into the world, so have I sent them into the world.

1 Jesus Christ the everlasting high Priest, being ready straight wayes to offer up himselfe, cloth by tolemne prayers consecrate himselfe to God the Father, as a sacrifice, and us together with himselfe. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God. 2 Hee first dedicateth, that as hee came into the world to the end that the Father might shew in him, being apprehended by Iust, his glory, in saving his elect, so hee appeareth himselfe to that only: and therefore confesse of the Father, that hee would blest the worke which hee had finished. * Math. 28. 18. 3 Over all men. 4 Hee calleth the Father the only very God, to be his agonist, false gods, and not to put out himselfe and the holy Ghost, for straight wayes hee signifies knowledge of the Father, and the knowledge of himselfe together, and according to his accustomed manner (interfering) the whole Godhead in the person of the Father: so is the Father alone said to be King, immortal, wise, and dwelling in light which no man can see: Rom. 16. 27. 1 Tim. 1. 17. 3 First of all, hee prayeth for those his disciples, by whom hee would have the rest to be gathered together, and comendeth them unto the Father, having once rejected the whole company of the reprobate, because hee received them of him, into his custody, and for that they embracing his doctrine shall have so many and so mighty enemies, that there is no way for them to be in safety, but by his help only. 4 Hee sheweth hereby that everlasting election and chaste, which was hidden in the good will, and pleasure of God, which is the groundwork of our salvation. 5 Hee sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom wee are justified and sanctified, if wee lay hold on him by faith, that at length we may come to the glory of the election. * Chap. 16. 27. 6 Hee prayeth that his people may peaceably agree and be united together in one, that as the Godhead is one so they may be of one mind, and one consent together. * Psal. 109. 7. 4 He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is truth, which they received at his mouth to deliver to other. 7 That is, make them holy: and that is said, to be holy, which is dedicated and made proper to God only. 8 He addeth moreover, that the Apostles have a vocation common with them, and therefore that they must be holden up by the self same vertue to give up themselves wholly to God, whereby he being full, did consecrate himselfe to the Father.

19 And

Chap. 14. 13. Math. 7. 7. and 21. 22. Mark. 11. 24. Luke 11. 9. James 1. 5.

The holy Ghost, which was poured upon the Apostles after the Ascension of Christ. Instructed both in the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct to the end of the world.

The sum of the worship of God is the invocation of the Father, in the Name of the Son the Mediator, who is already heard for us, for whom he both assisted himselfe, and is now also glorified. * Chap. 17. 8. 9 Faith and foolish security differ very much.

* Math. 26. 31. Mark. 14. 27. 10 Neither the wickedness of the world, neither the weakness of his own can diminish any thing of the virtue of Christ.

11 The surety and stay of the Church dependeth onely upon the victory of Christ.

12 That in mee you might bee thoroughly quieted. For by peace, it is meant in this place, that quietness of mind which is contrary to dissension, and contention.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the ⁸ truth.

20 ⁶ I pray not for these alone, but for them also which shall beleve in me, through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may beleve that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfite in one, and that the world may know that thou hast sent me, & hast loved them, as thou hast loved me.

24 * Father, I will that they which thou hast given me, be with me, even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, But I have known thee, and these have known, that thou hast sent me.

26 ⁷ And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

¹ By Christs power, whom Judas betrayeth. ⁶ The soldiers are cast down to the ground. ¹³ Christ is led to Annas, and from him to Cajaphas. ²³ His answer to the officer that smote him with a rod. ²⁸ Being delivered to Pilate. ³⁶ Hee declareth his kingdom.

When Jesus had spoken these things, he went forth with his disciples over the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas which betrayed him, knew also the place: for Jesus oft times resorted thither with his disciples.

3 * Judas then, after he had received a band of men, and officers of the high Priests, and of the Pharisees, came thither with lanterns, and torches, and weapons.

4 ³ Then Jesus, knowing all things that should come unto him, went forth and said unto them, Whom seek yee?

5 They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 As soone then as he had said unto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seekeye? And they said, Jesus of Nazareth.

8 * Jesus answered, I said unto you, that I am he: therefore if ye seeke me, let these goe their way.

9 *This was* that the word might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

10 ⁵ Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me?

12 Then the band, and the captaine, and the officers of the Jewes took Jesus, and bound him,

13 ⁶ And led him away to * Annas first (for he was father in law to Cajaphas, which was the high Priest that same ycare.)

14 * And Cajaphas was he, that gave counsell to the Jewes, that it was expedient that one man should die for the people.

15 ¶ ⁷ * Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high Priest: therefore he went in with Jesus into the hall of the high Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ (* The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I ever taught in the Synagogue, and in the Temple, whither the Jewes resort continually, and in secret have I said nothing.

21 Why askest thou me? aske them which heard me what I said unto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with his rod, saying, Answerest thou the high Priest so?

23 Jesus answered him, If I have evill spoken, beare witnesse of the evill: but if I have well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound unto Cajaphas the high Priest.)

25 * And Simon Peter stood and warmed himselfe, and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the servants of the high Priest, his cousin whose eare Peter smote off, said, did not I see thee in the garden with him?

27 Peter

¹ The true and substantiall sanctification of Christ, is first against the outward sinning.
⁶ Secondly, he offereth to God the Father all his, that is, how many ever shall beleve in him by the doctrine of the Apostles: that as he cleaveth unto the Father, receiving from him all fulnesse, so they being joyued with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

* Chap. 12. 26.

⁷ The communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

¹ Christ goeth of his own accord into a garden, which his betrayer knew, so be taken: that by his obedience, he might take away the sinne that entred into the world by one mans rebellion, and that in a garden.

* Matt. 26. 36.

Mark 14. 32.

Luke 22. 39.

* Matt. 26. 47.

Mark 14. 43.

Luke 22. 47.

³ Christ who was innocent was taken as a wicked person, that we which are wicked might be let goe as innocent.

³ Christs person (but not his verie) was bound of the adversaries, when and how he would.

⁴ Christ doeth not neglect & forget of a good person, no not in his danger.

⁵ We ought to containe the zeale we beare to God, within the bond of our vocation.

⁶ Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be acquitted of the everlasting high Priest himselfe.

* Luke 3. 2.

* Chap. 11. 50.

⁷ A lively example of the fragilitye of man, even in the best, when they be once left to themselves.

* Mat. 26. 58.

Mark 14. 54.

Luke 22. 54.

⁸ Christ defendeth his cause but slyly, not that he would withdrawne himselfe from death, but to shew that he was condemned as an innocent.

* Matt. 26. 57.

Luke 22. 54.

* Matt. 26. 69.

Mark 14. 59.

Luke 22. 55.

⁹ After that men have once fallen, they cannot only, not lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up againe, by a new vertue of God.

* Matt. 27.2.
Marke 15.1.
Luke 23.1.

10 The sonne of God is brought before the iudgement seate of an earthly and profane man, in whom there is found much lesse wickednesse then in the Princes of the People of God: A lively image of the wrath of God against sinne, and therewithall of his great mercy, and last of all, of his most severe iudgement against the stubborn contemners of his grace when its offered unto them
a From Cajaphas house.

* Acts 10. 28.
and 11. 3.
b For iudgements of life and death were taken from them fourty yeares before the destruction of the Temple.

c For Christ had foretold that he should be crucified.
* Matt. 17. 11.
Marke 25. 2.
Luke 23. 3.

11 Christ avoucheth his spiri-
tall kingdome,
but rejecteth a
worldly.

12 It was requir-
ed that Christ should
be pronounced in-
nocent, but not-
withstanding (in
that that he took
upon him our per-
son) was to be
condemned as a
most wicked man.
d He speaketh this
disdainfully, and
sittingly, and not by
way of asking a ques-
tion.

* Matt. 27. 15.
Marke 15. 6.
Luke 23. 17.
* Acts 13. 14.
e Word for word,
made a great and
loud voice.

27 Peter then denied againe, and imme-
diatly the cock crew.

28 ¶ * 10 Then led they Jesus from ^aCa-
phas into the common hall. Now it was
morning, and they themselves went not in-
to the common hall, lest they should be
* defiled, but that they might eate the
Paschever.

29 Pilate then went out unto them, and
said, What accusation bring yee against
this man?

30 They answered, and said unto him, If
he were not an evill doer, we would not
have delivered him unto thee.

31 Then said Pilate unto them, Take ye
him, and judge him after your own Law.
Then the Jewes said unto him, ^b It is not
lawfull for us to put any man to death.

32 *It was* that the word of Jesus * might
be fulfilled which he spake, ^c signifying
what death he should die.

33 * So Pilate entred into the common
hall againe, and called Jesus, and said unto
him, Art thou the King of the Jewes?

34 Jesus answered him, Sayest thou
that of thy selfe, or did other tell it thee of
me?

35 Pilate answered, Am I a Jew? Thine
own nation, and the high Priests have deli-
vered thee unto mee. What hast thou done?

36 ¶ Jesus answered, my kingdome is not
of this world: if my kingdome were of this
world, my servants would surely fight, that
I should not be delivered to the Jewes: but
now is my kingdome not from hence.

37 Pilate then said unto him, Art thou a
King then? Jesus answered, Thou sayest that
I am a King: for this cause am I born, and
for this cause came I into the world, that I
should beare witness unto the trueth: every
one that is of the trueth, heareth my
voice.

38 ¶ Pilate said unto him, ^d What is
trueth? And when he had said that, he went
out againe unto the Jewes, and said unto
them, I finde in him no cause at all.

39 * But you have a custome, that I
should deliver you one loofe at the Pasche-
over: will ye then that I loofe unto you the
King of the Jewes?

40 * Then * cried they all againe, say-
ing, Nor him, but Barabbas: now this Ba-
rabbas was a murtherer.

C H A P. XIX.

1 Pilate when Christ was scourged, 2 and crowned with thornes,
4 was desirous to let him loofe, 8 but being overcome with
the outrage of the Jewes, 16 He delivereth him to be cruci-
fied. 26 Jesus committeth his mother to the disciple. 30 Ha-
ving tasted vinegar, he dieth. 34 And being dead, his side is
pierced with a speare. 40 He is buried.

¶ Then * Pilate tooke Jesus and * scour-
ged him.

2 And the souldiers platted a crown of

thornes, and put it on his head, and they put
on him a purple garment,

3 And said, Haile King of the Jewes.
And they smote him with *their* rods.

4 * Then Pilate went forth againe, and
said unto them, Behold, I bring him forth
to you, that ye may know, that I finde no
fault in him at all.

5 Then came Jesus forth wearing a
crown of thornes, and a purple garment.
And Pilate said unto them, Behold the man.

6 Then when the high Priests and officers
saw him, they cried, saying, * Crucifie, cru-
cifie him. Pilate said unto them, Take ye
him and crucifie him: for I finde no fault in
him.

7 The Jewes answered him, We have a
law, and by our law he ought to die, because
he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that
word, he was the more afraid,

9 And went againe into the common
hall, and said unto Jesus, Whence art thou?
But Jesus gave him none answer.

10 Then said Pilate unto him, Speakest
thou not unto me? Knowest thou not that
I have power to crucifie thee, and have
power to loofe thee?

11 Jesus answered, Thou couldest have
no power at all against me, except it were
given thee from above: therefore he that
delivered me unto thee, hath the greater sin.

12 From thenceforth Pilate sought to
loofe him, but the Jewes cried, saying, If
thou deliver him, thou art not Cefars
friend: for whosoever maketh himselfe a
King, speaketh against Cefar.

13 ¶ When Pilate heard this word, he
brought Jesus forth, and sate down in the
iudgement seate, in a place called, The
Pavement, and in Ebrew, ^b Gabbatha.

14 And it was the preparation of the
Paschever, and about the sixt houre: and he
said unto the Jewes, Behold your King.

15 But they cried, Away with him,
away with him, crucifie him. Pilate said
unto them, Shall I crucifie your King? The
high Priests answered, We have no King
but Cefar.

16 ¶ Then delivered he him unto them,
to be crucified. And they tooke Jesus, and
led him away.

17 ¶ And he bare his own crosse, and
came into a place named of *dead mens* skulls,
which is called in Hebrew, Golgotha:

18 Where they crucified him, and two
other with him, on either side one, and Je-
sus in the middes.

19 ¶ And Pilate wrote also a title, and
put it on the Crosse, and it was written,
JESUS OF NAZARETH THE KING
OF THE JEWES.

20 This title then read many of the
Jewes:

¶ Christ is again
quitted by that
same mouth
wherewith he is
afterward con-
demned.

a They will have
him crucified rather
by an old custome of
theirs they should
have stoned & han-
ged up as convicted
of blasphemy, but
they desire to have
him crucified after
the manner of the
Romans.

3 Pilates con-
science fighteth
for Christ, but
straightway it
yeeldeth because
it is not upholden
with the singular
virtue of God.

4 Pilate condem-
neth himselfe first,
with the same
mouth, wherewith
he afterward con-
demneth Christ.
b Gabbatha signi-
fies in his place, a
iudgement seat
art.

5 Christ susteneth
Satan, sinne, and
death to the
crosse.

* Matt. 27. 31.
Marke 15. 25.
Luke 23. 26.

6 Christ sitting
upon a throne of
the crosse, is open-
ly written everla-
sting king of all
people with his
own hand, whole
mouth condem-
ned him for usur-
ping a kingdome.

Jewes: for the place where Jesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then said the high Priests of the Jewes, to Pilate, Write not, The king of the Jewes, but that he said, I am the king of Jewes.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the * souldiers, when they had crucified Jesus, took his garments (and made foure parts, to every souldier a part) and his coat, and the coat was without seame woven from the top throughout.

24 Therefore they sayd one to another, Let us not divide it, but cast lots for it, whose it shal be. *This was* that the Scripture might be fulfilled, which sayth, * They parted my garments among them, and on my coat did cast lots. So the souldiers did these things in deed.

25 ¶ Then stood by the crosse of Jesus his mother, and his mothers sister, Mary the wife of Cleopas, and Mary Magdalene.

26 And when Jesus saw his mother, and the discipule standing by, whom he loved, he said unto his mother, Woman, behold thy sonne.

27 Then said he to the discipule, Behold thy mother: and from that houre that discipule tooke her home unto him.

28 ¶ After, when Jesus knew that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a * vessell full of vinegar: and they filled a sponge with vinegar, and put it about an Hyssope stalke, and put it to his mouth.

30 Now when Jesus had received of the vinegar, he said, It is finished, and bowed his head, and gave up the ghost.

31 ¶ The Jewes then (because it was the Preparation, that the bodies should not remaine upon the crosse on the Sabbath day: for the Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken down.

32 Then came the souldiers and brake the legs of the first, and of the other which was crucified with Jesus.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the souldiers with a speare^d pierced his side, and forthwith came thereout blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might belevee it.

36 For these things were done, that the

Scripture should be fulfilled, * Not a bone of him shall be broken.

37 And againe another Scripture sayth, * They shal see him whom they have thrust through.

38 ¶ And after these things, Joseph of Arimathea (who was a discipule of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take down the bodie of Jesus. And Pilate gave him licence. He came then and tooke Jesus bodie.

39 And there came * also Nicodemus (which first came to Jesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the bodie of Jesus, and wrapped it in linnen clothes with the odours, as the maner of the Jewes is to burie.

41 And in the place where Jesus was crucified, was a garden, and in the garden a new sepulchre: whercin was * never man yet laid.

42 There then layd they Jesus, because of the Jewes preparation day, for the sepulchre was neere.

C H A P. XX.

1 Mary bringeth word that Christ is risen. 3 Peter and John 4 runne to see it. 15 Jesus appeareth to Mary. 19 and to the disciples that were together in the house. 25 Thomas, before faithlesse. 29 Now beleeveth.

NOW * the first day of the weeke came Mary Magdalene, early when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, & we know not where they have laid him.

3 Peter therefore went forth, and the other discipule, and they came unto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And he stouped down, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

7 And the kerchiefe that was upon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleeveth.

9 For as yet they know not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe unto their own home.

11 ¶ But Mary stood * without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

O 2 12 And

Christ signifieth by the devision of his garments among the bloud-buriers (his coat except, that had no seame) that it shall come to passe, that he will shortly divide his benefits, and enrich his very enemies thoroughout the world: but so notwithstanding that the treasure of his Church shall remaine whole. * Matt. 27. 35. * Marke 15. 24. * Psal. 22. 18. Christ is a perfect example of almightinesse, not only in the keeping of the self, but also of the second Table.

Christ, when he hath taken the vinegar, yeldeth up the ghost, drinking up indeed that most bitter and sharpe cup of his Fathers wrath in our name. * Psal. 69. 22. * Galatians viii. 13. out of the wine called Sanctification, that the Jewes were wont to give them that were executed, a vinegar mixed with frankincense to drinke, to make their braynes somewhat troubled: he charitably the Jews provided for the poore mens consciences, which were executed. The body of Christ which was dead for a season, (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mytticall bodie. Christ being dead upon the crosse witnesseth by a double signe, that he onely is the true sacrifice, and the true withing for the believers. This wound was a most manifest witness of the death of Christ: for the water that issued out of this wound gave us plainly to understand, that the weapon pierced the very fountaine that supplieth the heart, which is the vessel that containeth that water, and that being once wounded, that creature which is so pierced, and stricken, cannot close but die.

* Exod. 12. 46. Num. 9. 12.

* Zach. 12. 10. * Matt. 27. 57. * Marke 15. 42. * Luke 24. 50. Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favour Christ, in such wise, that yet before that day, they never openly followed him: so that by his buriall, no man can justly doubt either of his death, or resurrection. * Chap. 3. 2.

* That no man might cavill at his resurrection, as though some other that had been buried there, had risen, Theophil.

* Marke 16. 1. * Luke 24. 1. Mary Magdalene, Peter and John, are the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so farre it is off, that they should invent it of set purpose.

* Matt. 28. 1. 2. * Marke 16. 5. That is, without the cave, which the sepulchre was the cave of.

2 Two Angels are made witnesses of the Lords resurrection.
 6 In white clothing.

c Mary spake as the common people use to spake: for they spake of a dead carkeft as they doe of a noble man.
 3 Jesus witnesseth by his presence, that he is truly risen.

4 Christ which is risen, is not to be sought in this world, according to the flesh, but in heaven by faith, whither he is gone before us, d By his brethren he meaneth his disciples: for in the next verse following, it is said, that Mary told his Disciples.
 e He calleth God his Father, because he is his Father naturally in the Godhead, and he saith, your Father, because he is our Father, by grace, through the adoption of the Sonnes of God: that is, by taking us of his free grace to be his sonnes. Epiphanius.

* Mar. 16. 14.
 Luke 24. 36.

1 Cor. 15. 5.

5 Christ in that that he presented himselfe before his disciples suddenly, through his divine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their Apostleship, inspiring the with the holy Ghost who is the minister of the Gospel.

f Either the doores opened to him of their own accord, or the very walls themselves were a Passage to him.

* Mat. 28. 18.

6 The publishing of the forgiveness of sins, by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the unbelief: of Thomas a certaine and sure testimonie of his resurrection.

12 And saw two Angels in white, sitting, the one at the head, & the other at the feet, where the bodie of Jesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned her selfe backe, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus sayth unto her, Woman, why weepest thou? whom seekest thou? She supposing that he had beene the gardiner, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus sayth unto her, Marie. She turned her selfe, and said unto him, Rabboni, which is to say, Master.

17 Jesus sayth unto her, touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, & your God.

18 Mary Magdelene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ The same day then at night which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Jews, came Jesus and stood in the mids, and said to them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands, and his side. Then were the Disciples glad when they had seene the Lord.

21 Then said Jesus to them againe, Peace be unto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said unto them, Receive the holy Ghost.

23 Whosoever finnes ye remit, they are remitted unto them: and whosoever finnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other Disciples therefore said unto him, We have seene the Lord, but he said unto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put my hand into his side, I will not beleeeve it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stood in the mids, and said, Peace be unto you.

27 After said he to Thomas, Put thy finger here, and see mine hands, and put forth

thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and said unto him, Thou art my Lord, and my God,

29 Jesus said unto him, Thomas, because thou hast seene me, thou beleevest: blessed are they that have not seene, and have beleevd.

30 ¶ And many other signes also did Jesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that ye might beleeeve, that Jesus is that Christ that Sonne of God, and that in beleeving ye might have life through his Name.

CHAP. XXI.

1 Jesus appeareth to his Disciples as they were a fishing: 6, 7 whom they know by a miraculous draught of Fishes. 25 He committeth the charge of the Sheepe to Peter, 18 and foretelleth him of the manner of his death.

After these things, Jesus shewed himselfe againe to his Disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said unto them, I goe a fishing. They said unto him, We also will goe with thee. They went their way and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Jesus stood on the shore: nevertheless the disciples knew not that it was Jesus.

5 Jesus then said unto them, Sirs, have ye any meat? They answered him, No.

16 Then he said unto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, & they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not farre from land, but about two hundreth cubits) and they drew the net with fishes.

9 Assoone then as they were come to land, they saw hot coales, and fish laid thereon, and bread.

10 Jesus said unto him, Bring of the fishes which ye have now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeir there were so many, yet was not the net broken.

12 Jesus said unto them, Come, and dine. And none of the Disciples durst aske him, Who art thou? seeing they knew that he was the Lord.

13 Jesus

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

* Chap. 21. 25.
 9 To beleeeve in Christ the Sonne of God, and our only Saviour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

1 In that, that Christ here is not onely present but also eateth with his Disciples, he giveth a most full assurance of his Resurrection.

a It was a linen garment, which could not let him swimme.

^a Peter by this triple confession is reformed into his former degree from whence he fell by his triple denial: and there-
^b shall be adverted, that he is indeed a pastor, which sheweth his love to Christ, in feeding his sheep.
^c It was meet that he that had denied Christ should be reformed by the same means.
^d Peter might have doubt of his forgiveness of his grievous sin, nor of his referring to the office of the Apostle.
^e The violent death of Peter is foretold.
^f They that took for garments, especially in the East country, & in these places where the people used long garments, had need to be guarded, and trusted up.
^g He meant that kind of girding which is used toward captives, when they are bound fast with cards and chains, as who would say, Now thou girdest thyself as thou thinkest best, to go whither thou wilt, but the time will be, when thou shalt not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wilt not.

13 Jesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen again from the dead.

15 ¶ ² So when they had dined, Jesus said to Simon Peter, Simon the son of Jona, lovest thou me more then these? He said unto him, Yea Lord, thou knowest that I love thee. He said unto him, Feed my lambes.

16 He said to him again the second time, Simon the son of Jona, lovest thou me? He said unto him, Yea Lord, thou knowest that I love thee. He said unto him, Feed my sheep.

17 He said unto him the ^b third time, Simon the son of Jona, lovest thou me? Peter was forrie, because he said to him the third time, Lovest thou me? and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus said unto him, Feed my sheep.

18 ³ Verily, verily I say unto thee, When thou wast yong, thou ^c girdest thy self, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall ^d gird thee,

and lead thee whither thou wouldst * not.

19 And this spake he, signifying by ^e what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 ⁴ Then Peter turned about and saw the disciple whom Jesus loved, following, which had also ^f leaned on his brest at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, he said to Jesus, Lord, what shall this man doe?

22 Jesus said unto him, If I will that he tarrie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Jesus said not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?

24 ⁵ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ^{*} Now there are also many other things which Iesus did, the which if they should be written every one, I suppose the world could not contain the bookes that should be written, Amen.

^a Not that Peter suffered ought for the truth offered against his will, for we read that he came with joy, and gladness, when he returned from the Council, where he was whipped: but because that his conversion was from the flesh, but from that gift of the Spirit which is given us from above, therefore he should be a certain striving and conflict, or repugnance, which also is in us in all our sufferances, as touching the flesh.
^b That is, that Peter should die by a violent death.
^c We must take heed, that whilst we cast our eyes upon other, we neglect not that which is injoynead us.
^d Chap. 13. 23.
^e The historie of Christ is true and warily written: not for curiositie of men, but for the salvation of the godly.
^f Chap. 20. 30.

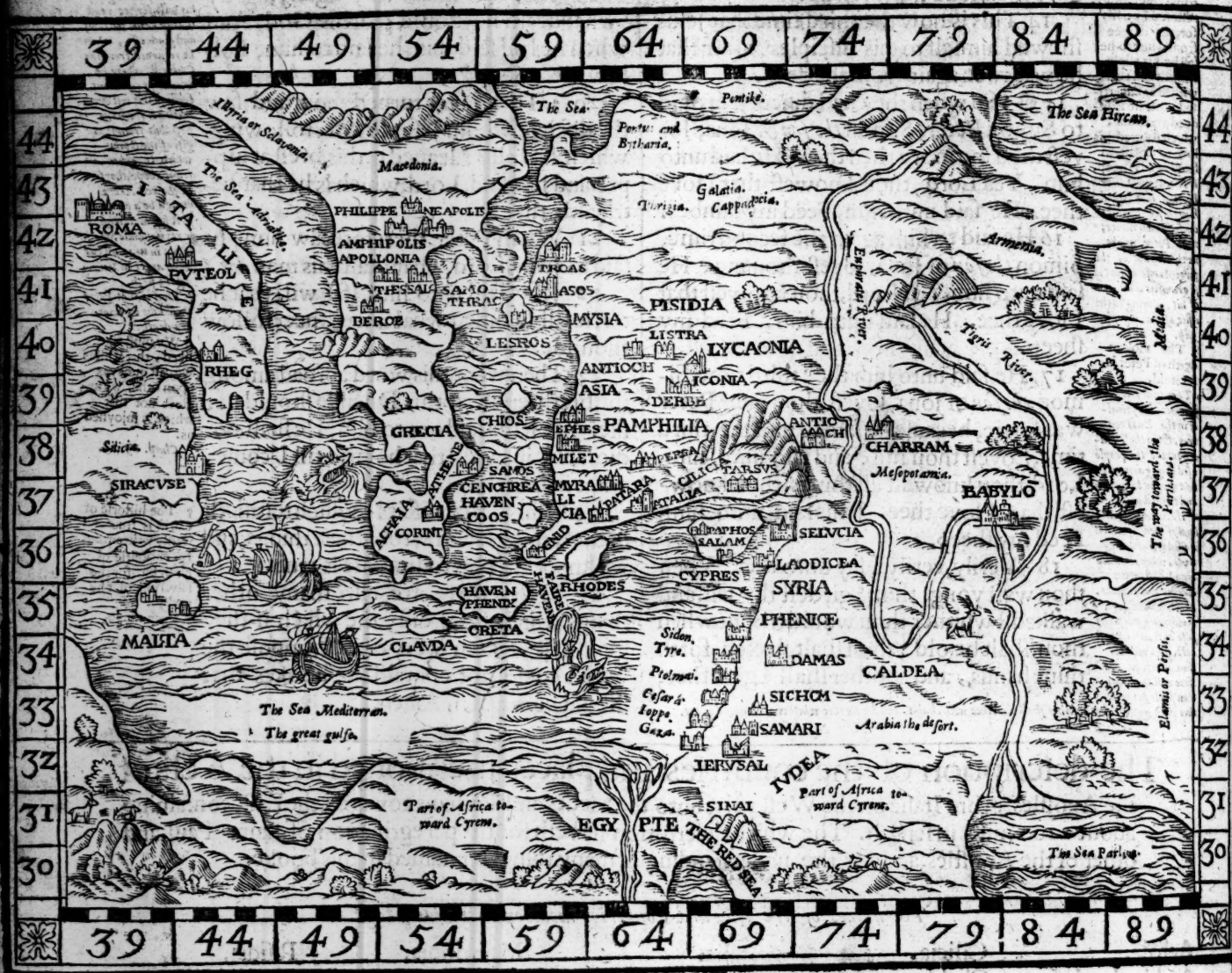
The description of the countries and places mentioned in the Acts of the Apostles, from Italie on the West part, unto the Medes and Persians towards the East, containing about 2200 miles in length. The which description serveth for the peregrination of Saint Paul, and other of the Apostles, and for the understanding of many things contained in this booke.

The names of the Isles and Countries mentioned in this Map.

Achaia.	Cilicia.	Italia.	Macedonia.	Pisidia.
Arabia the desert.	Chaldea.	Illyria, or Slavonie.	Myfia.	Phrygia.
Arabia the stonie.	Clauday.	Iudea.	Media.	Rhodes Isle.
Armenia.	Coos Isle.	Lesbos Isle.	Pamphilia.	Samos Isle.
Asia the lesse.	Creta or Candia Isle.	Lycaonia.	Persia.	Samothracia Isle.
Bythinia.	Cyprus.	Lycia.	Pontus.	Sicilia Isle.
Cappadocia.	Galatia.	Malta Isle.	Phenicia.	Syria.
Chios Isle.	Grecia.			

The towns especially in this Map, and their situation, with the observation of the length and breadth.

Amphipolis	50, 0: 41, 30	Faire havens	56, 46: 35, 10	Philippi	50, 45: 41, 46
Antiochia of Syria	70, 15: 37, 20	Gaza	65, 10: 31, 40	Prolemais	66, 20: 32, 58
Antiochia of Pisidia	62, 30: 39, 0	Gnidum	57, 10: 35, 30	Putoli	39, 50: 41, 0
Appolonia	49, 30: 40, 30	Iconium	64, 30: 38, 45	Rhégium	40, 0: 39, 0
Affus	56, 0: 40, 15	Ierusalem	66, 0: 31, 55	Rome	56, 40: 41, 40
Athenes	52, 45: 37, 15	Joppe	66, 40: 31, 55	Salamine Isle of Cyprus	66, 40: 35, 30
Attralai	62, 15: 36, 30	Laodicea	68, 30: 35, 5	Samaria	66, 20: 32, 19
Babylon	79, 0: 35, 0	Lyftri	64, 0: 39, 0	Seleucia	68, 35: 25, 40
Beroe	48, 45: 39, 50	Miletum	58, 0: 37, 0	Sidon	67, 15: 33, 30
Cenchrea haven	51, 20: 37, 0	Myra	61, 36: 40, 0	Syracuse	39, 30: 37, 15
Cesarea Straton	66, 16: 32, 25	Mytelene	55, 0: 35, 0	Tarfus	67, 40: 36, 50
Charram	73, 55: 37, 10	Neapolis	51, 15: 41, 40	Thessalonica	49, 50: 40, 30
Corinthus	51, 15: 36, 55	Paphos in Cyprus	65, 0: 36, 0	Troas	55, 0: 41, 0
Damascus	68, 55: 23, 0	Patara	60, 30: 36, 0	Tyrus	67, 3: 33, 0
Derbe	64, 20: 38, 15	Perge	62, 15: 36, 56		
Ephesus	57, 40: 37, 40	Phenix an haven	53, 45: 34, 20		



THE ACTES OF THE HOLY.

Apostles, written by **LUKE** the Evangelist.

CHAP. I.

1 Luke with this history to his Gospel, 9 Christ being taken into heaven, 10 the Apostles 11 being warned by the Angels, 12 returns, 14 and gives themselves to prayer, 15 By Peter's motion, 18 into Judas the traitors place, Matthias is chosen.

1 Appaling over from the history of the Gospel, it is from the history of the sayings and doings of Christ, into the Acts of the Apostles.

2 The acts of Jesus are the miracles and things which served his Godhead, and his most perfect holiness and examples of his doctrine.

3 Christ did not straightway ascend into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his Apostles in the doctrine which they had heard.

4 He calls these infallible tokens, which are otherwise termed not fiery: now in that, that Christ speaks, and walked, and ate, and was felt of many, these are sure signs and tokens that he truly rose again.



Have made the former treatise, O Theophilus, of all that Jesus began to do and teach.

2 Untill the day that hee was taken up, after that he through the holy

Ghost had given commandements unto the Apostles, whom he had chosen:

3 To whom also he presented himself alive after that he had suffered, by many infallible tokens, being seen of them by the

space of fortie dayes, and speaking of those things which appertain to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to wait for the promise of the Father, which *said he, ye have heard of me.*

5 For John indeed baptized with water, but ye shall be baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know the times, or the seasons, which the Father hath put in his own power,

8 But ye shall receive power of the holy Ghost, when he shall come on you, and ye

To the old and ancient state. f. That is, the first occasion that serve to doing of matters which the Lord hath appointed to bring things to pass in.

** Luke 24. 49.*

** They were dispersed here and there, but he gathered them together that they might altogether be witnesses of his resurrection.*

** John 14. 25.*

** Matth. 3. 11.*

** Mark. 1. 8.*

** Luke 3. 16.*

** Chap. 2. 2. and 11.*

** 16. and 19. 4.*

** Either of the Father, or of me: for as either the Father or Christ, is fit to be as against John, as the holy Ghost is against the water, as though answerable the one to the other.*

** We must fight before we triumph: and we ought not curiously to search after those things which God hath not revealed.*

** To the old and ancient state.*

** f. That is, the first occasion that serve to doing of matters which the Lord hath appointed to bring things to pass in.*

** Chap. 3. 2.*

shall

¹ Luke 24. 51.
² After that Christ had promised the holy Ghost, where he would govern his Church, though he should be absent in body, he took up his body from us into the heavenly tabernacles, here to continue until the latter day of judgement, as the Angels witness.
³ That is, out of your sight.
⁴ About two miles.
⁵ Ecclesiastical assemblies to leave the common prayer, were first instituted & kept in private houses by the Apostles.
⁶ They went into the house, which the Church had chosen at that time to be a residence for the whole assembly.
⁷ The Greek word *prophetai* signifies an invincible confidence, and boldness.
⁸ It is to good purpose, that this command is mentioned: for these prayers are most acceptable to God, which are made with agreeing minds and souls.
⁹ The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers, whereunto they were beset.
¹⁰ It was believeable, to have the witness confirmed, who were afterwards to be partakers of the dangers with their husbands.
¹¹ With his kindred.
¹² Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by express judgement of the congregation.
¹³ Because men are commonly killed and murthered by their names.
¹⁴ Peter preventeth the offence that might be taken of the falling away of Judas, a betrayer, shewing, that all things which came unto him, were foretold by God.
¹⁵ Psal. 41. 9.
¹⁶ Iam. 13. 27.
¹⁷ Luke considered not Judas his party, but that that seemed of it, and so was to say, that a man had procured himselfe harme, not that he will & purpose was so, but in respect of that which seemed.
¹⁸ Mat. 27. 5.
¹⁹ The Greek word, *synagoge* thus much, that Judas fell down and was rent in sunder in the midst, with a marvelous loud noise.
²⁰ Psal. 69. 26.
²¹ Psal. 109. 7. f. His office and ministerie. David wrote these words against the King's herdsman: And these words, Shepherds, Sheep, and Flocks, are put over to the Church office & ministerie, so that the Church & the offices thereof are called by these names.
²² The Apostles deliberate upon nothing, but first they consult, and take advice by Gods word: and again they do nothing that concerneth and is believeable for the whole body of the congregation, without making the congregation privie unto it.
²³ Word for word, sent in & out, much head of speech betwixt as much in the Hebrew tongue, as the exercising of a publique and private office, when they speak of such as are in any publique office. Dent. 31. 2. 1. Chron. 27. 1.
²⁴ From our company.

shall be witnesses unto me both in Hierusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 * And when he had spoken these things, while they beheld, he was taken up: for a cloud took him up out of their sight.

10 And while they looked stedfastly toward heaven, as he went, behold two men stood by them in white apparell.

11 Which also said, ye men of Galilee, why stand ye gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as ye have seen him go into heaven.

12 ¶ Then returned they unto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbath^h dayes journey.

13 And when they were come in, they went up into an upper chamber, where abode both Peter, and James, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas James brother.

14 These all continued with one accord in prayer, and supplication with the women, and Marie the mother of Jesus, and with his brethren.

15 ¶ And in those dayes Peter stood up in the midst of the Disciples, and said (now the number of names that were in one place were about an hundred & twentie.)

16 Ye men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before of Judas, which was guide to them that tooke Jesus.

17 For he was numbred with us, & had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when he had thrown down himselfe headlong, he brast aunder in the midst, and all his bowels gushed out.

19 And it is known unto all the inhabitants of Hierusalem, in so much, that that field is called in their own language, Acel-dama, that is, The field of blood.

20 For it is written in the booke of Psalms, * Let his habitation be void, and let no man dwell therein: * also, Let another take his charge.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus was conversant among us,

22 Beginning from the Baptisme of John unto the day that he was taken up from us, must one of them be made a witness

with us of his resurrection.

23 And they presented two, Joseph called Barabas, whose surname was Justus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take the roome of this ministration and Apostleship, from which Judas hath gone astray, to go to his own place.

26 Then they gave forth their lots, and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

CHAP. II.

The Apostles. 4 filled with the holy Ghost, 8 speake with divers tongues: 13 They are thought to be drunk, 15 but Peter disproveth that. 34 He teacheth that Christ is the Messiah. 37 And seeing the hearers astonished, 38 he exhorteth them to repentance.

And when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sat.

3 And there appeared unto them cloven tongues, like fire, and it sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation under heaven.

6 Now when this was noised, the multitude came together, and were astonished, because that every man heard them speake his own language.

7 And they wondred all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galilee?

8 How then heare we every man our own language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Jewes, and Proselytes,

11 Cretes, and Arabians: we heard them speake in our own tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying, one to another, what may this be?

13 And others mocked, and said, They are full of new wine.

¶ Not that they spoke with one voice, and many languages were heard, but that the Apostles spoke with strange tongues: for also the miracle had rather been in the hearers, also, in hearing it in the hearers, Nazianzen in his oration of Whitsunday, f. By Iam the vocations them were both Jewes by birth, and Jewes by profession of religion, though they were borne in other places: and they were Proselytes, which were Gentiles borne, and embraced the Jewish religion. 2 Gods word penceeth some so that driveth them to seek out the truth, and it doeth so choke other, that it forceth them to be witnesses of their own impudencie. 3 The word which he useth here, signifieth such a kind of mocking which is reproachfull and contumelious. And by this reproachfull mocking we see, that there is no miracle so great and excellent, which the wickedness of man dareth not speake evil of.

9 The Apostles must be chose immediately from God, and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice.
x Openly, and by the voices of all the whole company.
y That he may be fellow and partaker of his ministerie.
z Departed from, or fallen from: And it is a Metaphor taken from the way: For callings are signified by the name of wayes, with the Hebrews.

1 The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double figure from heaven authorized and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.
¶ Word for word, was fulfilled: that is, as was begun, Mat. 28. 21. For the Hebrews say, that a day or a year is fulfilled or ended, when the former dayes or years are ended, and the other begun. Jer. 25. 12. And it shall come to pass, that when severie years are fulfilled, I will visit, &c. For the Lord did not bring home his people, after the sevenieth year was ended, but in the sevenieth year: Now the day of Pentecost, was the fiftieth day after the feast of the Passover.
¶ The twelve Apostles, which were to be the Patriarches of a new Church, as he calleth them other tongues, which were not the same which the Apostles used commonly, and Marke calleth them new tongues.
¶ Hereby we may stand, that the Apostles used not one tongue, and then as it were by hap, heard & saw adunthre or at least off call men use so day, but with good consideration of their hearers: and to be sure, that they spoke nothing but as the holy Ghost gave.

14 ¶ But

*i. Peter his boldnesse
to be marked, wherein
the grace of the holy
Ghost is to be seen,
even straight after
the beginning.*

*After the Sun ris-
ing, which may be
about seven or eight
of the clock with us.
k. There is nothing
that can dissolve ques-
tions and doubts, but
testimonies taken out
of the Prophets: for
men reason may be
overturned, but Gods
voice cannot be over-
turned.*

** Joel 2. 28.*

Esai. 24. 3.

*3 Peter setting the
truth of God a-
gainst the false ac-
cusations of men,
sheweth in himself
and in his fellows,
that y is fulfilled
which Joel spake
before concerning
the full giving of
the holy Ghost in
the latter dayes:
which grace also is
offered to the
whole Church, to
their certain & un-
doubted destruc-
tion, which doe
contemne it.*

*l. All without excep-
tion, both upon the
Iewes and Gentiles,*

n. That is, men

*4 The chiefest use
of all the gifts of
the holy Ghost is
to bring man to
salvation by faith.*

*m. This word, Call
us, signifieth in holy
Scriptures, earnest
praying, and craving
for help at Gods
hand.*

*5 Christ being in-
nocent, was by
Gods providence
crucified of wic-
ked men.*

*o. Who is by those
works which God
worketh by him so
manifestly approved
and allowed of, that
no man can gainsay
him.*

*p. Gods everlasting
knowledge going be-
fore, which can
neither be separated
from his determinate
counsel, as the Epi-
cure say, neither
yet be the cause of
evils for God, in his
everlasting and un-
changeable counsel,
appointed the wicked
all of Iudas to an
excellent end: and
God doth that well,
which the instru-
ment doth ill.*

*q. Gods counsel doth
not excuse the Iewes,
whose hands were
wicked.*

*r. The fault is said to
be theirs, by whose
counsel and egging
forward it is done.*

*6 Christ (as David
foretold) did not
only rise againe,
but also was in the
grave voided of all
corruption.*

*s. The death that
was full of sorrows,
both of body & mind:
wherefore when death
appeared conquerour
and victor, over
those sorrows, Christ
is rightly said to have
overcome these sor-
rows of death, when
as being dead, he
overcame death, to live
for ever with his Father.*

t. Thou hast opened me the way to the true life.

** Psal. 16. 9.*

** 1 King. 2. 10. Chap. 13.*

*36. * Psal. 132. 11.*

** Had sworn solemnly.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

** Psal. 110. 1.*

14 ¶ But Peter standing with the Ele-
ven, ^b lift up his voice, and said unto them.
Ye men of Judea, and ye all that inhabite
Hierusalem, be this known unto you, and
hearken unto my words.

15 For these are not drunken, as ye sup-
pose, since it is but the third^b hour of the day

16 But this is that, which was spoken by
the ^k Prophet ^{*} Joel,

17 ³ And it shall be in the last dayes, saith
God, I will powre out of my spirit upon
¹ all^m flesh, and your sons, and your daugh-
ters shall prophesie, and your yong men
shall see visions, and your old men shall
dream dreams.

18 And on my servants, and on mine
handmaids I will powre out of my spirit in
those dayes, and they shall prophesie.

19 And I will shew wonders in heaven
above, and tokens in the earth beneath,
bloud, and fire, and vapour of smoke.

20 The Sun shall be turned into dark-
nesse, and the Moon into blood, before that
great and notable day of the Lord come.

21 ⁺ And it shall be, that whosoever shall
ⁿ call on the Name of the Lord, shall be
saved.

22 ³ Ye men of Israel, heare these words,
Jesus of Nazareth, a man ^o approved of
God among you with great works, and
wonders, and signes, which God did by
him in the mids of you, as ye your selves
also know;

23 Him, *I say*, being delivered by the de-
terminate counsell, and ^p foreknowledge of
God, after you had taken with wicked
^q hands, you have crucified and ^r slaine:

24 ⁶ Whom God hath raised up, and loo-
sed the ^s sorrows of death, because it was
unpossible that he should be holden of it.

25 For David said concerning him, ^{*} I
beheld the Lord alwayes before me: for he
is at my right hand, that I should not be
shaken.

26 Therefore did mine heart rejoyce,
and my tongue was glad, and moreover al-
so my flesh shall rest in hope,

27 Because thou wilt not ^t leave my
soule in grave, neither wilt suffer thine holy
One to see corruption.

28 Thou hast ^u shewed me the wayes of
life, and shalt make me full of joy with thy
countenance.

29 Men & brethren, I may boldly speak
unto you of the Patriark David, ^{*} that he
is both dead and buried, and his sepulchre
remaineth with us unto this day.

30 Therefore, seeing he was a Prophet,
and knew that God had ^{*} ^v sworn with an
oath to him, that of the fruit of his loynes
he would raise up Christ concerning the

flesh, to set him upon his throne,

13 He knowing this before, spake of the
resurrection of Christ, that ^{*} his soul should
not be left in grave, neither his flesh should
see corruption.

32 ⁷ This Jesus hath God raised up,
whereof we are all witneses.

33 Since then that he by the right^v hand
of God hath been exalted, and hath recei-
ved of his Farther the promise of the holy
Ghost, he hath shed forth this which ye
now see and heare.

34 For David is not ascended into hea-
ven, but he saith, ^{*} The Lord said to my
Lord, Sit at my right hand,

35 Untill I make thine enemies thy foot-
stool.

36 Therefore, let all the house of Israel
know for a surerie, that God hath ^{*} made
him both Lord, and Christ, this Jesus, *I say*,
whom ye have crucified.

37 Now when they heard it, they were
pricked in their hearts, and said unto Peter,
and the other Apostles, Men and brethren,
what shall we doe?

38 ^{*} Then Peter said unto them, Amend
your lives, and be baptized every one of
you in the Name of Jesus Christ for the re-
mission of sins: and ye shall receive the gift
of the holy Ghost.

39 For the ^{*} promise is made unto you,
and to your children, and to all that are
afarre off, *even* as many as the Lord our
God shall call.

40 ⁺ And with many other words he
besought and exhorted them, saying, save
your selves from this froward generation.

41 ¹⁰ Then they that gladly received his
word, were baptized: and the same day
there were added to the Church about three
thousand soules.

42 ¹¹ And they continued in the Apo-
stles doctrine, and ^b fellowship, and ^c break-
ing of bread, and prayers.

43 [¶] And feare came upon every
soule, and many wonders and signes were
done by the Apostles.

44 ¹² And all that beleaved, were in one
place, and had all things common.

45 And they sold their possessions and
goods, and parted them to all men, as every
one had need.

46 ¹⁴ And they continued daily with one
accord in the Temple, and breaking bread
at home, did eate their meat together with
gladnesse, and singlenesse of heart,

47 Praising God, and had favour with
all the people: and the Lord added unto
the Church from day to day, such as should
be saved.

13 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the
Church may be planted, and have some refreshing. 13 Charitie maketh all things
common concerning the use, according as peccatorie requireth. 14 The faithful came
together at the beginning with great fruit, not only to the hearing of the word, but
also to meat.

** Psal. 16. 10.
Chap. 13. 35.*

*7 Peter witnesseth
that Iesus Christ is
the appointed
everlasting King,
which he proveth
manifestly by the
gifts of the holy
Ghost, and the tes-
timonie of Dav-
id.*

*7 Might and power
of God.*

** Psal. 110. 1.*

*2. Christ is said to be
made, because he
was advanced to
that dignitie, and
therefore it is not
spoken of his nature,
but of his estate and
high dignitie.*

*8 Repentance and
remission of sins
in Christ, are two
principles of the
Gospel, and there-
fore of our salva-
tion: and they are
obtained by the
promises appen-
dended by faith,
and are ratified in
us by Baptisme,
wherein is
joyned the vertue
of the holy Ghost.*

*a. This word that is
used here, even, is
to understand that it
was a free gift.*

*9 He is truly
joyned to the
Church, which so
parateth himselfe
from the wicked.*

*10 A notable ex-
ample of the ver-
tue of the holy
Ghost but such as
are of age, are not
baptized, before
they make confes-
sion of their faith.*

*11 The marks of
the true Church
are the doctrine of
the Apostles, the
duties of charitie,
the pure and sin-
gle administration
of the Sacraments,
and true inveciti-
ons used of all the
faithfull.*

*b. Communicating of
goods, & of all other
duties of charitie,
as is shewed after-
ward.*

*c. The Iewes used
thyme leaves, and
therefore they did
rather break them
then eat them: so by
breaking of bread,
they understood that
living together, and
the banquet which
they used to keep.*

*And when they kept
their love feasts, they
used to celebrate the
Lords Supper, which
even in these dayes
begins to be corrupte,
and Paul
amendeth it.*

1 Cor. 11.

*13 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the
Church may be planted, and have some refreshing.*

*13 Charitie maketh all things
common concerning the use, according as peccatorie requireth.*

*14 The faithful came
together at the beginning with great fruit, not only to the hearing of the word, but
also to meat.*

By what authority.

them, they asked, By what power, or in what Name have ye done this?

8 Then Peter full of the holy Ghost, said unto them, Ye Rulers of the people, and Elders of Israel,

9 For as much as we this day are examined of the good deed done to the impotent man, to wit, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whom ye have crucified, whom God raised againe from the dead, even by him doeth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for among men there is given none other Name under heaven, whereby we must be saved.

13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were unlearned men and without knowledge, they marvelled, and knew them, that they had beene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Council, and conferred among themselves,

16 Saying, What shall we doe to these men: for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem, and we cannot denie it.

17 But that it be noised no further among the people, let us threaten and charge them, that they speak henceforth to no man in this Name.

18 So they called them, and commanded them that in no wise they should speak or teach in the Name of Iesus.

19 But Peter and Iohn answered unto them, and said, Whether it be right in the sight of God, to obey you rather then God, judge ye.

20 For we cannot but speak the things which we have seene and heard.

21 So they threatened them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was above fourtie yeares olde, on whom this miracle of healing was shewed.

23 Then also one as they were let go, they came to their fellows, and shewed all that the high Priests and Elders had said unto them.

24 And when they heard it, they lift up their voices to God with one accord, & said, O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy servant David hast said, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together,

28 To doe whatsoever thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt unto thy servants with all boldnes to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that believed, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Iesus: and great grace was upon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas, (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas he had land, sold it, and brought the money, and laid it down at the Apostles feet.

38 And the multitude increased more and more, in Hierusalem: and the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

39 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

40 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

41 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

42 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

43 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

44 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

45 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

46 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

47 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

48 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

49 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

50 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

51 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

52 And the multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

10 We ought not to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage & madness against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the aide and succour of our Father.

* Psal. 2.1. 1. Although the people of Israel were but one people, yet the pharisees number in here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together: as Judges 5. 14.

no The wicked execute Gods counsell, though they think nothing of it, but they are not therefore without fault.

n Thus hath determined of these absolute authority and power.

11 God witnesseth to his Church by a visible signe that, it is he that will establish it, by shaking the powers both of heaven and earth.

12 An example of the true Church, wherein there is content as well in doctrine as in discipline, as in charity one toward another: And the Pastours deliver true doctrine both sincerely, and constantly.

o They agreed both in counsel, will, and purpose.

* Chap. 2.44. 13 True charity helpeth the necessity of the poor with his owne lode: but to that all things be done well and orderly.

14 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

15 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

16 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

17 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

18 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

19 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

20 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

21 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

22 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

23 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

24 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

25 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

26 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

27 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

28 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

29 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

30 The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

3 The wolves which succeede true Pastours, please their owne cause & not Gods, neither the Churches.

4 He is indeed a true shepherd, that teacheth his sheepe to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his owne hands.

* Psal. 118. 22. Esa. 28. 16. Matth. 21. 42. Mark. 12. 10. Luc. 20. 17. Rom. 9. 33. 1 Pet. 2. 7. of God.

g There is no other man, or no other power and authority whatsoever: which kinde of speech being used among the Levites, upon this, that when we are in danger, we call upon them, as upon those who look for helpe.

h Any where: and the Church, forth with us the largesse of Christs kingdom.

i The good liberie and boldnesse of the servants of God, doeth yet this much good, that such as lay hid under a wizard of zeale, doat length bewray themselves to be indeede wicked men.

j The word used here, I did, which being spoken in comparison had to a Magistrate, betokeneth a private man: but when we speak of sciences & studies, it signifieth one that is unlearned: and in account of honour, and estimation, it importeth one of a low degree, and of estimation.

k Lay their heads together.

l He that flattereth himselfe in ignorance, commeth length to doe open wickednesse, and that against his owne conscience.

m We must loe obey men to whom we are subject, that especially and before all things we obey God.

n So fine off are the wicked from doing what they im, that contrary to the teaching of the Scriptures, which be given them, leave to doe.

o The Apostles communicate their troubles with the Congregation.

p The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

q The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

r The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

s The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

t The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

u The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

v The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

w The multitude of the Levites, and of the daughters of Israel, and of the strangers, and of the proselytes, were added unto them.

1 Craftily took

2 And^a kept away *part* of the price, his wife also being of counsell, and brought a certain part, and laid it down at the Apostles feet.

1 Fully possessed.

3 Then said Peter, Ananias, why hath Satan^b filled thine heart, that thou shouldst *lie* unto the holy Ghost, and keep away *part* of the price of this possession?

1 For when they had appointed that farm of possession for the Church, they stuck at it to keep away a part of the price, as though they had to do with men, and not with God. & therefore he saith afterwards that they tempted God. & hereby is declared an adulterous and purblind deceit, and the fault in the man in admitting the devils suggestion.

4 Whiles it remained, appertained it not unto thee? and after it was sold, was it not in thine own power? how is it that thou hast^d conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the young men rose up, and took him up, and carryed *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said unto her, Tell me, Sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together to *tempt* the Spirit of the Lord? behold, the feet of them which have buried thine husband, *are* at the^e door, and shall carry thee out.

1 Look how oft men do things with an evil conscience, so oft they from hence sentence against themselves, and as much as in them lieth, provoke God to anger, as if for purpose, making to try whether he be just and almighty or no. 2 As at hand.

10 Then she fell down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carried her out, and buried her by her husband.

11^a And great feare came on all the church, & on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

1 The Lord by his marvellous vertue bridleth those, that they may not hurt the Church: otherwise hee keepeth in his awe and fear: and otherwise he allureth unto him. 2 Highly praised them.

13 And of the other durst no man joyn himself to them: neverthelesse, the people *mag*nified them.

14 Also the number of them that beleev-
ed in the Lord, both of men and women, grew more and more)

3 The more that the Church increaseth, the more increaseth the rage of Satan, & therefore they proceed from threatenings to imprisoning. 4 The word which is used here, is heresie, which signifieth a choice, and so is taken for a right forme of learning, or faction, or study, and course of life, which the Latines call, a sect: but the first that word was indifferently used, but at length it came to be taken only in evil part, whereupon came the name of Heresie, which is taken for one that goeth astray from sound and wholesome doctrine, after such sort, that hee setteth light by the judgement of God and his Church, and maintaineth in his opinion, and breaketh the peace of the Church.

15 Insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way, the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the Cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, who were all healed.

17 ¶³ Then the chiefe Priest rose up, and all they that were with him (which was the^b sect of the Sadduces) and were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19⁴ But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

4 Angels are made servants of the servants of God.

20⁵ Go your way, and stand in the Temple, and speake to the people, all the words of this life.

5 God doth therefore deliver his, that they may more thonly provoke his enemies. 1 Word, whereby the way unto life is shewed.

21⁶ So when they heard it, they entred into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the Prison, to cause them to be brought.

6 God mocketh his enemies attempts from above.

22 But when the Officers came, and found them not in the prison, they returned, and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the Keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the chief Priest, and the captain of the Temple, and the high Priests heard these things, they doubted of them whereunto this would grow.

25⁷ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

7 The more openly that Christs verue sheweth it self, the more increaseth the madnesse of his enemies, which conspire against him.

26⁸ Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned.)

8 Tyrants which fear not God, are constrained to fear his servants.

27 And when they had brought them, they set them before the Councill, and the chief Priest asked them,

9 It is the propriety of tyrants to set out their owne commandments as right and reason, bee they never so wicked.

28⁹ Saying, Did not we straightly command you, that ye should not teach in this Name? and behold, you have filled Jerusalem with your doctrine, and ye would^k bring this mans blood upon us.

k Makes guilty of murdering that man whom yet they will not vouchsafe to name.

29¹⁰ Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

10 We ought to obey no man, but so farre forth as obeying him we may obey God.

30¹¹ The^a God of our fathers hath raised up Jesus, whom ye slew, & hanged on a tree

11 Christ is appointed, & in deed declared, Prince & Preserver of his Church in despite of his enemies.

31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

a Chap. 3. 13.

32¹² And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath given to them that obey him.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till wee come unto it.

33 Now when they heard it, they¹ brast for anger, and consulted to slay them.

1 This betokeneth that they were in a most vehement rage, and marvellously disquieted in minds, for it is a horrible kind of speech taken from them which are harshly cut in fender with a saw.

34¹³ Then stood there up in the Councill a certain Pharisee named Gamaliel, a Doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a little space,

13 Christ findeth defenders of his cause, even in the very rout of his enemies, so oft as he thinketh it needfull.

35 And said unto them, Men of Israel,

take heed to your selves, what yee intend to do touching these men.

36 For before these times, rose up Theudas^a boasting himselfe, to whom resorted a number of men, about a four hundred; who was slain: and they all which obeyed him were scattered, and brought to nought.

37 After this man, rose up Judas of Galilee, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, Refrain your selves from these men, and let them alone: for if this counsell, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot destroy it, lest yee be found even fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should nor speake in the Name of Jesus, and let them goe.

41 So they departed from the Council, rejoycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Jesus Christ,

CHAP. VI.

2 The Apostles 3 appoint the office of Deacons 5 to seven chosen men: 8 Of whom Stephen, full of faith, is one: 12 He is taken, 13 and accused as a transgressor of Moses Law.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians toward the Hebrewes, because their widowes were neglected in the dayly ministring.

2 Then the twelve called the multitude of the disciples together, and said, It is not meet that wee should leave the word of God to serve the tables.

3 Wherefore brethren, looke ye out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this business.

4 And we will give our selves continually to prayer, and to the ministring of the word.

5 And the saying pleased the whole multitude: and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antiochia,

6 Which they set before the Apo-

stles: and they prayed, and laid their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

8 Now Steven full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which said, We have heard him speake blasphemous words against Moses, and God.

12 Thus they moved the people, and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Council,

13 And set forth false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gave us.

15 And all that sat in the Council, looking stedfastly on him, they saw his face as it had beene the face of an Angel.

ring and false accusations. 9 The first bloody persecution of the Church of Christ, begun and sprang from a Council of Priests, by the suggestion of the University of doctors. 10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken. 11 Hereby it appeareth that Steven had an excellent and godly countenance, having a quiet and settled mind, a good conscience and sure persuasion that his cause was just: For seeing he came to speak before the people, God beautified his countenance so the end that with the very beholding of him the Levites minds might be pierced and amazed.

CHAP. VII.

1 Steven pleading his cause sheweth that God chose the Esther, 20 before Moses was born, 47 and before the Temple was built, 44 And that all outward ceremonies were ordained according to the heavenly pattern. 54 The Levites gnashing their Teeth, 29 stone him.

Then said the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren, and Fathers, hearken. That God of glory appeared unto our Father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Come out of thy countrey, and from thy kindred, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

God made with the Fathers. * Gen. 12. 7. a That mighty God full of glory and majesty, b When he said afterward, vers. 4. That Abraham came out of Caldea, it is evident that Moses a-mia contained Caldea which was near unto it, and bordering upon it, and so verily in Gen. 37.

5 And

14 In matters of religion wee must take good heed, that wee attempt nothing under a colour of zeale, beside our vocation.

in He distressed his fellowes from murdering the Apostles, neither durst he think it good to referre the matter to the Roman Magistrate: for the Levites could abide nothing worse, then to have the tyranny of the Romans confirmed. 15 It is better to be contemned and despised.

15 The Apostles accustomed to suffer and beare words, are at length injured to beare stripes, but yet so that by that means they become stronger. 16 Both publicly and privately.

1 When Satan hath assailed the Church without, and that to small purpose, and in vaine, he assaileth it within, with civil dissension and strife betwixt themselves: But the Apostles take occasion thereby to set order in the Church.

4 Of their parts, which of Grecians became religious Levites. 6 In the bestowing of almes according to their necessity. 2 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be joyned together, as the Apostles do here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c It is such a matter, as wee may in our wise accept of it. d Banquet, though by the name of tables, other officers are also meant, which are necessary to such as pertaine to the care of the poore. 3 In chusing of Deacons (much more of Ministers) there must be examination both of their learning and manners of life. 4 The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

8 This ceremony of laying on of hands, came from the Levites, who used this order both in publick sacrifices, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gen. 28. and the Church observed this ceremony. 1 Tim. 5. 22. Act. 8. 17. but here is no mention made either of ordination, or of raising, or creating, &c.

5 An happy end of temptation. f This is the figure Metonymia, meaning by faith the doctrine of the Gospel which increaseth faith.

6 God exercised his Church first with evil words and slanders, then with imprisonments, afterward with scourging, and by these means prepareth it in such sort, that at length he can fetch it to encounter with Satan and the world, even to bloodshed and death, and that with good success.

g Excellent and singular good gifts.

7 Schooles and Universities were of old time addicted to false Pastours, and were the instruments of Satan to blow abroad and defend false doctrines.

h Of the company and Colledge, as it were.

8 False teachers, because they will not be overcome, flee from disputation to manifest and open slandering and false accusations.

9 The first bloody persecution of the Church of Christ, begun and sprang from a Council of Priests, by the suggestion of the University of doctors.

10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken.

11 Hereby it appeareth that Steven had an excellent and godly countenance, having a quiet and settled mind, a good conscience and sure persuasion that his cause was just: For seeing he came to speak before the people, God beautified his countenance so the end that with the very beholding of him the Levites minds might be pierced and amazed.

12 Steven is admitted to plead his cause, but to this end and purpose, that under a cloke and colour of Law, he might be condemned.

2 Steven witnesseth unto the Jewes, that he acknowledged the true Fathers, and the only true God: and sheweth moreover that they are more ancient then the Temple: with all that service appointed by the Law, and therefore they ought to lay another foundation of true religion: that is to say, the free covenant that

God made with the Fathers. * Gen. 12. 7. a That mighty God full of glory and majesty, b When he said afterward, vers. 4. That Abraham came out of Caldea, it is evident that Moses a-mia contained Caldea which was near unto it, and bordering upon it, and so verily in Gen. 37.

5 And he gave him no inheritance in it, no, not the breadth of a foot: yet hee promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 But God spake thus, that his seed should be a sojourner in a strange land: and that they should keep it in bondage, and entreat it evill * foure hundreth yeares.

7 But the nation to whom they shall be in bondage, will I Judge, saith God: and after that, they shall come forth and serve me in this place.

8 * He gave him also the Covenant of Circumcision: and so Abraham begat * Isaac, and circumcised him the eighth day: and Isaac begat * Jacob, and Jacob begat the twelve * Patriarks.

9 And the Patriarks moved with envy, sold * Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and * gave him * favour and wisdom in the sight of Pharaoh king of Egypt, who made him governour over Egypt, and over his whole house.

11 ¶ Then came there a famine over all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when * Jacob heard that there was corn in Egypt, he sent our fathers first:

13 * And at the second time, Joseph was known of his brethren, and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and caused his father to be brought, and all his kindred, even threescore and fifteen soules.

15 So * Jacob went down into Egypt, and he * died, and our fathers,

16 And were removed into Sychem, and were put in the sepulchre, that Abraham had bought * for money of the sons of Emor, father of Sychem.

17 But when the time of the promise drew neere, which God had sworn to Abraham, the people * grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same * dealt subtilly with our kindred, and evill intreated our fathers, and made them to cast out their young children, that they should not remain alive.

20 * The same time was Moses born, & was acceptable unto God, which was nourished up in his fathers house three months.

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty year old, it came into his heart to visit his brethren, the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, and avenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would have understood, that God by his hand should give them deliverance: but they understood it not.

26 * And the next day, he shewed himselfe unto them as they strove, and would have set them at one againe, saying, Sirs, ye are brethren: why doe yee wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Judge over us?

28 Wilt thou kill mee, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty yeares were expired, there appeared to him in the * wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voice of the Lord came unto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said unto him, Put off thy shooes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a Prince and a Judge? the same God sent for a Prince and a deliverer by the hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness * forty yeares.

37 * This is that Moses, which said unto the children of Israel, * A Prophet shall the Lord your God raise up unto you, even of your brethren, like unto mee: him shall yee heare.

38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our Fathers, who received the lively Oracles to give unto us.

Not so much
ground as to sit his
feet upon.

The promise of the
possession was cer-
tain and belonged to
Abraham, though
he posterity enjoyed
it a great while af-
ter his death: and
this is the figure Sy-
chem.

Gen. 15. 13.

There are recko-
ned foure hundreth
yeares from the be-
gining of Abra-
ham's progeny, which
was at the birth of
Isaac: and forty
yeares which are
spoken of by Paul.
Gal. 3. 17. from
the time that Abra-
ham and his father
departed together
out of Ur of the Cal-
dees.

Gen. 17. 9.

Gen. 21. 3.

Gen. 25. 24.

Gen. 29. 33. and

30. 5. and 35. 23.

Steven recko-
neth up diligent-
ly the horrible
mischiefes of
some of the Fa-
thers, to teach the
Jewes that they
ought not rashly
to rest in the an-
tiquity or exam-
ples of the Fa-
thers.

Gen. 37. 28.

By this kind of
speech, is meant the
peculiar favour that
God sheweth men:
for he seemeth to be
away from them,
whom he helpeth not:
and on the other side,
he is with those
whom he delivereth
out of whatsoever
great troubles.

Gen. 41. 37.

Give him favour
in Pharaohs sight for
his wisdom.

Gen. 42. 1.

Gen. 45. 4.

Gen. 46. 5.

Gen. 49. 33.

The Patriarks, the
sons of Jacob, though
there be mention
made of no more
than Joseph, Josh.
24. 32.

Gen. 23. 16.

Exod. 1. 7.

He deviseth a sub-
til invention against
our flock, in that hee
commanded all the
males to be cast out.

Exod. 2. 3.

That child was
born through Gods
mercifull goodness
and favour, to be of
a goodly and a vir-
tuous maintenance.

* Exod. 2. 11.

* Exod. 2. 12.

* Exod. 3. 2.

Now he calleth the
Son of God an An-
gel, for he is the An-
gel of great counsell,
and therefore strait-
wayes after hee
sheweth him, saying
to Moses, I am the
God of thy Father &c.

in By the saying,

* Exod. 7. 8, 9, 10,

11. 14. Chapter,

* Exod. 16. 1.

4 He acknow-
ledgeth Moses for
the Lawgiver, but
so, that he proveth
by his owne wit-
nesse, that the law
had respect to a
more perfect
thing, that is to
say, to the pro-
phetically office
which tended to
Christ, the head of
all Prophets.

* Deut. 18. 15.

Chap. 3. 28.

* Exod. 19. 2.

39 To whom our Fathers would not obey, but refused, and in their hearts turned back againe into Egypt,

40 Saying unto Aaron, * Make us gods that may goe before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a^a calf in those days, and offered sacrifice unto the idole, and rejoyced in the works of their owne hands.

42 Then God turned himself away, and gave them up to serve the^b hoste of heaven, as it is written in the book of the Prophets, * O house of Israel, have ye offered to mee slain beasts and sacrifices by the

space of forty yeares in the wilderness? 43 And ye^c took up the Tabernacle of Moloch, and the star of your God Remphan, figures, which yee made to worship them: therefore I will cary you away beyond Babylon.

44^d Our fathers had the Tabernacle of^e witness, in the wilderness, as he had appointed, speaking unto^f Moses, that hee should make it according to the fashion that he had seen.

45 * Which Tabernacle also our Fathers received, and brought in with Jesus into the^g possession of the Gentiles, which God drave out^h before our Fathers, unto the dayes of David:

46 * Who found favour before God, and desired that he might find a Tabernacle for the God of Jacob.

47 * But Solomon built him an house.

48 Howbeit the most High * dwelleth not in Temples made with hands, as saith the Prophet,

49 * Heaven is my throne, and earth is my footstool: what house will yee build for mee, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Yee stiffnecked and ofⁱ uncircumcised hearts and eares, ye have alwayes resisted the holy Ghost: as your Fathers did, so doe you.

52 Which of the Prophets have not your fathers persecuted? and they have slaine them, which shewed before of the coming of that Just, of whom yee are now the betrayers and murtherers:

53 * Which have received the law by the ordinance of Angels, and have not kept it.

54 * But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55^j But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Jesus^k standing at the right hand of God,

56 And said, Behold, I see the heavens

open, and the Son of man standing at the right hand of God.

57^l Then they gave a shout with a loud voice, and stopped their eares, and ran upon him violently all at once,

58 And cast him out of the city, and stoned him: and the^m witnesses laid down their clothes at a young mans feet, named Saul.

59 And they stoned Stephen, who called on God, and said, Lord Jesus, receive my spirit.

60ⁿ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he^o slept.

CHAP. VIII.

2 The godly make lamentation for Steven. 3 Saul maketh havock of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus is his covetousnesse reproved. 26 Philip cometh to the Ethiopian Eunuch, 38 and baptizeth him.

And^p Saul consented to his death, and at that time, there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad thorow the regions of Judea and Samaria, except the Apostles.

2^q Then certain men fearing God, carried Steven amongst them to be buried, and made great lamentation for him.

3^r But Saul made havock of the Church, and entred into every house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city of Samaria, and preached Christ unto them.

6 And the people gave heed unto those things which Philip spake with one accord, hearing and seeing the miracles which he did.

7 For unclean spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great joy in that city.

9^s And there was before in the city, a certain man called Simon, which used^t witchcraft, and^u bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time he had bewitched them with forceries.

12 But as soone as they beleaved Philip, which

* Exod. 32. 1.

n This was the superstition of the Egyptians idolatry: for they worshipped Apis a strange and a marvellous calf, and made godly images of it. Herod. lib. 2. a Being desirous and vain of the spirit, she gave them up to Satan, and vowed herself to worship stars. p By the gift of heaven here, hee meaneth not the Angels, but the Moon, and Sun, and other Stars. Dent. 17. 3. q Amos 5. 25. r Thou tookst it upon your shoulders, and carried it. s Moses indeed erected a Tabernacle, but that was to call them back to that forme which hee had seen in the mountaine. t That is of the covenant.

* Exod. 25. 40.

Hebr. 8. 5.

* Iolo. 3. 14.

f Delivered from hand to hand.

g By the figure Metonymia, for the countries which the Gentiles possessed.

h God drave them out, that they should yield up the possession of those countries to our Fathers, when they entered into the land.

* 2 Sam. 7. 2.

Psal. 132. 5.

* 1 Chron. 17. 12.

1 King. 6. 2.

6 Solomon built a Temple according to Gods commandement, but not with any such condition, that the Majesty of God should be inclosed therein.

* Chap. 17. 24.

* Esai. 66. 1.

* Ier. 9. 26.

Ezek. 44. 9.

7 Steven moved with the zeale of God, at length judgeth his owne iudges.

x They are of uncircumcised hearts, which hee drowned still on the sins of nature, and stick fast to them: for otherwise all the Jewes were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Rom. 2. 28.

* Exod. 19. 16.

Gal. 3. 19.

y By the ministry of Angels.

z The more Satan is pressed, the more hee bursteth out into an open rage.

9 The nearer that the Martyrs approach to death, the nearer they beholding Christ do rise up even into heaven.

a Ready to confirm him on the confession of the truth: and to receive him to him.

10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madness.

a This was done in a rage and fury, for at that time the Jewes could put no man to death by law, as they confessed before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Joseph. lib. 20. that Annas a Saducee saw I am the brother of the Lord, and so doing, was accused before Albius the president of the court.

b Tr was appointed by the Law, that the witnesses should call the first stone. Dent. 17. 7. 11 Faith and charity never forsake the true servants of God, even to the last breath. c The word which he useth here, noteth out such a kind of impugning or laying to ones charge, as remaineth firme and steady for ever, never to be remitted. d Look 1 Thess. 4. 13.

e Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 The godly mourn for Steven after his death, and bury him, shewing therein an example of singular faith and charity: but no man prayeth to him.

a Amongst all the duties of charity which the godly use, there is no mention made of stirring up of relics.

3 The disposition or scattering abroad of the faithful, is the joyning together of Churches.

4 Philip who was before a Deacon in Jerusalem, is made of God extraordinarily an Evangelist.

5 Christ overcometh Satan so oft as hee lieth, and carrieth him about as it were in a triumph, in the sight of them whom he deceived and bewitched.

b The word which is used in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wise men by that name, but afterwards it was taken in evil part.

c Hee had so allured the Samaritans with his witchcrafts, that at blind and mad-hardheartedness they were wholly addicted to him.

which preached the things that concerned the kingdome of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself beleevd also, and was baptized, and continued with Philip, and wondered when he saw the signes and great miracles which were done.

14 ¶ Now when the Apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.

15 Which when they were come downe, prayed for them, that they might receive the holy Ghost.

16 (For as yet he was fallen down on none of them, but they were baptized onely in the name of the Lord Iesus.)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.

20 Then said Peter unto him, thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this ^a businesse: for thine heart is not ^e right in the sight of God.

22 Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the ^b gal of bitternesse, and in the ^b bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many townes of the Samaritanes.

26 Then the Angel of the Lord spake unto Philip, saying, arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is waste.

27 And he arose and went on: and behold, a certain Eunuch of Ethiopia, Candace the Queen of the Ethiopians' chief Governour, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And as he returned sitting in his chariot, he read Esaias the Prophet.

29 Then the Spirit said unto Philip, Go neare and joyn thy self to yonder chariot.

30 And Philip ran thither, and heard him reade the Prophet Esaias, and said, But understandest thou what thou readest?

31 And he said, how can I, except I had ^a a guide? and he desired Philip, that he would come up and sit with him.

32 Now the place of the Scripture which he read, was this, ^a he was led as a sheep to the slaughter, and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his ^a humility his judgement hath been exalted: but who shall declare his ^a generati^on? for his life is taken from the earth.

34 Then the Eunuch answered Philip, & said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water, and the Eunuch said, See, here is water: what doth let me to be baptized?

37 And Philip said unto him, If thou beleevest with all thine heart, thou mayest. Then he answered, and said, I beleve that Jesus Christ is that Son of God.

38 Then he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way rejoycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities till he came to Cesarea.

CHAP. IX.

2 Saul going toward Damascus, 4 is stricken down to the ground of the Lord, 10 Ananias is sent, 18 To baptize him. 23 The laying wait of the Jewes. 25 He escapeth, being let down through the wall. 33 Peter curseth Aeneas of the palsey. 36 and by him Tabitha being dead, 40 is restored to life.

And ^a Saul yet ^a breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest, 2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that ^a way (either men or women) he might bring them bound to Jerusalem.

3 Now as he journeyed, it came to passe that as he was come neare to Damascus, ^a suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: it is ^a hard for thee to kicke against pricks.

6 He then both trembling & afforced, said, Lord, what wilt thou that I do? And the

^a T. show me the way how to understand it.

^a Those things which see a moit to come by chance or fortune (as men term it) are governed by the secret providence of God.

^a E. 13. 7.

^a The Hebrew text readeth it thus, out of a narrow strait, and out of judgement was he taken: where by the narrow strait, he meaneth his grave, and the very bands of death, and by judgement, the punishment which was laid upon him, and that miserable state which Christ took upon him for our sakes, in bearing his Father's wrath.

^a T. show long his age shall last, for Christ having once risen from the dead, dieth no more. R. 6. 9.

^a Profession of faith is requisite in baptizing of them, which are at years and therefore it is evident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted, are then confirmed.

^a The summe of the confession, which is necessary for baptism.

^a Saul (who is also Paul) persecuting Christ most cruelly, who, did as it were see before him, falleth into his hands, and is overcome: and with a singular example of the goodness of God, instead of punishment which he justly deserved for his cruelty, is not only received to favour, but is also even by the mouth of God appointed an Apostle, and is confirmed by the miracle and witness of Ananias. R. 9. 3.

^a Galat. 1. 13. ^a There is a tale that Saul, smitten by the Lord, and cast out of his eyes, was of his own accord, and not by the commandment of God, that he should be baptized. ^a This is a tale that Saul, smitten by the Lord, and cast out of his eyes, was of his own accord, and not by the commandment of God, that he should be baptized.

Lord

^a The wicked and the very reprobate are constrained of men times to taste of the good gift of God, but they cast it up again forthwith.

^a Peter, not chief, but as an ambassador sent from the whole company of the Apostles, and John his companion, according to the authority which was committed unto them, confirm and build up the Churches of Samaria, whose foundation had been laid afore by Philip.

^a These excellent gifts, which are necessary, especially for them that were appointed rulers and governors of the Church.

^a Ambition and covetousnesse doe strength pluck the hypocrites out of their denes.

^a They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

^a In this doctrine which I preach, I am not upright in heart and without doubting. ^a We must hope well even of the vilest sinners, so long and so farre forth as we may.

^a He collecteth the inward malice of the heart, and that venemous and deadly wickednesse where-with the Magician was fully replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and hurried in it.

^a Intangled in the snare of iniquitie.

^a Christ who calleth freely whom he listeth, doth now use Philip who thought on no such matter, to instruct and baptize the Eunuch at unawares, and by this meanes extendeth the limits of his kingdome even into Ethiopia.

^a A man of great wealth and authority with Candace. Now this name Candace is a common name to all the Queens of Ethiopia.

Lord said unto him, Arise, & go into the city, & it shall be told thee what thou shalt do.

7 The men also which journeyed with him, stood amazed, hearing his voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where he was three dayes without sight, and neither ate nor drank.

10 And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord.

11 Then the Lord said unto him, Arise, and go into the street which is called Stair, & seek in the house of Judas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem.

14 Moreover heere he hath authoritie of the high Priests, to binde all that call on thy name.

15 Then the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to beare my name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had been scales, and suddenly he received sight, and arose, and was baptized,

19 And received meat, & was strengthened. So was Saul certain dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and said, Is not this he, that made havock of them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound unto the high Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes took counsell together, to kill him.

24 But their laying a wait was known of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him down by a rope in a basket.

26 And when Saul was come to Jerusalem, he assayed to joyne himself with the disciples: but they were all afraid of him, and beleaved not that he was a disciple.

27 But Barnabas took him, and brought him to the Apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the name of Jesus.

28 And he was conversant with them at Jerusalem.

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed against the Grecians, but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Judea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeares, and was sick of the palsey.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole: arise, and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Joppa a certain woman, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sick and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coates and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him

to

d Stood still and could not go one step forward, but abode amazed as if they had been very stones. e They heard Paul's voice: for afterward it is said in that term that they heard not his voice that spake: as beareth chap. 22. 9. But others, about to set these places at one which seeme to be as a jarre, after this sort, to wit, that they heard a sound of a voice, but no perfect voice.

f Tarsus was a city of Cilicia neere unto Antiochia, which was called Sardianopolis is said to have built in one day.

g To beare my name.

h I will shew him plainly.

i Into Judas his house.

a Paul beginneth straightway to execute the office which was enjoyed him: never consulting with flesh and blood. b Paul striveth not with his own authority alone, but with the testimonies of the Prophets. c By conferring places of the Scriptures together, as coming to the same thing, they put together all parts together, to make them agree fitly one with another. d Paul who was before a persecutor, hath now persecution laid before himself, but yet a spare off.

We are not forbidden to avoid & elchew the dangers and conspiracies that the enemies of God lay for us, so that we swerve not from our vocation. 6 In ancient time no man was rashly or lightly received into the number of, and amongst the deep of Christ, much lesse to be a Pastor.

7 The constant servants of God must look for danger after danger: yet God watcheth for them.

8 With Peter and James, for he saith that he saw none of the Apostles but them, Gal. 1. 18. 19.

9 The ministers of the word may change their place by the advice and counsell of congregation and Church.

10 The end of persecution is the building of the Church, so that we will patiently wait for the Lord.

11 This is a borrowed kind of speech, which signifies establishment and increase.

12 Peters Apostleship is confirmed by healing of the man that was sick of the palsey.

o Lydda, was a city of Palestine, and Saron a champion country, and a place of good pasture, between Cesarea of Palestine, and the mountain Tabor, and the lake of Genesareth, which extendeth itself in great length beyond Joppa.

11 Peter declareth evidently by raising up a dead body through the Name of Christ, that he preached the glad tidings of life.

to the body, and said, Tabitha, Arise. And she opened her eyes, and when she saw Peter, she sat up.

41 Then he gave her the hand, and lifted her up, and called the Saints and widows, and restored her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, *4* at the Angels commandement, *5* sendeth for Peter: *11* Who also by a vision, *15. 20* is taught, not to despise the Gentiles: *34* He preacheth the Gospel to Cornelius and his household, *45* Who having received the holy Ghost, *47* are baptized.

Furthermore there was a certaine man in Cesarea, called Cornelius, a captaine of the band called the Italian band,

2 A devout man, and one that feared God with all his household, which gave much almes to the people, and prayed to God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? and he said unto him, Thy prayers and thine almes are come up into remembrance before God.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a souldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Ioppa.

9 On the morrow as they went on their journey, and drew neere unto the citie, Peter went up upon the house to pray, about the fixt houre.

10 Then waxed he an hungred, and would have eaten: but while they made some thing readie, he fell into a trance.

11 And he saw heaven opened, and a certaine vessell come downe unto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beasts of the earth, and wild beasts, and creeping things, and fowles of the heaven.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I have never eaten any thing that is polluted, or uncleane.

15 And the voyce spake unto him againe the second time, The things that God hath purified, pollute thou not.

16 This was so done thrise: and the vessell was drawn up againe into heaven.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I have sent them.

21 ¶ Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heaven by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, and certain brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up: for even I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Ye know that it is an unlawfull thing for a man that is a Jew, to company, or come unto one of another nation: but God hath shewed me, that I should not call any man polluted, or uncleane.

29 Therefore came I unto you without saying nay, when I was sent for. I aske therefore, for what intent have ye sent for me?

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praied in mine house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a Tanner by the

1 Doe not thou hold them as uncleane.

3 Religion, adoration, or worship agreeth only to God: but evill worship is given to the Ministers of the word, although not without danger.

20 He meaneth, at the selfe same houre, but the like, that is about nine of the clock the other day, as it was then when he spake to Peter.

4 Cornelius faith sheweth forth his selfe by prayer and charitie.

5 As faith cometh by hearing, so is it nourished and groweth up by the same.

Q sea

sea side) who when he cometh, shall speak unto thee.

33 Then I sent for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive, that ^a God is no acceptor of persons.

35 But in every nation he that ^a feareth him, and worketh righteoufnesse, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all:

37 Even the word which came through all Judea, ^a beginning in Galile, after the baptisme which John preached,

38 To wit, how God ^a anointed Jesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jewes, and in Hierusalem, whom they slew, hanging him on a tree:

40 Him God raised up the third day, and caused that he was shewed openly:

41 Not to all the people, but unto the witnesses ^a chosen before of God, even to us which did eat and drink with him, after he arose from the dead.

42 And he commanded us to preach unto the people, and to testifie, that it is he that is ordained of God a judge of quick and dead.

43 To him also give all the ^a Prophets witnesse, that through his Name all that beleeve in him, shall receive remission of sins.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeved, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speak with tongus, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certain dayes.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 3 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 Where the disciples are first called Christians: 28 And there Agabus foretelleth a famine to come.

Now the Apostles & the brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Hierusalem, they of the circumcision contented against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Joppa, praying, and in a trance I saw this vision, A certaine vessell coming down as it had bene a great sheet, let down from heaven by the foure corners, and it came to me:

6 Toward the which when I had fastened mine eyes, I considered, & saw four footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the heaven.

7 Also I heard a voyce, saying unto me, Arise, Peter: slay and cate.

8 And I said, God forbid, Lord: for nothing polluted or uncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up againe into heaven.

11 Then behold, immediatly there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting: moreover, these six brethren came with me: and we entred into the mans house.

13 And he shewed us how he had seene an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter.

14 He shall speak words unto thee, whereby both thou and all thine house shall be saved.

15 And as I beganne to speak, the holy Ghost fell on them, ^a even as upon us at the beginning.

16 Then I remembered the word of the Lord, how he said, ^a John baptized with water, but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them a like gift, as he did unto us, when we beleeved in the Lord Jesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 And they which were ^a scattered abroad, because of the affliction that arose about Stevẽ, went throughout til they came unto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but unto the Jewes onely.

20 Now

1 Peter being without cause reprehended of the unskilful & ignorant, doeth not object that he ought not to be judged of any, but openly giveth an account of his doing.

* Chap. 2.6

* Chap. 1.5, and 19.4. Math. 3.11. Marke 1.8. Luke 3.16.

2 Such as aske a question of the truth which they know not ought to be quietly heard, & must also quietly yeeld to the declaration thereof. 3 The scattering abroad of the Church of Hierusalem, is the cause of the gathering together of many other Churches.

* Chap. 8.1. It is speake of Antiochia which was in Syria and bordered upon Cilicia.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently soene, by faith and righteoufnes, who is agreeable to him, or whom he accepteth.

11 That God judgeth not after the outward appearance

* Deut. 10.17. 2 Chron. 19.7. Job 34.19. Rom. 2.11. Galat. 2.6. Ephe. 6.9. Coloss. 3.25. 1 Pet. 1.17.

10 By the feare of God the Hebrewes understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Christs time: and therefore they deale foolishly which build preparatious works and free will, upon this place.

8 God gave the Israelites to understand, that whosoever liveth godly is acceptable to God, of what nation soever he be: for he preached peace to men through Jesus Christ, who is Lord not of one nation only, but of all. 7 The summe of the Gospel, which shall be made manifest at the latter day, when Christ himselfe shall sit as Judge both of the quicke and dead: is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by al means shewed, and at length crucified to reconcile us to God, did rise againe the third day, that whosoever beleeve in him should be saved through the remission of sins.

* Luke 4.14. 9 The stile is taken from an old custome of the Jewes, who used to anoint their Kings: and Priests, whereupon it grew, to call them anointed, upon whom God bestoweth gifts and virtues.

7 This choosing of the Apostles is partly given to God: for though God be present in the laying on of hands, yet there is in this place a secret opposition, and setting of Gods choosing and mens voyces the one against the other, for the Apostles are immediately appointed of God, and the Church ministers by means.

* 1 Cor. 12.34. Mic. 7.18. chap. 15.9. 8 The spirit of God teacheth that in the heart of the hearers, which the Minister of the word speaketh by the commandment of God, as it appeareth by the effects. 9 Baptisme doth not sanctifie or make them holy which receive it, but teacheth up and confirmeth their sanctification.

⁴ The Church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.

20 * Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Jesus.

21 And the hand of the Lord was with them, so that a great number beleevd and turned unto the Lord.

22 * Then tidings of those things came unto the eares of the Church which was in Jerusalem, and they sent forth Barnabas, that he should go unto Antiochia.

23 Who when he was come and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people joynd themselves unto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seek Saul:

26 And when he had found him, he brought him unto Antiochia: and it came to passe that a whole yeare they were conversant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 ¶ In those dayes also came Prophets from Jerusalem unto Antiochia.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be great famine thorowout all the world, which also came to passe under Claudius Cesar.

29 * Then the disciples every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the Elders, by the hand of Barnabas and Saul.

CHAP. XII.

1 Herod killeth James with the sword. 4 And imprisoneth Peter. 8 Whom the Angel delivereth. 20 Herod being offended with them of Tyrus, 21 is pacified, 22 And taking the honour due to God, to himself, 23 He is eaten with wormes, and so dyeth.

Now¹ about that time, * Herod the king stretched forth his hands to vex certain of the Church;

2 And he killed James the brother of John with the sword.

3 And when he saw that it pleased the Jewes, he proceeded further, to take Peter also (then were the dayes of unleavened bread.)

4 * And when he had caught him, he put him in prison, and delivered him to foure quaternions of souldiers to be kept, intending after the Passcover to bring him forth to the people.

5 * So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter between two souldiers, bound with two chains, and the keepers before the doore, kept the prison.

7 * And behold, the Angel of the Lord came upon them, and a light shined in the house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from his hands.

8 And the Angel said unto him, Gird thy self, and binde on thy sandales. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

9 So Peter came out, and followed him, and knew not that it was true, which was done by the Angel, but thought he had seen a vision.

10 Now when they were past the first and the second watch, they came unto the yron gate that leadeth unto the citie, which opened to them by it owne accord, & they went out, and passed thorow one street, and by & by the Angel departed from him.

11 ¶ And when Peter was come to himself, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 * And as he considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and prayed.

13 * And when Peter knocked at the entry doore, a maid came forth to hearken, named Rhode.

14 But when she knew Peters voice, she opened not the entry doore for gladnesse, but ran in, and told how Peter stood before the entry.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 * And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren: and he departed and went into another place.

18 ¶ Now as soon as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Judea to Cesarea, and there abode.

20 * Then Herod was angry with them of Tyrus and Sidon, but they came all with

Q 2

one

⁵ The Apostles do not rully condemn an extraordinary vocation, but yet they judge it by the effects.

⁶ There was no contention amongst the Apostles either of usurping or of holding places and degrees.

⁷ God doeth so wrappe up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.
⁸ All Congregations or Churches make one body.
⁹ That is, that the office of Deacons might favour the poore; for it belongeth to have all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders; that is, to the governors of the Church.

¹ God giveth his Church a truce but for a little time.

⁴ This name Herod was common to all them that came of the stock of Herod Afulanites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, some to Aristobulus, and father to that Agrippa who is spoken of afterward.

⁶ Violently, his cause being not once heard. All is an old fashion of tyrants to procure the favour of the wicked with the blood of the godly.

⁸ The Tyrants and wicked make a gallous for themselves, even then, when they do most according to their own will and fantasy.

⁹ The prayers of the godly overturn the counsell of tyrants, obtain Angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the Church.

* Chap. 5. 19.

* In the prison.

⁵ Holy meetings in the night, as well of men as women (who they cannot be suffered in the day time) are allowable by the example of the Apostles.
⁶ We obtain more of God then we dare wel hope for.
⁹ Out of the place where they were assembled, but not out of the house.

⁷ We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in Gods business, be not a whit slackened.

⁸ Evil counsell falleth out in the end to the hurt of the devisers of it.

⁹ A miserable and shameful example of the end of the enemies of the Church.

after me, whose shooe of his feet I am not worthy to loose.

26 ¹⁰ Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 ¹¹ For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they took him down from the tree, and put him in a sepulchre.

30 ¹² But God * raised him up from the dead.

31 And he was seene many dayes of them, which came up with him from Galile to Hierusalem, which are his witnessers unto the people.

32 And we declare unto you, that touching the promise made unto the Fathers,

33 God hath fulfilled it unto us their children, in that he * raised up Jesus, ¹³ even as it is written in the second Psalm, * Thou art my sonne: this day have I begotten thee.

34 Now as concerning that he raised him up from the dead, no more to returne to corruption, he hath said thus, * I will give you the holy things of David, ¹⁴ which are faithful.

35 ¹⁴ Wherefore he saith also in another place, * Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, David after he had served his time by the counsell of God, he * slept, and was laide with his Fathers, and saw corruption.

37 But he whom God raised up, saw no corruption.

38 ¹⁵ Beit knowne unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of finnes.

39 And from ¹⁶ all things, from which ye could not be justified by the Law of Moses, by him every one that beleeueth, is justified.

40 ¹⁶ Beware therefore lest that come upon you, which is spoken of in the Prophets,

41 * Behold, ye despisers, and wonder, and vanish away: for I worke a worke in your daies, a worke which ye shall not beleeve, if a man would declare it you.

42 ¶ ¹⁷ And when they were come out of the Synagogue of the Jewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Jewes and ¹⁸ Profelites that feared God, followed Paul & Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together to heare the word of God.

45 ¹⁹ But when the Jewes saw the people, they were full of envie, & spake against those things which were spoken of Paul, contrariying them, and railing on them.

46 ²⁰ Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first have beene spoken unto you: but seeing yee put it from you, and judge your selves unworthy of everlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded us, saying, * I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ²¹ ordained unto eternall life, beleeved.

49 Thus the word of the Lord was published throughout the whole country.

50 ²² But the Jewes stirred certaine ²³ devout and honorable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 ²⁴ But they * shooke off the dust of their feet against them and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIV.

¹ Paul and Barnabas ² are persecuted from Iconium, ³ At Lystra Paul ⁴ healeth a cripple: ⁵ They are about to doe sacrifice unto them, ⁶ but they forbid it. ⁷ Paul by the persuasions of certaine Jewes, is stoned: ⁸ From thence passing through divers Churches, ⁹ they returne to Antiochia.

And ¹ it came to passe in ² Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians beleeved.

2 And the ³ unbelieving Jewes stirred up, and corrupted the mindes of the Gentiles against the brethren.

3 ⁴ So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was divided, and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their

¹⁰ Christ was promised and sent properly to the Jewes.

¹¹ All things came to passe to Christ, which the Prophets foretold of Messias, so that hereby also it appeareth that he is the true and onely Saviour: and yet notwithstanding they are not to be excused, which did not onely not receive him, but also persecute him most cruelly although he was innocent.

* Mat. 27. 22. Mar. 15. 13. Luke 23. 23. John 19. 6. ¹² We must see the glory of the resurrection against the shame of the crosse, and grave. And the resurrection is proved as well by witness which law it, as by the testimonies of the Prophets.

* Mat. 28. 2. Mar. 16. 6. Luke 24. 6. John 20. 19. ¹³ For then he appeared plainly and manifestly, as that onely Son of God, whom as he left off his weakness, & came out of the grave, having conquered death.

¹⁴ If Christ had taried in death, he had not beene the true Son of God, neither had the covenant, which was made with David, beene sure. * Psal. 132. 1. 5. and 5. 5. * Eze. 37. 3. ¹⁵ The Grecians call these holy things, which the Hebrewes call gracious promises: and they are called Davids promises in the passage signification, because God bestowed them upon David: Moreover they are termed faithful, after the manner of speech which the Hebrewes use, who terme these things faithful, which are steady and sure, such as never alter, nor change.

¹⁶ The Lord was so in grave, that he felt no corruption.

* Psal. 16. 11. Chap. 2. 31.

* 1 King. 2. 10. Chap. 2. 29. ¹⁷ Christ was sent to give them free remission of finnes, which were condemned by the Law.

¹⁸ Whereas the ceremonies of the Law could not absolve you from your finnes, this man death absolve you, if you lay hold on him by faith.

¹⁹ The benefites of God turne to the utter undoing of them that contemne them.

* Habak. 1. 5. ²⁰ The Gentiles goe before the Jewes into the kingdom of heaven.

¹⁸ Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

¹⁹ The favours of one selfe same Gospel is unto the reprobate & unbelievers, death, and to the elect, and such as beleeve, life.

²⁰ The Gospel is published to the Gentiles by the expresse commandment of God.

²¹ By this your doings you doe as it were pronounce sentence against your selves, & judge your selves.

* Eze. 49. 6. ²² Therefore either all were not appointed to everlasting life, or else all should have beleeved, but because that it not so, it followeth that some certaine were ordained: and therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effect of faith, should be the cause of his ordaining or appointment, but his ordaining the cause of faith.

²³ Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether evil men, to execute their cruelty.

²⁴ Such as imbraced Moses his Law.

²⁵ The wickednes of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together. * Mat. 10. 14. Mar. 6. 11. Luke 9. 5. Chap. 13. 8.

²⁶ We ought to be no lesse constant in preaching of the Gospel, then the perverseness of the wicked is obstinate in persecuting of it.

²⁷ Iconium was a city of Lycaonia.

²⁸ Which obeyed not the doctrine.

²⁹ We ought not to leave our places and give place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled unto Lystra, and Darbe, cities of Lycaonia, and unto the region round about,

7 And there preached the Gospel.

8 ¶ Now there sat a certain man at Lystra, impotent in his feet, which was a creeple from his mothers wombe, who had never walked.

9 He heard Paul speake: who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, Gods are come down to us in the likenesse of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then Jupiters Priest, which was before their citie, brought bulles with garlands unto the gates, and would have sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 And saying, O men, why do ye these things? We are even men subject to the like passions that ye be, and preach unto you, that ye should turn from these vain things unto the living God, which made heaven and earth, and the sea, and all things that in them are:

16 Who in times past suffered all the Gentiles to walk in their own wayes.

17 Nevertheless, he left not himself without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed unto them.

19 Then there came certain Jewes from Antiochia and Iconium, which when they had perswaded the people, stoned Paul, and drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he arose up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And when they had ordained them Elders by election in every Church, and prayed, and fasted, they commended them to the Lord in whom they beleaved.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came down to Attalia,

26 And thence sailed to Antiochia, from whence they had been commended unto the grace of God, to the work, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith unto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Certain go about to bring in circumcision at Antiochia, 6 About which matter the Apostles consult. 19 And what must be done. 23 they declare by letters. 36 Paul and Barnabas are at great variance.

Then came down a certain from Judea, and taught the brethren saying, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 And when there was a great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certain of the sect of the Pharisees, which did beleve, rose up, saying, that it was needfull to circumcise them, and to command them to keep the law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had been great disputation, Peter rose up, and said unto them, Ye men and brethren, ye know that a good while agoe, among us God chose out me, that the gentils by my mouth should heare the word of the Gospel, and beleve.

8 And God which knoweth the hearts, bare them witnesse, in giving unto them the holy Ghost even as he did unto us.

9 And he put no difference between us and them: after that by faith he had purified their hearts.

9 The Apostles admired the Churches which they had planted, to proper and peculiar labours, which they made, not rashly, but with prayers and fastings going before: neither did they thrust them upon Churches through bribery, or lordly superiourie, but chose and placed them by the voice of the congregation. 10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, do render an account of their journey to the Congregation, or Church. 11 Attalia was a sea citie of Pamphylia, neere to Lycia. 12 Antiochia of Syria. * Chap. 13. 3.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubborn wits of certain evil men: The first strife was concerning the office of Christ, whether he be saved by his only righteousness apprehended by faith, or we have neede also to observe the Law. 2 Meetings of Congregations were instituted to suppress heresies, whereunto certain were sent by common consent the name of all. 3 The matter is first handled, both parties being heard in the assembly of the Apostles and ancients, and after is communicated with the people. 4 God himself in calling to the Gentiles which were circumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law. 5 Word for word, of old time, that now, even from the first time that we were commanded to preach the Gospel, and first wayes after that the holy Ghost came down upon us. 6 Hee put no difference between us and them, as touching the benefit of his grace. 7 We must goe forward in our vocation through a thousand deaths. 8 It is the office of the ministers, not only to teach, but also to confirm them that are taught, &c. prepare them to the strife.

* Chap. 10. 43. 1 Cor. 1. 2. A Christ pronounceth them to be blessed, which are pure of heart: and here we are plainly taught that men are made such by faith.

10 Now

¶ Peter passing from the ceremonies to the Law it self in generall, sheweth that none could be saved, if salvation were to be sought for by the Law, and not by grace onely in Jesus Christ: because that no man could ever fulfill the Law, neither Patriarch nor Apostle.

¶ Why tempt ye God, as though he would not save by faith.

¶ A true pattern of a lawfull Council, where Gods truth onely reigneth.

¶ The son of Alphaeus is also called the Lords brother.

¶ James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.

¶ Acts 9. 11.

¶ And therefore nothing cometh to passe by force, but by Gods appointment. In matters indifferent, we may to sure beare with the weakness of our brethren, as they may have time to be instructed.

¶ From sacrifices, or from fasts which were kept in Idols temples.

¶ In a lawfull Synode, neither they which are appointed and chosen Judges, appoint & determine any thing unaniously, or upon a lordliness, neither doth the common multitude set themselves tumultuously against them which sit as Judges by the word of God: as the like order also is holden in publishing & ratifying those things which have been so determined and agreed upon.

¶ To the Council of Jerusalem concluded, that they trouble mens consciences, which teach us to seek salvation in any other meanes, then in Christ onely, apprehended by faith, from whence soever they come, and whomsoever they pretend to be without of their vocation.

¶ From our congregation.

¶ A borrowed kinde of speech taken of them which pull down that that was built up: and it is a very usual metamorphose in the Scriptures, to say the Church is built, for the Church is planted and floures.

¶ Have greatly bewitched their lives.

10 Now therefore, why tempt ye God, to lay a yoke upon the disciples necks, which neither our fathers, nor we were able to beare?

11 But we belevee, through the grace of the Lord Jesus Christ to be saved, even as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God first did visit the Gentiles, to take of them a people unto his name.

15 And to this agree the words of the Prophets, as it is written;

16 After this I will returne, and will build againe the tabernacle of David, which is fallen down, and the ruines thereof will I build againe, and I will set it up;

17 That the residue of men might seeke after the Lord, and all the Gentiles upon whom my name is called, faith the Lord which doeth all these things.

18 From the beginning of the world, God knoweth all his works.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God;

20 But that we send unto them, that they abstain themselves from filthinesse of idols, and from fornication, and that that is strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antiochia, with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren;

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, and cumbered your minds, saying, Ye must be circumcised and keep the Law; to whom we gave no such commandment;

25 It seemed therefore good to us, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have given up their lives for the Name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay no more burthen upon you, then these necessary things;

29 That is, that ye abstain from things offered to idols, and blood, and that that is strangled, and from fornication: from which if ye keep yourselves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the Epistle.

31 And when they had read it, they rejoiced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren unto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certain dayes, Paul said unto Barnabas, Let us return, and visit our brethren in every city, where we have preached the word of the Lord, and see how they do.

37 And Barnabas counselled to take with them John, called Mark.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

¶ We have to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine the of Gospel was exercised in many places.

¶ That is, a lawfull Council, which the holy Ghost ratifieth.

¶ First they make mention of the holy Ghost, that it may not seem to be any mans decree.

¶ Not that men have any authority of themselves, but to stablish faithfulness, that they used in their ministerie and labour.

¶ This was no precise necessity, but in respect of the state of that time, that the Gentiles & the Jews might more peaceably live together with little occasion of quarrell.

¶ Charitie is requisite even in things indifferent.

¶ It is requisite for all people to know certainly what to hold in matters of faith & religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

¶ This is an Hebrew kinde of speech, which is as much to say, as the brethren visited them all prosperously, and the Church dismissed them with good leave.

¶ Congregations or Churches do easily degenerate, unless they be diligently seen unto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synodes were instituted and appointed.

¶ A lamentable example of discord between excellent men & very great friends, yet not for profane or their private affairs, neither yet for doctrine.

¶ God useth the faults of his servants to the profit & building of the Church: yet we have to take heed, even in the best matters, that we passe not measure in our hearts.

¶ They were in great leave: But herein

CHAP. XVI.

1 Paul having circumcised Timotheus. 12 Being at Philippi. 14 instructeth Lydia in the faith. 16 The spirit of divination. 18 is by him cast out: 20 And for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The Saylor recovereth the faith.

Then came he to Derbe and to Lystra: and behold, a certain disciple was there named Timotheus, a womans son, which was a Jewesse and beleevd, but his father was a Grecian.

¶ Paul in his latter epistle to Timotheus, commendeth the godliness of Timotheus mother and grandmother.

¶ Paul himself doth not receive Timotheus into the ministerie without sufficient testimony, and allowance of the brethren.

¶ Rom. 16. 21.

¶ Phil. 2. 19.

¶ 1 Thess. 3. 2.

30 We must not
under injury for
injury, & yet not
withstanding it is
lawfull for us to
use such helpe as
God giveth us, to
briale the out-
ragiousnesse of the
wicked, that they
dare not other in
like sort.

31 The wicked
are not moved
with the feare of
God, but with the
feare of men: and
by that meanes al-
so God provideth
for his, when it is
needfull.

32 We may ef-
fectually dangers, so
that we never ne-
glect our dutie.

37 ²⁰ Then said Paul unto them, After that they have beaten us openly uncon-
demned, which are Romanes, they have cast
us into prison, and now would they put us
out privily: nay verily: but let them come
and bring us out.

38 ²¹ And the sergeants told these words
unto the governours, who feared when
they heard that they were Romanes.

39 Then came they and prayed them,
and brought them out, and desired them to
depart out of the citie.

40 ²² And they went out of the prison,
and entred into the house of Lydia: and
when they had seen the brethren, they
comforted them, and departed.

C H A P. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is entertained
of Jason: 10 He is sent to Berea: 15 from thence comming
to Athens, 19 in Mars street, 23 he preacheth the living
God to them unknown, 34 and so many are converted unto
Christ.

1 The casting out
of Silas and Paul
was the saving of
many other.

NOW as they passed through Amphi-
polis, and Apollonia, they came to
Thessalonica, where was a Synagogue of
the Jewes.

2 And Paul, as his maner was, went in
unto them, and three Sabbath daies dis-
puted with them by the Scriptures,

3 ² Opening and alledging, that Christ
must have suffered, and risen again from the
dead: and this is Jesus Christ, whom, said
he, I preach to you.

4 And some of them beleaved, and joyned
in company with Paul and Silas: also of the
Grecians that feared God a great multi-
tude, and of the chiefe women not a few.

5 ³ But the Jewes which bleaved not,
moved with envie, took unto them certain
vagabonds and wicked fellowes, and
when they had assembled the multitude,
they made a tumult in the citie, and made
assault against the house of Jason, and
sought to bring them out to the people.

6 But when they found them not, they
drew Jason and certain brethren unto the
heads of the citie, crying, These are they
which have subverted the state of the
world, and here they are,

7 Whom Jason hath received, and these
all doe against the decrees of Cesar, saying,
that there is another King, one Jesus.

8 Then they troubled the people, and
the heads of the citie, when they heard
these things.

9 Notwithstanding when they had re-
ceived sufficient assurance of Jason and of
the other, they let them go.

10 ⁴ And the brethren immediatly sent
away Paul and Silas by night unto Berea,
which when they were come thither, en-
tered into the Synagogue of the Jewes.

11 ⁵ These were also more noble men

then they which were at Thessalonica,
which received the word with all readines,
and searched the Scriptures daily, whe-
ther those things were so.

12 Therefore many of them beleaved,
and of honest women, which were Gre-
cians, and men not a few.

13 ⁶ But when the Jewes of Thessalo-
nica knew, that the word of God was also
preached of Paul at Berea, they came thi-
ther also, and moved the people.

14 ⁷ But by and by the brethren sent
away Paul to go as it were to the sea: but
Silas and Timotheus abode there still.

15 ⁸ And they that did conduct Paul,
brought him unto Athens: and when they
had received a commandement unto Silas
and Timotheus, that they should come to
him at once, they departed.

16 ⁹ Now while Paul waited for them
at Athens, his spirit was stirred in him,
when he saw the citie subject to idolatrie.

17 Therefore he disputed in the Syna-
gogue with the Jewes, and with them that
were religious, and in the market daily with
whomsoever he met.

18 ¹⁰ Then certain Philosophers of the
Epictures, and of the Stoickes disputed with
him, and some said, What will this babbler
say? Other said, He seemeth to be a setter
forth of strange gods (because he preached
unto them Jesus, and the resurrection)

19 And they took him, and brought him
into Mars street, saying, May we not
know, what this new doctrine, whereof
thou speakest, is?

20 For thou bringest certain strange
things unto our eares: we would know
therefore what these things meane.

21 ¹¹ For all the Athenians and stran-
gers which dwelt there, gave themselves to
nothing else, but either to tell, or to heare
some newes.

22 ¹² Then Paul stood in the mids of
Mars street, and said, Ye men of Athens, I
perceive that in all things ye are too super-
stitious.

23 For as I passed by, and beheld your
devotions. I found an altar where in was
written, VNTO THE UNKNOWN GOD.
Whom ye then ignorantly worship, him
shew I unto you.

24 ¹³ God that made the world, and all
things that are therein, seeing that he is
Lord of heaven and earth, dwelleth not
in temples made with hands,

affaires, which in old time assigned Socrates and after condemned him of impiety. 11 The wisdom of
man is vaine. 12 The idolaters themselves minister most strong and forcible arguments
against their own superstition. 13 To stand in too precious and servile a feare of your gods. 14 What-
soever men worship for religious sake, that we call devotion. 15 Pausanias in his Attica maketh men-
tion of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Epimenides
maketh mention of an altar that had no name intitled. 16 It is a most foolish and yaine thing
to compare the Creator with the creature, to limit him within a place which can be com-
prehended in no place, and to thinke to allure him with gifts of whom all men have received
all things whatsoever they have. And these are the fountains of all idolatry. Chap. 7. 48.

6 Satan hath his
who are zealous
for him, and that
even such, as least
of all ought.

7 There is neither
counsell, nor fury,
nor madnesse
against the Lord.

8 The sheepe of
Christ doe also
watch for their
pastours health &
safety, but yet in
the Lord.

9 It is not for naught
that the Lxxviii of
Berea were so com-
mended, for they
brought Paul safe
from Macedonia to
Athens, and there in
a distance betwixt
these two, all Thessa-
lonia, and Beroia
and Attica.

9 Ina comparing the
wisdom of God
with mans wise-
dome, men scoffe
and mocke at that
which they under-
stand not: And God
useth the curiosities
of fooles to gather
together his elect.
f. He could not sur-
beare.

2. Slavishly given to
idolatry: Pausanias
writeth that there
were more idolers in
Athens then in all
Greece, yea, they had
altars dedicated to
Diana, and Faunus,
and Iustitia, whom they
made goddesses.
h. Whomsoever Paul
met, he would
suffer him to talke
with him, he rea-
soned with him, so
thoroughly did he
burne with the zeale
of God glory.

10 Two sects
especially of the
Philosophers, doe
set themselves a-
gainst Christ: the
Epictures which
make a mocke and
scoffe at all reli-
gion: and the Sto-
ickes, which deter-
mine upon matters
of religion accord-
ing to their owne
braines.

i. Word for word, find
gatherers: borrowed
kind of speech taken
of birds which speele
come, and is applied
to them, which with-
out all arte blather
out such knowledg
as they have gotten
by heareing this man
and that man.

k. This was a place
called as you would
say, Mars hill, where
the judges sat, which
were called Areopagi-
ta, upon weighty

* Psal. 50.8.

25 * Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things,

26 ¹⁴ And hath made of ^o one blood all mankinde, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation,

27 That they should seek the Lord, if so be they might have ^p groped after him, and found him, though doubtlesse he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as also certaine of your owne Poets have said, For we are also his generation.

29 * Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like unto gold, or silver, or stone ^q graven by arte and the invention of man.

30 ¹⁵ And the time of this ignorance God regarded not: but now he admonisheth all men every where to repent:

31 Because he hath appointed a day in the which he wil judge the world in righteousness, by that man whom he hath appointed, ^r whereof he hath given an ^a assurance to all men, in that he hath raised him from the dead.

32 ¹⁶ Now when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit, certain men clave unto Paul, and beleaved: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

C H A P. XVIII.

¹ As Paul at Corinth, ⁶ taught the Gentiles, ⁹ the Lord comforteth him. ¹² He is accused before Gallio, ¹⁶ but in vaine:

¹⁸ From thence he saileth to Syria, ¹⁹ and so to Ephesus.

²³ At Galatia and Phargia he strengtheneth the disciples.

²⁴ Apollos being more perfectly instructed by Aquila, ²⁸ preacheth Christ with great efficacie.

AFTER these things, Paul departed from Athens, and came to Corinthus,

2 And found a certain Jew named * Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, (because that * Claudius had commanded all Jewes to depart from Rome) and he came unto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)

4 * And he disputed in the Synagogue every Sabbath day, and exhorted the Jewes, and the Grecians.

5 Now when Silas and Timotheus

were come from Macedonia, Paul ^e forced in spirit, testified to the Jewes that Jesus was the Christ.

6 ³ And when they resisted and blasphemed, he ^{*} shook his rayment, and said unto them, Your ^d blood be upon your own head: I am cleane: from henceforth will I go unto the Gentiles.

7 So he departed thence, and entred into a certain mans house, named Justus, a worshipper of God, whose house joyned heard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue beleaved in the Lord, with all his household: and many of the Corinthians hearing it, beleaved and were baptized.

9 * Then said the Lord to Paul in the night by a vision, Feare not, but speak, and hold not thy peace:

10 For I am with thee, and no man shall lay ^h hands on thee to hurt thee: for I have much people in this citie.

11 So he ^e continued there a yeare and six moneths, and taught the word of God among them.

12 ¶ Now when Gallio was deputie of ^f Achaia, the Jewes arose with one accord against Paul, and brought him to the judgement seat,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio said unto the Jewes, If it were a matter of wrong, or an evil deede, O ye Jewes, I would according to ^g reason maintaine you.

15 But if it be a question of ^h words and ⁱ names, and of your Law, look ye to it yourselves: for I will be no judge of those things.

16 And he drave them from the judgement seat.

17 Then took all the Grecians Sosthenes the chief ruler of the Synagogue, and beat him before the judgement seat: but Gallio cared nothing for those things.

18 ⁶ But when Paul had taried there yet a good while, he took leave of the brethren, & sayled into Syria (and with him Priscilla and Aquila) after that ^{*} he had shorne his head in ¹ Cenchrea: for he had made a ^{*} vow.

19 Then he ^e came to Ephesus, and left them there: but he entred into the Synagogue, and disputed with the Jewes.

20 ⁷ Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needs keep this feast that commeth, in Jerusalem: but I will returne againe unto you, ^{*} if God will. So he sayled from Ephesus.

14 God is wonderful in all his workes, but especially in the work of man: not that we should stand amazed at his workes, but that we should lift up our eyes to the workman.

^o Of one stock and one beginning.
^p For as blinde men we could not seek out God, but only by groping-wise, before the true Light came and lightened the world.

* Eccl. 40. 19.
^q Which stuffe, as gold, silver, stone, are customably graven as man's art can devise, for men will not worship that greiveth stuffe as it is, unless by some arte it hath gotten some shape upon it.

¹⁵ The oldnesse of the error doth not excuse them that erre, but it commendeth, and setteth forth the patience of God: who notwithstanding will be a just Judge to such as continue him.

^r By declaring Christ to be the Judge of the world, through the resurrection from the dead.
¹⁶ Men to shew forth their vanities, are diversly affected and moved by one selfe same Gospel, which notwithstanding ceaseth not to be effectuell in the elect.

¹ The true ministers are so farre from seeking their owne profit, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.

* Rom. 16. 3.
^a Suetonius recordeth, that Rome banished the Jewes because they were always at disputes, and that by Christ's means.

³ The truth ought alwayes to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

^b Exhorteth so, that he perswades, and so the word signifieth.

^e Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly moved for Paul was so zealous, that he cleane forgate himselfe, and with a wonderfull courage gave himselfe to preach Christ.

³ Although we have slayed all means possible, & yet in vaine, we must not leave off from our work, but forsake the rebellious, and go to them that he more obedient.

* Chap. 13. 11.
Matth. 10. 14.
^d This is a kind of speech taken from the Hebrewes: where, by he meaneth that the Jewes are cause of their own destruction, & as for him that he is without fault in forsaking them, and going to other nations.

* 1 Corinth. 1. 14.
⁴ God doth avenge and maintaine the constancie of his servants.

^g Word for word, ^h fate, whereupon they in former time, took the name of their Bishops: ⁱ fate, that is, continued teaching the word of God, and this kind of fate is length nothing to them, which never cease their fates with a minde to teach in them.

⁵ The wicked are never weary of evil doing, but the Lord mocketh their endeavours marvelously.
^f That is, of Grecia, yet the Romans did not call him Deputie of Grecia, but of Achaia, because the Romans brought the Grecians into Achaia, which in those dayes were Princes of Grecia, as Paulinus saith.

^g As much as in right I could.
^h As if a man haue not government, as the case of your religious standeth.

ⁱ For this profane man thinketh that the controversie of religion, is but a bridle about words, and for no matter of substance.
⁶ Paul is made all to all, to witne all to Christ.

^k That is, Paul.
¹ Cenchrea was an haven of the Corinthians.
* Rom. 16. 15.
Chap. 21. 24.

⁷ The Apostles were carried about, not by the will of man, but by the leading of the holy Ghost.

* 1 Cor. 19. I am. 4. 15.
^m So we should promise nothing without this clause, for we know not what the day following will bring forth.

22 ¶ And when he came down to Cefarea, he went up to Ierusalem. and when he had saluted the Church, he went downe unto Antiochia.

23 Now when he had taried there a while, he departed, and went through the country of Galatia and Phrygia by order, strengthening all the disciples.

24 * And a certaine Jew, named * Apollos, born at Alexandria, came to Ephesus, an eloquent man, and ⁿ mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the baptisme of John onely.

26 And he began to speake boldly in the Synagogue: Whom when * Aquila, and Priscilla had heard, they tooke him unto them, and expounded unto him the way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after he was come thither, he holpe them much which had beleevved through ^p grace.

28 For mightily he confuted publicly the Jewes, with great vehemency, shewing by the Scriptures, that Iesus was that Christ.

C H A P. XIX.

1 Certaine disciples at Ephesus, having onely received Johns baptisme, 2 and knew not the visible gifts of the holy Ghost wherewith God had beautified his sons kingdome, 3 are baptized in the Name of Iesus. 13 The Iewish exorcists, 16 are beaten of the devill. 19 Conjurung bookes are burnt. 24 Demetrius, 29 raiseth sedition against Paul.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And said unto them, Have ye received the holy Ghost since yee beleevved? And they said unto him, We have not so much as heard whether there be an holy Ghost.

3 * And he said unto them, Unto what were yee then baptized? And they said, Unto Johns baptisme.

4 Then said Paul, John verily baptized with the baptisme of repentance, saying unto the people, that they should beleevve in him which should come after him, that is in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ Moreover hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertain to the kingdom of God.

9 But when certain were hardened, & disobeyed, speaking evill of the way of God before the multitude, hee departed from them, and separated the disciples, & disputed daily in the school of one Tyrannus.

10 And this was done by the space of two yeares, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sick, kerchiefs, or handkerchiefs, and the diseases departed from them, and the evill spirits went out of them.

13 * Then certaine of the vagabond Jewes, exorcists, tooke in hand to name over them which had evill spirits, the Name of the Lord Iesus, saying, We adjure you by Iesus, whom Paul preacheth.

14 (And there were certaine sons of Sceva a Jew the Priest, about seven which did this)

15 And the evill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are yee?

16 And the man in whom the evill spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was knowen to all the Jewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 * And many that beleevved, came and confessed, and shewed their workes.

19 Many also of them which used curious arts, brought their books, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So the word of God grew mightily, and prevailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I have bene there, I must also see Rome.

22 So sent he unto Macedonia two of them that ministred unto him, Timotheus and Erastus, but he remaineth in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a silver smith, which made silver temples of Diana, brought great gaines unto the craftsmen,

25 Whom he called together, with the workmen of like things, and said, Sirs, yee know that by this craft we have our goods:

26 Moreover yee see and hear, that not alone at Ephesus, but almost throughout al

3 For a man to separate himselfe & others from infidels which are utterly desperate, it is not to divide the Church, but rather to unite it, and make it one. By this word, way, the Hebrewes understand any kind of life, and here it is taken for Christianity. This was a mans proper name.

4 Satan is constrained to give witness against himselfe. So were they called which cast out devils by conjuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

2 Hee prevailed against them, though they strove never so much.

5 Conjurung, and forcery, is condemned by open testimony, and by the authority of the Apostle.

6 Confessed their errors, and detested them openly, being terrified with the feare of the judgement of God: and what is this to earne Christ?

7 They that make the least value of it, reckon it to be about eight hundred pounds English.

8 Paul is never weary.

9 By the motion of Gods Spirit: therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

7 Gaine cloaked with a shew of religion, is the very cause wherefore idolatry is stoutly and stubbornly defended.

8 These were certain counterfeit temples with Dianas picture in them, which they thought that were shipped her.

¶ Apollos a godly and learned man, refused not to profit in the school of a base and affected handicraftsman, and also of a woman: and so becometh an excellent minister of the Church. 1 Corin. 1. 12. a Very well instructed in the knowledge of the Scriptures.

¶ 2 Cor. 16. 3.

¶ The way that leadeth to God.

¶ Through Gods gracious favour, or by his excellent gifts which God had bestowed upon him.

1 Paul being nothing offended at the rudenesse of the Ephesians, planted a Church amongst them.

¶ These excellent gifts of the holy Ghost, which were in these dayes in the Church.

¶ John did onely begin to instruct the disciples whom Christ should make perfect.

¶ In what doctrine thou are you taught and instructed?

¶ To be baptized into Johns baptisme, is to professe the doctrine which John preached and sealed with his baptisme.

¶ Chap. 1. 5. and 2. 2. and 11. 16. Mark. 3. 11. Luke 1. 8. Luke 3. 16. John 1. 26.

C H A P. XX.

Asia, this Paul hath perswaded, and turned away much people, saying, That they bee no gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our^m portion shall be reprov'd, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia & the world worshipping, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was full of confusion, and they rushed into the common place with one assent, and caught * Gajus, and * Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31⁸ Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Jewes thrusting him forwards. Alexander then beckened with the hand, and would have excused the matter to the people.

34⁹ But when they knew that he was a Jew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35¹⁰ Then the Towne-clerk when he had stay'd the people, said, Yee men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image, w^{ch} came down from Iupiter?

36 Seeing then that no man can speake against these things, yee ought to be appeased, and to doe nothing rashly.

37 For yee have brought hither these men, w^{ch} have neither committed sacrilege, neither do blaspheme your goddess.

38 Wherefore, if Demetrius & the craftsmen w^{ch} are with him, have a^o matter against any man, the^p law is open, and there are^q Deputies: let the accuse one another.

39 But if yee enquire any thing concerning other matters, it may be determined in a^r lawfull assembly.

40 For wee are even in jeopardy to bee accused of this dayes sedition, for as much as there is no cause, whereby we may give a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

1 Paul appointed to goe to Macedonia. 7 In Troas preaching untill midnight, 9 Eutychus fell downe dead out of a window. 10 he raiseth him to life: 15 At Miletum, 17 having called the Elders of Ephesus together, 23 hee declareth what things shall come upon himselfe, 29 and others.

Now after the tumult was appeased, Paul called the disciples unto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with^a many words, he came into Grecia.

3² And having taried there three moneths, because the Jewes laid wait for him, as he was about to faile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gajus of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, & taried us at Troas.

6 And we sailed forth from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

7³ And the^b first day of the week, the disciples being come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8⁴ And there were many lights in an upper chamber, where they were gathered together.

9 And there sat in a window a certaine young man named Eutychus, fallen into a dead sleep: and as Paul was long preaching, he overcome with sleep, fell downe from the third loft, and was taken up dead.

10 But Paul went down, and laid himself upon him, & embraced him, saying, Trouble not your selves: for his life is in him.

11 Then when Paul was come up again, and had broken bread, and eaten, having spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went before to ship, and sailed unto the city Assos, that wee might receive Paul there: for so had he appointed, and would himselfe goe a foot.

14 Now when he was come unto us to Assos, and wee had received him, wee came to Mitylenes.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, & taried at Trogillum: the next day we came to Miletum.

16⁵ For Paul had determined to faile by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Jerusalem, at the day of Pentecost.

17 ¶ Where-

^m As if he said, If Paul goe on thus as he hath begun, to confute the opinion which men have of Dianus image, all this our game will come to nought.

* Rom. 16. 23.
1 Cor. 1. 14.
* Coloss. 4. 10.

⁸ There ought to bee in all Christians, and especially in the ministers, an invincible constancy, which may not by any stormes or assaults bee overcome, which notwithstanding must suffer it selfe modestly to bee governed by wisdom.

⁹ In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they have.
¹⁰ An example of a politike man, who redeemeth peace and quietnes with lies, which Paul would never have done.
ⁿ The Ephesians beleeveth superstitiously, that the image of Diana came downe from heaven to them.

^o Have ought to accuse any man of.
^p For there are certaine dayes appointed for civill causes and matters of judgement, and the Deputies sit.
^q By the Deputies are meant also the Deputies substitutes, that is, such as did sit for them.
^r Hee speaketh of a lawfull assembly, not onely to except against the disorderd hurly burly of the people, but also against all meeting & comming together, which was not by order: for there were certaine dayes appointed to call the people together in.

¹ Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
^a For after so great trouble, there was need of a long exhortation.
² A froward zeale is the guider and instructor to murderers: & we are not debarred by the wisdom of God to prevent the endeavours of wicked men.

³ Assemblies in the night time cannot bee justly condemned, neither ought, when the cause is good.
^b Word for words, the first day of the Sabbath, that is, upon the Lords day: so that by this place & by 1 Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day.
⁴ The devill finding to trouble the Church with a great offence, giveth Paul a singular occasion to confute the Gospel.

⁵ Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which hee taught, and exhorteth the Pastours of the Church to persevere and goe forward with continuance in their office.

¹ According as the situation of these places is set forth, that distance between Ephesus and Miletum, is about 400. miles, which maketh almost fifty dayes miles.
⁶ A lively image of a true Pastour.

17 ¶ Wherefore from ^c Miletum, he sent to Ephesus, and called the Elders of the Church.

18 ^e Who when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have beene with you at all seasons,

19 Serving the Lord with all modesty, and with many teares, and temptations, which came unto mee by the layings a-wait of the Jewes :

20 And how I kept^d back nothing that was profitable, but have shewed you, & taught you openly and throughout every house,

21 Witnessing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Jesus Christ.

22 ⁷ And now behold, I goe^e bound in the Spirit unto Jerusalem, and know not what things shall come unto mee there :

23 Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide mee.

24 But I passe not at all, neither is my life dear unto my self, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Jesus, to testifie the Gospell of the grace of God.

25 And now behold, I know that henceforth yee all, through whom I have gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am^f pure frō the blod of al men.

27 ⁸ For I have kept nothing back, but have shewed you all the counsell of God.

28 Take heed therefore unto your selves, and to^g all the flock, whereof the holy Ghost hath made you overseers; to^h feed the Church of God; whichⁱ he hath purchased with^j that his owne blood.

29 ⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Moreover of your owne selves shall men arise speaking perverse things, to^k draw disciples after them.

31 Therefore watch, & remember that by the space of three years I ceased not to warn every one, both night and day with tears.

32 ¹⁰ And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an^l inheritance among all them which are sanctified.

33 ¹¹ I have coveted no mans silver, nor gold, nor apparell.

34 Yea, ye know, that these hands have ministered unto my^m necessities, and to them that were with mee.

35 I have shewed you all things, how that so labouring, yee oughtⁿ to support the weak, and to remember the words of

the Lord Jesus, how that he said, It is a blessed thing to give rather the^o to receive.

36 And when hee had thus spoken, hee kneeled down, and prayed with them all.

37 ¹² Then they wept all abundantly, and fell on Pauls neck, and kissed him,

38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

¹ Paul goeth toward Jerusalem. ⁸ At Cesarea he talketh with Philip the Evangelist. ¹⁰ Agabus foretelleth him of his bonds. ¹⁷ After he cam: to Ierusalem, ²⁶ and into the Temple, ²⁷ the Jewes laid banes on him. ³² Lyfias the captain taketh him from them.

And¹ as we lanced forth, and were departed from them, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And we found a ship that wēt over unto Phenice, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the ship unladed the burden.

4 And when wee had found Disciples, we tarried there seven dayes. And they told Paul through the^a Spirit, that he should not goe up to Jerusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied us with^b their wives and children, even out of the city: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we took ship, & they returned home.

7 And when we had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came unto Cesarea: and we entred into the house of

* Philip the Evangelist, which was one of the^b seven Deacons, and abode with him.

9 Now he had foure daughters virgins, which did^c prophecy.

10 And as we tarried there many dayes, there came a certaine Prophet from Judea, named Agabus.

11 And when he was come unto us, hee took Pauls girdle, & bound his own hands & feet, & said, Thus saith the holy Ghost, So shall the Jewes at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we had heard these things, both we & other of the same place besought him that he would not go up to Jerusalem.

13 Then Paul answered, and said, What do yee weeping and breaking mine heart? For I am ready not to bee bound onely,

R 3

¹³ The Gospell doth not take away naturall affections, but ruleth and bridleth them in good order.

¹ Not onely men simply, but even our friends, and such as are endued with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God.

⁴ They foretold through the Spirit what dangers hangd over Pauls head: but that they did as Prophets, close of a fleshy affection: they prayed him from going to Jerusalem.

* Chap. 6. 5.

⁸ Hee speaketh of the seven Deacons which he mentioned before. Chap. 6.

^c They had a peculiar gift of foretelling things to come.

^d I refrained not to speak, neither dissimulated in any respect whatsoever, either for feare or love sake.

⁷ He testifieth that hee goeth to his bonds by the commandment of God.

^e Hee calleth that motion of the holy Ghost, which inspired him to take his journey to Jerusalem, the bond of the Spirit, whom he followed with all his heart.

^f If you doe perish, yet there shall bee no fault in mee. Look, Chap. 18. 6.

⁸ The doctrine of the Apostles is most perfect and absolute.

^g To keep it, to feed it, and to govern it.

^h A notable sentence for Christis Godhead: which witnesseth plainly in his person, how that by reason of the joining together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the de-

derivative, and not in the primitive, which in old time the godly fathers termed, a communicating or fellowship of properties: that is to say, a making common of that to two, which belongeth but to one.

ⁱ The word, That, sheweth the excellency of this blood.

⁹ A prophecy of Pastours that should straightway degenerate into wolves, against such as build and brag onely of a succession of persons.

^k This great misery, to want the presence of such a shepherd, but greater to have wolves enter in.

¹⁰ The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the Gospell.

¹¹ At children, and therefore of free love and good will.

¹² Pastours must before all things beware of covetousnesse.

¹³ 1 Cor. 4. 13. 1 Thess. 2. 9. 1 Thess. 3. 8.

¹⁴ As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and so to stay them.

but also to die at Jerusalem for the Name of the Lord Jesus.

² The will of God bridled all affections in them which earnestly seeke the glory of God.

14 ² So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed up our fardels, and went up to Jerusalem.

16 There went with us also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the Elders were there assembled.

³ God is to beee praised, who is the author of all good sayings and deeds.

19 ³ And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

⁴ In things indifferent (of which sort were not the traditions of the Pharisees, but the Ceremonies of the Law, untill such time as Christian liberty was more fully revealed to the Jewes) charity willett us to conform or apply our selves willingly, so farre as wee may, to our brethren which doe not stubbournly and maliciously resist the truth, but are not thoroughly instructed, especially if the question bee of a whole multitude.

20 ⁴ So when they heard it, they glorified God, & said unto him, Thou seest brother, how many thousand Jewes there are wth beleeve, & they are all zealous of the Law.

21 Now they are informed of thee, that thou teachest all the Jewes, w^{ch} are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their sons, neither to live *after* the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee have foure men, which have made a vow:

^d That is, consecrate thy selfe, for he speakeh not here of the uncleanse, but of such as bee subiect to the vow of the Nazarites. ^e That it may bee knowne, that thou wast not onely present at the vow, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offering were appointed, yet they might adde somewhat unto them. Num. 6. 21. * Chap. 18. 18. Num. 6. 18.

24 Them take, and ^d purifie thy self with them, & ^e contribute with them, that they may ^f have their heads: & al shal know, that those things, whereof they have bin informed concerning thee, are nothing, but that thou thy self also walkest & keepst the law.

25 For as touching the Gentiles, w^{ch} beleeve, wee have written, and determined that they observe no such thing, but that they keep themselves from things offered to idols, and from bloud, and from that that is strangled, and from fornication.

^f The Priests were to be advertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.

26 Then Paul took the men, and the next day was purified with them, and entred into the temple, ^f declaring the accomplishment of the dayes of the purification, untill that an offering should be offered for every one of them.

⁵ A preposterous zeale is the cause of great confusion, and great mischiefs.

27 ⁵ And when the seven dayes were almost ended, the Jewes which were of Asia (when they saw him in the Temple) mooved all the people, and laid hands on him,

28 Crying, Men of Israel, help: this is the man that teacheth all men every where against the people, & the law, & this place: moreover, he hath brought Grecians into the temple, & hath polluted this holy place.

29 For they had seen before Trophimus

an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the city was mooved, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forth with the doores were shut.

31 ⁶ But as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was on an uprore:

⁶ God findeth some even amongst the wicked and prophane themselves, to hinder the endeavours of the rest.

32 Who immediately took Souldiers, and Centurions, and ran downe unto them: and when they saw the chief captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, hee commanded him to be led into the castle.

35 And when he came unto the grieces, it was so that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have beene led into the castle, he said unto the chiefe captaine, May I speake unto thee? Who said, Canst thou *speake* Greeke?

38 Art thou not the ⁷ Egyptian who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murderers?

⁷ Touching this Egyptian which resembled therry thousand men, read Iosephus booke, 2 Chap. 12.

39 Then Paul said, Doubtlesse, I am a man which am a Jew, and citizen of Tarsus, a famous city of Cilicia, and I beseech thee, suffer mee to speake unto the people.

40 And when he had given him licence, Paul stood on the grieces, and beckned with the hand unto the people: and when there was made great silence, he spake unto them in the Hebrew tongue, saying.

CHAP. XXII.

¹ Paul yieldeth a reason of his faith, 22 and the Jewes beare him a while. 23 But so soone as they cried out, 24 he is commanded to be scourged and examined, 27 and so declareth that hee is a citizen of Rome.

YEE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verily a man, *which am* a Jew born in Tarsus in Cilicia, but brought up in this city at the ⁸ feet of Gamaliel, and instructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

¹ Paul making a short declaration of his former life, proveth both his vocation and doctrine to bee of God.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women.

⁸ That is, he daily beareth the reason of this speech in this, for that they, which teach, sit commonly in the higher place, speaking to their scholars which sit upon formes beneath: and therefore hee saith, as the feet of Gamaliel.

5 As also the chiefe Priest doth beare mee

me witnesse, & all the company of the Elders, of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, that they might be punished.

6 ¶ And so it was, as I journeyed and was come neere unto Damascus about noon, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest.

9 Moreover, they that were with me, saw indeed a light and were afraid: but they heard not the voice of him that spake unto me.

10 Then said I, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things, which are appointed for thee to do.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, & came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight: and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that just One, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse unto all men, of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sins, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Jerusalem, and prayed in the Temple, I was in a trance.

18 And saw him saying unto me, Make hast, and get thee quickly out of Jerusalem: for they will not receive thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that beleaved in thee.

20 And when the blood of thy Martyr Steven was shed, I also stood by, and consented unto his death, and kept the clothes of them that slew him.

21 Then he said unto me, Depart: for I will send thee farre hence unto the Gentiles.

22 ¶ And they heard him unto this word, but then they lift up their voyces, and

said, Away with such a fellow from the earth: for it is not meet that he should live.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chief captain commanded him to be led into the castle, & bad that he should be scourged and examined, that he might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chief Captain, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chief Captain came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chief Captain answered, with a great summe obtained I this freedom: Then Paul said, But I was so born.

29 Then straightway they departed from him, which should have examined him, and the chief Captain also was afraid, after he knew that he was a Romane, and that he had bound him.

30 On the next day, because he would have known the certaintie whereof he was accused of the Jewes, he loosed him from his bonds, and commanded the high Priests & all their Councill to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause. 2 Ananias commandeth them to smite him. 7 Diffension among his accusers. 11 God incourageth him. 14 The Jewes laying wait for Paul 20 is declared to the chief Captain. 27 He sendeth him to Felix the Governour.

And Paul beheld earnestly the Councill, and said, Men and brethren, I have in all good conscience served God untill this day.

2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to judge me according to the Law, and transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Revilest thou Gods high Priest?

5 Then said Paul, I knew not, brethren, that he was the high Priest: for it is written, * Thou shalt not speake evill of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other

^a The description of a furious fury, and of an harbrained and made multitude.

³ The wisdom of the flesh doth not consider what is just, but what is profitable, & therewithall measure of profite, according as it appeareth presently.

⁴ There is no cause why we may not use those lawfull meanes which God giveth us, to repell, or put away an injurie.

^d Not by nation, but by the law of the civill.

¹ Paul against the false accusations of his enemies, setteth a good conscience, for proof whereof, he repeateth the whole course of his life. ² Hypocrites are constrained at length to bewray themselves by their intemperance.

³ It is lawfull for us to complain of injuries, and to summon the wicked to the judgement seat of God, so that we do it without hatred, & with a quiet and peaceable minde.

^a It appeareth plainly by the Greek phrase, that Paul did not curse the high Priest, but only pronounced the punishment of God against him.

^b This is a vehement and sharpe speech, but yet not reproachfull: For the godly may speake roundly

and yet be void of the bitter affection of a sharpe and angry minde. ^c For the Law commandeth the iudge to heare the person that is accused, patiently, and to pronounce the sentence advisedly. ⁴ We must willingly, and from the heart, give honour to Magistrates, although they be tyrants. ^e Exod. 22. 27. ⁵ We may lawfully sometimes set the wicked together by the eares, that they may leave off to assault us, so that it be done with no hindrance of the truth.

of

¹ This is properly spoken: for Steven was murdered of a sort of unthrifts, not by open force: for at that time the Lawes could not put any man to death by Law. ² Stout and stubborn pride will neither let itself imbrace the truth, neither suffer one to receive it.

* Chap. 24. 22.
Plal. 3. 5.

6 The concord of
wicked is weak,
although they co-
spire together to
oppress the truth.
7 It is an old he-
ritage of the Saddu-
ces, to deny the
substance of An-
gels and souls, and
therewith all the
resurrection of the
dead.

* Matth. 22. 23.
All nature that want
bodies.

8 The Lord when
it pleaseth him, sin-
deth defenders of
his cause, even a-
mong his enemies.
9 The Scribes office
was a publick office,
and the name of the
Pharisees, was the
name of a sect.
9 God will not
forsake his to the
end.

10 Such as are
carried away with a
foolish zeale, think
that they may lie,
and murder, & do
whatsoever mis-
chief they list.
11 They curse and
damne themselves,
promised.

12 Ye and the Senate
requiring the same to
be done, left that the
Tribune should think
that it was demand-
ed of him at some
private mans suite.

11 The wiseome
of the Spirit must
be joynted with
simplicitie.

of the Pharisees, he cried in the Councill,
Men and brethren, I am a Pharisee, the son
of a Pharisee: I am accused of the hope and
resurrection of the dead.

7 And when he had said this, there was
a dissension between the Pharisees and the
Saduces, so that the multitude was divided.

8 For the Sadduces say that there is
no resurrection, neither Angel, nor spirit;
but the Pharisees confesse both.

9 Then there was a great crie: and the
Scribes of the Pharisees part rose up, and
strove, saying, We finde none evill in this
man: but if a Spirit or an Angel hath spo-
ken to him, let us not fight against God.

10 And when there was a great dissen-
tion, the chief Captain, fearing lest Paul
should have been pulled in pieces of them,
commanded the souldiers to go down, and
to take him from among them, and to bring
him into the castle.

11 Now the night following, the Lord
stood by him, & said, Be of good courage,
Paul: for as thou hast testified of me in Je-
rusalem, so must thou beare witness also
at Rome.

12 And when the day was come, cer-
tain of the Jewes made an assembly, and
bound themselves with a curse, saying, that
they would neither eate nor drink, till they
had killed Paul.

13 And they were more then fortie,
which had made this conspiracie.

14 And they came to the chief Priests
and Elders, and said, We have bound our
selves with a solemn curse, that we will eat
nothing, untill we have slain Paul.

15 Now therefore, ye and the Coun-
cill, signifie to the chief Captain, that he
bring him forth unto you to morrow, as
though you would know some thing more
perfectly of him, and we, or ever he come
neere, will be ready to kill him.

16 But when Pauls sisters some heard
of their laying await, he went, and entred
into the castle, and told Paul.

17 And Paul called one of the Centu-
rions unto him, and said, Take this young
man hence unto the chief Captain: for he
hath a certain thing to shew him.

18 So he took him, and brought him to
the chief Captain, and said, Paul the priso-
ner called me unto him, and prayed me to
bring this young man unto thee, which
hath some thing to say unto thee.

19 Then the chief Captain took him by
the hand, & went apart with him alone, &
asked him, What hast thou to shew me?

20 And he said, The Jewes have conspi-
red to desire thee, that thou wouldest bring
forth Paul to morrow into the Councill, as
though they would inquire somewhat of
him more perfectly:

21 But let them not perswade thee: for
there ly in wait for him of them, more then
fortie men, which have bound themselves
with a curse, that they will neither eat nor
drink, till they have killed him: and now
are they ready, and wait for thy promise.

22 The chief Captain then let the
young man depart, after he had charged
him to utter it to no man, that he had
shewed him these things.

23 And he called unto him two certain
Centurions, saying, Make ready two hun-
dred souldiers, that they may go to Cesa-
rea, and horsemen threescore and ten, and
two hundred with darts, at the third houre
of the night;

24 And let them make ready an horse,
that Paul being set on, may be brought safe
unto Felix the Governour.

25 And he wrote an Epistle in this man-
ner:

26 Claudius Lysias unto the most no-
ble Governour Felix sendeth greeting.

27 As this man was taken of the Jewes,
& should have been killed of them, I came
upon them with the garison, and rescued
him, perceiving that he was a Romane.

28 And when I would have known the
cause wherefore they accused him, I
brought him forth into their Council.

29 There I perceived that he was accused
of questions of their Law, but had no crime
worthy of death, or of bonds.

30 And when it was shewed me, how
that the Jewes laid wait for the man, I sent
him straightway to thee, and commanded
his accusers to speak before thee the things
that they had against him. Farewell.

31 Then the souldiers as it was com-
manded them, took Paul, and brought him
by night to Antipatris.

32 And the next day, they left the hor-
men to go with him, and returned to the
castle.

33 Now when they came to Cesarea,
they delivered the Epistle to the Governour,
and presented Paul also unto him.

34 So when the Governour had read it,
he asked of what province he was: and
when he understood that he was of Cilicia:

35 I will heare thee, said he, when thine
accusers also are come, & commanded him
to be kept in Herods judgement hall.

CHAP. XXIV.

2 Tertullus accuseth Paul: 10 He answereth for himself. 25 He
proudest Christ to the Governour and his wife. 27 Felix ho-
peth, but in vain, to receive a bribe. 28 who going from his
office, leaveth Paul in prison.

Now after five dayes, Ananias the
high Priest came down with the El-
ders, and with Tertullus a certain oratour,
which appeared before the Governour
against Paul.

12 There is no
counsell against
the Lord and his
servants.

* Greeke, that thou
hast shewed these
things to me.

13 Lysias is sud-
denly made by the
Lord, Pauls pa-
tron.

1 Hypocrites, who
they cannot doe
what they would
do by force & de-
ceit, at length they
go about to com-
passe it by a shew
of Law.

2 And

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietnesse, through thee, and that many ^b worthy things are done unto this nation through thy providence,

3 Wee acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious unto thee: I pray thee, that thou wouldest heare us of thy curtesie a few words.

5 Certainly we have found this man a pestilent fellow, and a moover of sedition among all the Jewes throughout the world, and a ^a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, & would have judged him according to our Law.

7 But the chiefe captaine Lyfias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt enquire) know all these things whereof we accuse him.

9 And the Jewes likewise ^f affirmed, saying, that it was so.

10 ² Then Paul, after that the Governor had beckened unto him that he should speake, answered, Idoe the more gladly answer for my selfe, for as much as I know that thou hast bene of ^g many yeares a judge unto this nation,

11 Seeing that thou mayest know, that there are but twelve dayes since I came up to worship in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they ^h proove the things, whereof they now accuse me.

14 ³ But this I confesse unto thee, that after the way (which they call ⁱ heresie) so worship I the God of my Fathers, beleev- ing all things which are written in the Law and the Prophets.

15 And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of just and unjust.

16 And herein I endeavour my selfe to have alway a cleare conscience toward God, and toward men.

17 ⁴ Now after many yeares, I came and brought almes to my nation, and offerings.

18 At ^k what time, certaine Jewes of ^l Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, if they have found any unjust thing in me, while I stood in the ^m Council,

21 Except ⁿ it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

22 ⁵ Now when Felix heard these things, he deferred them, and said, When I shall more perfectly know the things which ^o concerne this way, by the comming of Lyfias the chiefe captaine, I will decide your matter.

23 ⁶ Then he commanded a Centurion to keep Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come ^p unto him.

24 [¶] And after certaine dayes, came Felix with his wife ^q Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness and temperance, and of the judgement to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 He hoped also that money should have bene given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 ⁷ When two yeares were expired, Porcius Festus came into Felix room: and Felix willing to ^r get favour of the Jewes, left Paul bound.

^p For whereas he had behaved himself very wickedly in the province, had it not bene for favour of his brother Pallas, he should have dyed for it: so that we may easily hereby, why he should have pleased the Jewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 Commandeth Paul to be brought forth. 11 Paul appealeth unto Cesar. 14 Festus openeth Pauls matter to King Agrippa. 23 and bringeth him before him, 27 that he may understand his cause.

WHEN Festus was then come into the Province, after three dayes he went up from Cesarea, unto Hierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him against Paul, and they besought him,

3 And desired favour against him, that he would send for him to Hierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart ^s thither.

5 Let them therefore, said he, which among you are able, come down with us: and if there be any wickednesse in the man, let them accuse him.

6 [¶] Now when he had taried among them no more then ten dayes, he went down to Cesarea, and the next day sat in the judgement seat, and commanded Paul to be brought.

7 And when he was come, the Jewes

^m Whither the Tribune brought me. ⁿ The Judge suspendeth his sentence, because the matter is doubtful.

^o Felix could not judge whether he had done wickedly in the matters of his religion or no: until he had better understanding of that way which Paul professed: and as for other matters, touching the sedition, he thought good to deferre it till he heard Lyfias, and therefore he gave Paul somewhat more liberty.

^p God is a most faithfull keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise prophane.

^q This Drusilla was Agrippas his sister, of whom Lucie speaketh afterward, a very barbit and licentious woman, and being the wife of a King of the Jews, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

^r In a naughty minde, that is, guiltie to it selfe, although sometimes there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we have need of patience, and that continually.

^s For whereas he had behaved himself very wickedly in the province, had it not bene for favour of his brother Pallas, he should have dyed for it: so that we may easily hereby, why he should have pleased the Jewes.

^t Satans ministers are subtil, & diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

^u We may repeat an injury justly: but not within a jury.

S which

^a Felix ruled that province with great civillize and civility, and yet Josephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain ex-throats, and put that deceiving witch the Egyptian to flight, which caused great troubles in Judea. ^b He useth a word which the Stoics designed to be a perfidious and belivous word for word, a plague. ^c As you would say, a ringleader, or ex-firm bearer. ^d They called the Christians, scilicet of the stones name where they thought that Christ was born, whereupon it came, that Julian the Apostate called him Galilean.

^f Confirmed Tertullus his saying. ^g Tertullus by the devils rhetoric beginning with flattery, maketh an end with lyes. ^h But Paul using heavenly eloquence, and but a simple beginning, catcheth off from himselfe the crime of sedition, wherewith he was burdened, with a simple deniall. ⁱ Paul pleaded his cause two yeares before Felix departed out of the province, Chap. 27, but he had governed Trachonitis, and Batavia, and Galilee, before that Claudius made him governor of Judea: Josephus in his historie of the Jewes warre, lib. 2, Chap. 11.

^j They cannot lay forth before thee, and prove by good reason. ^k Paul goeth in the case of religion, from a state of conjecture to a state of qualitie, not only not denying the religion which was objected against him, but also proving it to be true, to be heavenly, and from God, and to be the oldest of all religions.

^l Here this word Heresie, or sect, is taken in good part. ^m Paul in conclusion telleth the thing which was done truly, which Tertullus had before divers wayes corrupted.

ⁿ And while I was in Asia about these things. ^o Heresie is apparent that these of Asia were Pauls his enemies, and those that stirred up the people against him.

which were come from Hierusalem, stood about him, and layd many and grievous complaints against Paul, whereof^a they could make no plaine prooffe:

8 Forasmuch as he answered, that he had neither offended any thing against the Law of the Jewes, neither against the Temple, nor against Cesar.

9³ Yet Festus willing to get favour of the Jewes, answered Paul; and said, Wilt thou goe up to Hierusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cefars judgement seat, where I ought to be judged: to the Jewes I have done no wrong, as thou very wel knowest.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man to pleasure them, can deliver me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the councill, he answered, Hast thou appealed unto Cesar? unto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause unto the King, saying, there is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Jewes informed me, and desired to have judgement against him.

16 To whom I answered, that it is not the manner of the Romanes for favour to deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himself, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the judgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought no crime of such things as I supposed.

19⁵ But had certaine questions against him of their own^d superstitions, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would goe to Hierusalem, and there be judged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22⁶ Then Agrippa said unto Festus, I would also heare the man my selfe. To

morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice, with great pompe, and were entred into the Common hall with the chiefe Captaines, and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Jewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheless, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my lord: wherefore I have brought him forth unto you, and specially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For me thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

C H A P. XXVI.

2 Paul in the presence of Agrippa 4 declareth his life from his childhood, 16 and his calling, 21 with such efficacy of words, 28 that almost he perswadeth him to Christianitie: 30 But he and his companie depart, doing nothing in Pauls matter.

Then Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, & answered for himselfe.

2¹ I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore I beseech thee to heare me patiently.

4² As touching my life from my childhood, and what it was from the beginning among mine own nation at Hierusalem, know all the Jewes,

5 Which^a knew me heretofore, even from my^b Elders (if they would testifie) that after the^c most strait sect of our religion, I lived a Pharisee.

6³ And now I stand, and am accused for the hope of the promise made of God unto our Fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Jewes.

8⁴ Why should it be thought a thing incredible unto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought

^a They could not prove them certainly, and with undoubted reasons.

³ God doth not onely turn away the counsell of the wicked, but also turneth it upon their own heads.

⁴ Festus thinking no such thing, even before kings, bringing to light the wickednesse of the Jewes, and Pauls innocencie, doth marvelously confirme the Church of God. ^b This Agrippa was Agrippa his some, whose death Luke spake of before, and Bernice was his sister.

^c The Romanes use not to deliver any man to be punished before, &c.

⁵ The profane and wicked take an occasion to condemn the true doctrine, by reason of private controversies, and contentious of men betwixt themselves: but the truth nevertheless abideth in the meane season, safe and sure.

^d This profane man calleth the Jewes religion, superstition, & that before King Agrippa, but no marvel: for the rulers of provinces by reason of the maiestie of the empire of Rome, used to preferre themselves before Kings.

⁶ That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9. 15.

^e Gorgeously like a Prince.

^f To Augustus. Good princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.

¹ To have a skillfull judge, is a great and singular gift of God.

² Paul divideth the historie of his life into two times: for the first he calleth his adversaries witnesses: for the latter, the Fathers and Prophets.

^a What I was, and where, and how I lived.

^b That my parents were Pharisees.

^c The sect of the Pharisees was the most exquisite amongst all the sects of the Jewes, for it was better than all the rest.

³ There are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.

⁴ He proveth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witness.

ought to doe many contrary things against the Name of Iesus of Nazareth.

10 * Which thing I also did in Hierusalem: for many of the Saints I shut up in prison, having received authoritie of the high Priests, and when they were put to death, I gave my^d sentence.

11 And I punished them throughout all the Synagogues, and * compelled them to blaspheme, and being more mad against them, I persecuted them, even unto strange cities.

12 At which time, even as I went to * Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heaven, passing the brightnesse of the Sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a Minister and a witnesse, both of the things which thou hast seene, & of the things in the which I will appeare unto thee;

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee,

18 * To open their eyes, that they may turn from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 * Wherefore, King Agrippa, I was not disobedient unto the heavenly vision,

20 * But shewed first unto them of Damascus, and at Hierusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and doe works worthy amendment of life.

21 For this cause the Jewes caught me in the * Temple, and went about to kill me.

22 * Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to * small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should * suffer, and that he should be the * first that should rise from the dead, and should shew * light unto this people, and to the Gentiles.

24 * And as he thus answered for himselfe, Festus said with a loud voyce, Paul

thou art besides thy selfe, much learning doth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of trueth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a * corner.

27 * O King Agrippa, beleevest thou the Prophets? I know that thou beleevest.

28 Then Agrippa sayd unto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, * I would to God that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 * And when he had thus spoken, the King rose up, and the Governour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doth nothing worthy of death, nor of bonds.

32 Then said Agrippa unto Festus, This man might have bene loosed, if he had not appealed unto Cesar.

C H A P. XXVII.

1 Paul 7. 9 foretelleth the perill of the voyage. 11 but he is not believed. 14 They are tossed to and fro with the tempest 27. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

NOW when it was concluded, that we should saile into Italy, they delivered both Paul, and certaine other prisoners unto a Centurion named Julius, of the band of Augustus.

2 And we * entred into a ship of Adramyttium, purposing to saile by the coasts of Asia, and lanchd forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteously intreated Paul, and gave him libertie to goe unto his friends, that they might refresh him.

4 And from thence we lanchd, and sailed hard by Cyprus, because the winds were contrary.

5 Then sailed we over the sea by Cilicia, and Pamphilia, and came to Myra, a *ci- tie* in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italy, and put us therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the wind suffered us not; we sailed hard by Candie, neere to * Salomone,

8 And with much adoe sailed beyond it, and came unto a certaine place called the

S 2 Faire

* Chap. 8. 3.

d I consented to, and allowed of their doing: for he was not a Judge. e By extreme punishment.

* Chap. 9. 2.

5 The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him, being laid hold on by faith.

6 Paul alledgeth God to be author of the office of his Apostleship, and his grace, as a witnesse.

* Chap. 9. 22. 26. and 13. 4.

* Chap. 21. 30. 7 Christ is the end of the Law &c. the Prophets.

f To every one. 8 That Christ should not be such a king as the Jewes dreamed of, but one appointed to beare our miseries, and the punishment of our finnes.

h The first of them, which are raised from the dead.

i Life, yea and that almost blessed life, which shall be endless: and this is set against darknesse, which almost in all tongues signifieth sometimes death, and sometimes miserie and calamitie.

j The wisdom of God is made knowne to foolles, yet notwithstanding we must boldly avouch the trueth.

k Secretly and privately. 9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

l I would to God that not only almost, but thoroughly and altogether, both thou and all that heare me this day, might be made as I am, my bonds only except. 10 Paul is solemnly quit, and yet not dismissed.

1 Paul with many other prisoners, &c. through the midst of many deaths, is brought to Rome, but yet by Gods own hand as it were, and set forth and commended unto the world with many singular testimonies. * 2 Cor. 11. 15.

Faire havens, neer unto the which was the citie Lafea.

9 ² So when much time was spent, and failing was now jeopardous, because also the ^b fast was now passed, Paul exhorted them,

10 And said unto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our lives.

11 ³ Nevertheless the Centurion beleevd rather the governour and the master of the ship, then those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, & sailed by Candie.

14 But anon after, there arose by ^c it a stormie wind called ^d Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caried away.

16 And we ran under a litle Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke up and used all helpe, undergirding the ship, fearing lest they should have fallen into Syrtes, and they strake saile, and so were caried.

18 ⁴ The next day when we were tossed with an exceeding tempest, they lightned the ship.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither funne nor stars in many dayes appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 ⁵ But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should have hearkned to me, and not have loosed from Candie: so should ye have gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, save of the ship onely

23 For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and so, God hath given unto thee freely all that saile with thee.

25 ⁶ Wherefore, sirs be of good courage: for I beleve God, that it shall be so as it hath been told me.

26 Howbeit, we must be cast into a certaine Iland.

27 ⁷ And when the fourteenth night was come, as we were caried to and fro in the ^e Adriaticall Sea about mid-night, the shipmen deemed that some Countrey ^f approached unto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found it fiftene fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 ⁸ Now as the mariners were about to flee out of the ship, and had let down the boat into the Sea, under a colour as though they would have cast ankers out of the foreship,

31 ⁹ Paul said unto the Centurion, and to the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 ¹⁰ And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taried, & continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an ⁸ haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gave thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundredth threescore and sixtene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the Sea.

39 ¹¹ And when it was day, they knew not the countrey, but they spied a certaine ^a creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the ankers, they committed the ship unto the sea, and loosed the rudder bonds, and hoised up the maine saile to the winde, and drew to the shoare.

41 And when they fell into a place, where two Seas met, they thrust in the ship: and the forepart stucke fast, and could not be mooved, but the hinder part was broken with the violence of the waves.

42 ¹² Then the souldiers counsell was to kill the prisoners, lest any of them, when he had swom out, should flee away.

43 ¹³ But the Centurion willing to save Paul, stayed them from this counsell, and

⁷ We attaine and come to the promised and sure salvation, through the midst of tempests, and death it selfe.

^e For Ptolome writeth, that the Adriaticall sea beareth upon the East shoare of Sicilia.

^f That they drew neere to some countrey.

⁸ There is none so foule an acte, whereunto distrust and an evil conscience, do not enforce men.

⁹ Although the performing of Gods promises doeth not simply depend upon second causes, yet they make themselves unworthy of Gods bounty, which do not embrace those meanes which God offereth them, either upon rashnesse or distrust.

¹⁰ When the world trembleth, the faithfull alone be not only quiet, but confirme others by their example.

¹¹ This is a proverb which the Hebrews use, whereby it means, that they shall be safe, and not one of them perishe.

¹² Then are tempests most of all to be feared and looked for, when the port or haven is nearest.

¹³ A creeke is a bay within land, as the Adriaticall sea, and the Persian sea.

¹⁴ So is Isthmus called, because the Sea toucheth it on both sides.

¹⁵ There is no where more unfaithfullnesse, and unthankfullnesse, then in unbelievers.

¹⁶ God findeth, even amongst his enemies, them, whose helpe he useth to preserve his.

² Gods providence taketh not away the causes which God used as meanes, but rather ordereth and disposeth their right use, even then when he openeth an extraordinary issue.

³ This is meant of the Jewes fast which they kept in the feast of expiation, as you see, Levit. 23. 27. which fell in the seventh month, which we call October, and is not good for navigation or sailing.

⁴ Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their own wisdom, rather than God, speaking by the mouth of his servants.

^a By Candie, from whose shore our ship was driven by that meanes.

^d Northeast wind.

⁴ The end proveth that none provide worse for themselves then they that commit themselves to be governed onely by their own wisdom.

⁵ God spareth the wicked for a time, for his elect and chosen sake.

⁶ The promise is made effectual through faith.

com-

commanded that they that could swim, should cast themselves first into the Sea, and go out to land.

44 ¹⁴ And the other, some on boards, and some on certain *pieces* of the ship: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians courteste towards Paul and his company. 3 A viper on Pauls hand: 6 He shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Jews 20 the cause of his coming: 22 He preacheth Iesus 30 two yeares.

And when they were come safe, then they knew that the Ile was called ^a Melita.

2 And the Barbarians shewed us no little kindnesse: for they kindled a fire, and received us every one, because of the present showre, and because of the cold.

3 ¹ And when Paul had gathered a number of sticks, and layed them on the fire, there came a viper out of the heat, and leapt on his hand.

4 ² Now when the Barbarians saw the worm hang on his hand, they said among themselves, This man surely is a murthrer, whom, though he hath escaped the sea, yet ^b Vengeance hath not suffered to live.

5 But he shook off the worm into the fire, and felt no harme.

6 Howbeit they waited when he should have ^c swolne, or fallen down dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their mindes, and said, That he was a God.

7 ⁴ In the same quarters, the chief man of the Ile (whose name was Publius) had possessions: the same received us, and lodged us three dayes courteously.

8 And so it was, that the father of Publius lay sick of the fever, and of a bloodie flux: to whom Paul entred in, and when he prayed, he laid ^d his hands on him, and healed him.

9 ⁵ When this then was done, other also in the Isle, which had diseases, came to him, and were healed.

10 ⁶ Which also did us great honour: and when we departed, they laded us with things necessarie.

11 ⁷ Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whose ^d badge was Castor and Pollux.

12 And when we arived at Syracuse, we taried ^e there three dayes.

13 And from thence we fet a compasse, and came to Regium, and after one day, the South wind blew, and we came the second day to Puteoly:

14 ⁸ Where we found brethren, and

were desired to tary with them seven dayes, and so we went toward Rome.

15 ⁹ And from thence, when the brethren heard of us, they came to meet us at the market of Appius, and at the three tavernes, whom when Paul saw, he thanked God, and waxed bold.

16 So when we came to Rome, the Centurion delivered the prisoners to the generall Captain: but Paul was suffered to dwell by ^f himself with a souldier that kept him.

17 ¹⁰ And the third day after, Paul called the chiefe of the Jewes together: and when they were come, he said unto them, Men and brethren, though I have committed nothing against the people, or Laws of the fathers, yet was I delivered prisoner from Hierusalem into the hands of the Romanes:

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 ¹¹ But when the Jews spake contrary, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see ^g you, and to speak with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¹² And when they had appointed him a day, there came many unto him into his lodging, to whom he expounded, testifying the kingdom of God, and perswading them those things that concerne Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

24 ¹³ And some were perswaded with the things which were spoken, and some beleaved not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, ^h to wit, Well spake the holy Ghost by Esaias the Prophet, unto our fathers,

26 ¹⁴ Saying, * Go unto this people, and say, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed fat, and their eares are dul of hearing, and with their eyes have they ⁱ winked, lest they should see with ^j their eyes, and heare with ^k their eares, and understand with ^l their hearts, and should return that I might heale them.

28 ¹⁵ Be it knowne therefore unto you,

S 3

that

⁹ God never suffereth his to be afflicted above their strength.

^e Appius way, was a pavement made by Appian the King, with the help of his souldiers, long and broad, and runneth out toward the sea, and there were three tavernes in it.

^f Not in a common prison, but in a house which he hired for himself.

¹⁰ Paul in every place remembereth himself to be an Apostle.

¹¹ We may see the meanes which god giveth us, but so, that we seek the glory of God, and not our selves.

¹² The Law and the Gospel agree well together. ^g By good reasons, & proved, that the kingdom of God foretold them by the Prophets, was come. ¹³ The Gospel is a favour of life to them that beleieve, and a favour of death to them that be disobedient.

¹⁴ The unbelievers do willingly resist the truth, &c. yet not by chance. * Esai 6.9. Matt. 13. 14. Marke 4. 12. Luke 8. 10. Iohn. 12. 40. Rom. 11. 8.

^h They made as though they saw not that which they saw against their will: yea they did see, but they would not see.

¹⁵ The unbelievers of the reprobate and castaways, cannot see the truth of God to be of none effect.

¹⁴ The goodnesse of God overcome mans malice

^a That is it, which at this day we call Melita.

¹ The godly are sure to have danger upon danger, but they have alwayes a glorious issue.

² Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not alwayes respect sin, they judge rashly, which either doe not wait for the end, or doe judge and esteeme of men according to prosperitie or adversity.

^b Right & reason. ^c The Greek word signifies, to be inflamed, or to swell: moreover, Disfortuna in his 6 booke, chap. 38. writeth that the biting of a viper, causeth a swelling of the body, and so saith Nicander, in his remedies against poisons.

³ There is nothing more constant every way, then they which are ignorant of true religion.

⁴ It never yet repented any man, that received the servant of God, were he never so miserable and poore.

⁵ Although Paul were a captive, yet the verue of God was not captive.

⁶ God doeth well to strangers for his childrens sake,

⁷ Idoles do not defile the saints, which do in no wise consent unto them.

⁸ So they used to sink the forepart of their ships, whereupon their ships were called by such names.

⁹ God boweth & bendeth the hearts even of prophane men, as it pleaseth him to favour his.

16 Not ^{the} Gospel, but the contempt of the Gospel is the cause of strife and debate.
17 The word of God cannot be bound.

that this salvation of God is sent to the Gentiles, and they shall heare it.

29 ¹⁶ And when he had said these things, the Jews departed, and had great reasoning among themselves.

30 ¹⁷ And Paul remained two years

full in an house hired for himselfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth.

15 Then he commendeth the Gospel, 16 by which God set-

tleth out his power to those that are saved 17 by faith.

21 but were guiltie of wicked unthankfulness to God: 26 For which his wrath was worthily poured on them. 29 so that they ran headlong to all kind of sins.

1 The first part of the Epistle containing a most profitable Preface unto verse 16.

2 He moving the Romanes to give diligent care unto him, in that he sheweth that he cometh not in his owne name, but as Gods messenger unto the Gentiles, entreateth with them of the weightiest matter that is, promised long since of God, by many fit witnesses, and now at the length performed indeed.

3 A Minister, for this word Servant is not taken in this place as set against this word Brethren, but declareth his ministry and office.

4 Whereas he said before in a general term, that he was a Minister, now he cometh to a more speciall name, and faith he is an Apostle, and that he took not upon him this office of his own head, but being called of God, and therefore in this he sheweth to the Romanes, that nothing but his due.

5 Acts 13. 1.

6 Appointed of God to preach the Gospel.

7 By declaring the sum of the doctrine of the Gospel, he stirreth up the Romanes to good consideration of the matter whereof he entreateth: So then he sheweth that Christ (who is the very substance and sum of the Gospel) is the only Son of God the father, who as touching his humantie, is made of the seed of David, but touching his divine and spirituall nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mightie resurrection manifestly appeareth.

8 This is a plain testimony of the person of Christ, that he is both one, and of his two natures, and their properties.

9 At he is man: for this word, Flesh, by the figure Synecdochically 21 is taken for man.

10 Sheweth and made manifest.

11 The divine and mightie power is set against the weakness of the flesh, for that overcame death.

12 Of whom, that men through faith might obey God.

13 For his name, which through Gods goodness are Christ.

14 He procureth their favourable parience, in that he reckoneth up their true commendation, and his true Apostolicall good will toward them, confirmed by taking God himselfe to witness.



PAUL: a servant of IESUS CHRIST called

to be an Apostle,

put apart to preach the Gospel of God,

(Which he had promised afore by his Prophets in the

holy Scriptures)

3 Concerning his Son Iesus Christ our Lord (which was made of the seed of David, according to the flesh,

4 And declared mightily to be the Son of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whom we have received grace and Apostleship (that obedience might be given unto the faith) for his Name among all the Gentiles,

6 Among whom ye be also the called of Iesus Christ:

7 To all you that be at Rome beloved of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thank my God through Iesus

Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whom I serve in my spirit in the Gospel of his Son) that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching that by some means, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:

12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been let hitherto) that I might have some fruit also among you, as I have among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that beleeve, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed

against this world, I say, then due to it signify a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospel, that we are justified before God by faith, which increaseth daily: and therefore also saved.

7 From faith, which increaseth daily. The prooffe as well of the first as of the second proposition, out of Abakuk, who attributeth and giveth unto faith, both justice and life before God.

8 Another confirmation of that principall question: All men being considered within themselves, or without Christ, are guiltie both of ungodlinesse and also unrighteousnesse, and therefore are subject to condemnation: Therefore must they needs seeke righteousness in some other,

p Because your faith is such, that it is commended in all Churches.

q In all Churches. r Very willingly, with all my heart. s In preaching his Son.

t Though Paul were never so content, yet by teaching the Church, he might be instructed by it.

u He recometh all them that dwell at Rome, though some of them were not Romanes, as Lucius and others of the Epistle.

v The second part of the Epistle unto the beginning of the 9. chapter. Now the whole end and purpose of the disputation is, this: that is to say, to shew that there is but one way to attaine unto salvation (which is set forth unto us of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.

When this word Gentile is used against this word Jew, then due to it signify a Gentile.

7 The prooffe as well of the first as of the second proposition, out of Abakuk, who attributeth and giveth unto faith, both justice and life before God.

8 Another confirmation of that principall question: All men being considered within themselves, or without Christ, are guiltie both of ungodlinesse and also unrighteousnesse, and therefore are subject to condemnation: Therefore must they needs seeke righteousness in some other,

from

C H A P. I I.

¹ He bringeth all before the judgement seat of God. ¹² The excuse that the Gentiles might pretend. ¹⁴ Of ignorance, he taketh quite away. ¹⁷ He urgeth the Law with the written Law. ²³ In which they boasted: ²⁷ And so maketh both Jew and Gentile alike.

Therefore¹ Thou art inexcusable, O mā, whosoever thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

² But we^a know that the judgement of God is according to^b trueth, against them which commit such things.

³ And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the judgement of God?

⁴ ² Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

⁵ But thou, after thine hardnesse, and heart that cannot repent, ^c heapest up as a treasure unto thy self wrath against the day of wrath, and of the declaration of the just judgement of God,

⁶ ³ * Who will reward every man according to his works:

⁷ That is, to them which through patience in well doing, seek^d glory, and honour, and immortalitie, everlasting life:

⁸ But unto them that are contentious, and disobey the^e trueth, and obey unrighteousnesse, shall be^f indignation and wrath.

⁹ Tribulation and anguish shall be upon the soul of every man that doeth evill: of the Jew first, and also of the Grecian.

¹⁰ But to every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

¹¹ For there is no^g respect of persons with God.

¹² ⁴ For as many as have sinned without the Law, shall perish also without the Law: and as many as have sinned in the Law, shall be judged by the Law.

¹³ ⁵ (For the hearers of the Law are not righteous before God: but the doers of the Law shall be^h justified.

¹⁴ ⁶ For when the Gentiles which haveⁱ not the Law, doe by^k nature, the things contained in the Law, they having not the Law, are a Law unto themselves,

¹⁵ Which shew the effect of the Law^l written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.)

⁴ He applieth that generall accusation of mankind, particularly both to the Gentiles, and to the Jewes. ⁵ He preventeth an objection which might be made by the Jewes, whom the Law doth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Law doth justify. ^h Shall be pronounced just before Gods judgement seat: which is true indeed if any such could be found that had fulfilled the Law: but seeing Abraham was not justified by the Law, but by faith, it followeth that no man can be justified by works. ⁶ He preventeth an objection which might be made by the Gentiles, who although they have not the Law of Moses, yet they have reason whereby they may excuse their wickednesse, in that they have somewhat written in their hearts in stead of a Law, as men that forbid and punish some things as wicked, and command and commend other for good. ⁱ Not simply, but in comparison of the Law. ^k Command honest things and forbid dishonest.

¹ He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other mens faults, and faith, that they are least of all to be excused, for if they were well and narrowly searched (is God surely doeth) they themselves would be found guilty in those things which they reprehend, and punish in other: for in condemning other, they pronounce sentence against themselves. ^a Paul allegeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is persuaded of in his mind, so that the devil himself is not able to pluck them clean out. ^b Considering and judging things aright, and not by any outward show. ² A vehement & grievous crying out against them, because they see more then other do, and yet are no whit better then others are. ^c James 5. 3. ^e Whilest thou givest thy self to pleasures, thinking to mercede thy goods, thou shalt find Gods wrath. ³ The ground of former dispensation. That both Jewes and Gentiles have altogether need of righteousness.

⁴ Whilest thou givest thy self to pleasures, thinking to mercede thy goods, thou shalt find Gods wrath. ⁵ The ground of former dispensation. That both Jewes and Gentiles have altogether need of righteousness. ⁶ Psa. 62. 12. Mat. 16. 27. ⁷ Reuel. 22. 12. ⁸ Glory which followeth good works, which he layeth out before us, as though there were any that could attain to salvation by his own strength, but by laying this condition of salvation before us, which no man can perform to bring men to Christ, who alone justifieth the believers, as he himself concludeth chap. 2. 21. 22. following.

⁹ By trueth, he meaneth that knowledge which we have of nature. ¹⁰ Gods indignation against sinners, which shall quickly be kindled. ¹¹ God doeth not measure men either by their blood or by their country, either to receive them, or to cast them away. ¹² He preventeth an objection which might be made by the Jewes, whom the Law doth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Law doth justify. ¹³ Shall be pronounced just before Gods judgement seat: which is true indeed if any such could be found that had fulfilled the Law: but seeing Abraham was not justified by the Law, but by faith, it followeth that no man can be justified by works. ¹⁴ He preventeth an objection which might be made by the Gentiles, who although they have not the Law of Moses, yet they have reason whereby they may excuse their wickednesse, in that they have somewhat written in their hearts in stead of a Law, as men that forbid and punish some things as wicked, and command and commend other for good. ¹⁵ Not simply, but in comparison of the Law. ¹⁶ At

from heaven against^a all ungodlinesse, and unrighteousnesse of men, which withhold the^b trueth in unrighteousnesse.

¹⁹ ² Forasmuch as that, which may be known of God, is manifest in^c them: for God hath shewed it unto them.

²⁰ For the invisible things of him, that is, his eternall power & God head are seen by the creation of the world, being^d considered in his works, to the intent that they should be without excuse:

²¹ Because that when they knew God, they^e glorified him not as God, neither were thankfull, but became^f vain in their thoughts, and their foolish heart was full of darknesse.

²² When they^g professed themselves to be wise, they became fooles.

²³ For they turned the glory of the^h incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.

²⁴ ¹⁰ Whereforeⁱ also God^k gave them up to their hearts lusts, unto uncleannes, to defile their own bodies between themselves:

²⁵ Which turned the trueth of God unto a lie, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, Amen.

²⁶ For this cause God gave them up unto vile affections; for even their women did change the naturall use into that which is against nature.

²⁷ And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and received in themselves such^l recompense of their error, as was meet.

²⁸ ¹¹ For as they regarded not to acknowledge God, even so God delivered them up unto a^m reprobate minde, to doe those things which are not convenient,

²⁹ Being full of all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envy, of murther, of debate, of deceit, taking all things in the evill part, whisperers,

³⁰ Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evill things, disobedient to parents, without understanding, ⁿ covenant breakers, without naturall affection, such as can never be appeased, mercilesse.

³¹ Which men, though they knew the^o Law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also^p favour them that doe them.

^a Against all kinds of ungodlinesse.

^b By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their own reason might condemne them of wickednesse both against God and man.

^c Their ungodlinesse he proveth hereby, that although all men have a most clear and evident glimpse wherein to behold the everlasting & almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God.

^d In their hearts. ^e They see not God, and yet they acknowledge him as God by his works.

^f They did not honour him with that honour and service which was meet for his everlasting power and Godhead.

^g As if he said, became so mad of themselves.

^h Or, Thought themselves.

ⁱ For the true God they took another.

^j The unrighteousnesse of men he setteth forth first in this, that even against nature, following their lusts, they defiled themselves one with another, by the just judgement of God.

^k The concept of religion is the fountain of all mischief. ^l As a just judge. ^m A meet reward for their desert.

ⁿ He proveth the unrighteousnesse of man by a larger rehearsal of many kinds of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

^o Into a mad and forward mind, whereby it cometh to passe, that the conscience being once put out, and having almost no more remembrance of sin, men run headling into all kind of mischief. ^p Vicious full of their covenants and bargains.

^q By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselves termed the Law of nations.

^r Are fellows and partakers with them in their wickednesse, and beside that commend them which do evill.

7 God deferreth many iudgements, which notwithstanding he will execute at their convenient time by Iesus Christ, with a most strait examination, not onely of words & deedes, but of thoughts also, be they never so hidden or secret.

m As this my doctrine witnesseth which I am appointed to preach.

8 He proveth by the testimonie of David, & the other Prophets, that God bestoweth greatest benefits upon the Jewes, in giving them also the Law, but that they are the most unthankfull and unkindest of all men.

n Canst thou discern what things I ascribe from Gods will.

9 Or allowest the things that are excellent.

o The way to teach and frame other in the knowledge of the truth.

p As though he said, that the Jewes under a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing lesse then observe the Law.

* Esai. 52. 5. Ezek. 36. 20.

9 He precisely preventeth their objection, which set an holiness in circumcision, and the outward observation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whom it requirerh that, which it signifies, that is to say, cleanness of heart, & the whole life, according to commandement of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better & more to be counted of, then any Jew that is circumcised according to the flesh onely.

q This is the figure Metonymie, for if the uncircumcised.

r The state and condition of the uncircumcised.

s He which is uncircumcised by nature and blood.

t Paul useth oftentimes to set the letter against the spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie is true holiness and righteousness, whereby the people of God is knowne from prophane and heathenish men.

u By the outward ceremonie onely.

x Whose force is inward, and in the heart.

16 ⁷ At that day, when God shall judge the secrets of men by Iesus Christ, according to ^m my Gospel.

17 ¶ Behold, thou art called a Jew, and retest in the Law, and gloriest in God,

18 And knowest ^{his} will, and ⁿ tryest the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy self that thou art a guide of the blind, a light of them which are in darkenesse,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the ^o form of knowledge, and of the truth in the ^p Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steal?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idoles, committest thou sacriledge?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, ^{*} as it is written.

25 ⁹ For circumcision verily is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made uncircumcision.

26 Therefore, if the ⁹ uncircumcision keep the ordinances of the Law, shall not his ^{uncircumcision} be counted for circumcision?

27 And shall not ^f uncircumcision which is by nature, (if it keep the Law) condemne thee which by the ^l letter and circumcision art a transgressour of the Law?

28 For he is not a Jew, which is one ^v outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one within, and the circumcision ^{is} of the heart, in the ^s spirit, not in the letter, whose prayse is not of men, but of God.

30 This is the figure Metonymie, for if the uncircumcised.

1 He giveth the Jewes some preferment, for the covenants sake, but yet such, as wholly dependeth on Gods mercie. 9 That both Jewes and Gentiles are sinners. 11 he proveth by Scripture: 19 and shewing the use of the Law. 28 he concludeth that we are justified by faith.

CHAP. III.

What is then the preferment of the Jew? or what is the profit of circumcision?

1 The first meeting with, or preventing an objection of the Jewes: what then have the Jewes no more preferment then the Gentiles yes, that have they, saith the Apostle, on Gods behalf, for he committed the tables of the covenant to them, so that the unbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthinesse to commend and set forth his goodness.

2 Much every manner of way: for ^a chiefly, because unto them were of credit committed the ^b oracles of God.

3 For what, though some did not ^c believe? shall their unbelief make the ^d faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be ^e justified in thy words, and overcome, ^f when thou art judged.

5 ² Now if our ⁹ unrighteousnesse commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as ^a a man.)

6 God forbid: else how shall God judge the world?

7 ³ For if the ⁱ veritie of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirm, that we say) why doe we not evill, that Good may come ^{thereof}? whose damnation is just.

9 ⁴ What then? are we more excellent? No, in no wise: for we have already proved, that all, both Jewes and Gentiles are ^k under sin,

10 As it is written, ^{*} There is none righteous, no not one.

11 There is none that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have been made altogether unprofitable: there is none that doeth good, no not one.

13 ^{*} Their throat is an open sepulchre: they have used their tongues to deccit: ^{*} the poison of aspes ^{is} under their lips.

14 ^{*} Whose mouth is full of cursing and bitterness.

15 ^{*} Their feet are swift to shed blood.

16 Destruction and calamitie ^{are} in their ways:

17 And the ^l way of peace they have not known.

18 ^{*} The fear of God is not before their eyes.

19 ⁵ Now we know that whatsoever the ^m Law sayeth, it saith it ⁶ to them which are under the Law, that, every mouth may be stopped, and all the world be ⁿ subject to the judgement of God.

20 Therefore by the ^o works of the Law shall no ^p flesh be ⁹ justified in his ⁱ sight: for by the Law ^{commeth} the knowledge of sin.

21 ⁷ But now is the righteousness of God

any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God. ^o By that, that the Law can by us be performed. ^p Flesh is here taken for man, as in many other places: & furthermore hath here greater force: for it is put to show the contrarietie betweene God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself. ^q Ascribed before the judgement seat of God. ^r A secret setting of the righteousness which is before men, as they never so just, against the iustice which can stand before God: now there is no righteousness can stand before God, but the righteousness of Christ onely. ^s Therefore saith the Apostle, Let that men should perish, God doeth now exhibit that which he promised of old, that is to say, a way whereby we may be iustified and saved before him without the Law.

a The Jewish state & condition was chiefly.

b Words.

c Brake the commandment.

d The faith that God gave.

e That thy iustice might be plainly seen.

f Forasmuch as thou shewest forth an evident token of thy righteousness, confidence, and faith by preserving him who had broken his covenant.

2 Another prevention, insinuating out of the former answer: that the iustice of God is in such sort commended & set forth by our unrighteousnesse, y therefore God forgetteth not y he is the Judge of y world, & therefore a most severe revenger of unrighteousnesse.

3 Treacherie, and all the sinners thereof.

b Therefore I speak not these words in mine own person, as though I thought so, but this is the tale of mans wisdom, which is not subject to the will of God.

3 A third objection, which addeth somewhat to the former. If sins doe turn to y glory of God, they are not onely to be punished, but we ought rather to give our selves to them: which blasphemie Paul contending himself to curle and detest, pronounceth iust punishment against such blasphemers.

4 Another answer to y first objection: that the Jewes, if they be considered in themselves, are no better then other men are: as it hath been long since pronounced by the mouth of the Prophets.

k Are guilty of sin.

* Psal. 14. 1. 3 and 53. 1. 3.

* Psal. 5. 10.

* Psal. 143. 3.

* Psal. 10. 7.

* Esai. 55. 7.

l An innocent and peaceable life.

* Psal. 36. 1.

5 He proveth that this grievous accusation which is uttered by David and Esaias, doth properly concern the Jewes.

m The Law of Moses.

6 A conclusion of all the former disputation, from the 18 ver. of the first chapter. Therefore: saith the Apostle. No man can hope to be iustified by

n Be found guilty before God.

o By that, that the Law can by us be performed.

p Flesh is here taken for man, as in many other places: & furthermore hath here greater force: for it is put to show the contrarietie betweene God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.

q Ascribed before the judgement seat of God.

r A secret setting of the righteousness which is before men, as they never so just, against the iustice which can stand before God: now there is no righteousness can stand before God, but the righteousness of Christ onely.

s Therefore saith the Apostle, Let that men should perish, God doeth now exhibit that which he promised of old, that is to say, a way whereby we may be iustified and saved before him without the Law.

made

¹ The matter as
were, of this
righteousness, is
Christ Jesus, ap-
prehended by
faith, and for this
and offered to all
people, as without
him all people are
shut out from the
kingdom of God.
² Which we give to
Jesus Christ, or
which reflect upon
him.
³ By the glory of
God, is meant that
merit which we all
share at, that is,
everlasting life,
which standeth in
that we are made
partakers of the
glory of God.
⁴ Therefore this
righteousness
touching us, is
altogether freely
given, for it stand-
eth upon those
things which we
have not done our-
selves, but such as
Christ hath suffer-
ed for our sakes, to
deliver us from
sin.
⁵ Of his free gift, and
meer liberality.
⁶ To God then is the
author of that
free justification,
because it pleased
him: and Christ is
he, which suffered
punishment for
our sinnes, and in
whom we have
remission of them:
and the means
whereby we ap-
prehend Christ, is
faith. To be short,
the end is the
setting forth of
the goodness of
God, that by this
means it may ap-
pear, that he is
merciful in deed,
and constant in his
promises, as he hath freely, and of meer mercy, justified the believers.

⁷ This name of
him, calleth us back to the figure of the old sacrifice, the truth and substance of which sacrifice is in
Christ. ⁸ Of these sinnes which we committed, when we were his enemies. ⁹ Through his patience,
and suffering nature. ¹⁰ To wit, when Paul wrote this. ¹¹ That he might be found exceeding true
and faithful. ¹² Making him just, and without blame, by imputing Christ's righteousness unto him. ¹³ Of
the number of them which by faith lay hold upon Christ: contrary to whom are they, which look to be
saved by circumcision, that is, by the Law. ¹⁴ An argument to prove this conclusion, that we
are justified by faith, without works, taken from the end of justification. The end of justifi-
cation is the glory of God alone: therefore we are justified by faith without works: for if
we were alone justified, either by our own works only, or partly by faith, & partly by works,
the glory of this justification should not be wholly given to God. ¹⁵ By what doctrine? now
the doctrine of works hath this condition joyned with it, if thou doest, and the doctrine of faith, hath this
condition of them believers. ¹⁶ Another argument of an absurdity: if justification depended
upon the law of Moses, then should God be a Saviour to the Jewes only: Again, if he should
save the Jewes after one sort, and the Gentiles after another, he should not be one, and like
himself. Therefore he will justify both of them, after one self same manner, that is to say,
by faith. Moreover, this argument must be joyned to that which followeth next, that his
conclusion may be firme and evident. ¹⁷ God is said to be their God, after the manner of the
Scripture, whom he loveth and tendereth. ¹⁸ The uncircumcised. ¹⁹ The taking away of an ob-
jection: yet is not the Law taken away therefore, but is rather established, as it shall be
declared in his proper place. ²⁰ Vain, void, to no purpose, and of no force. ²¹ Wee make it
significant and strong.

CHAP. IV.

¹ He proveth that which he said before of faith, by the example
of Abraham. ² 3. 6. and the testimony of the Scripture: and
ten times in this chapter he beatech upon this word Imputa-
tion.

WHAT shal we say then, that Abraham
our father hath found concerning
the flesh?

² For if Abraham were justified by
works, he hath wherein to rejoyce, but
not with God.

³ For what faith the Scripture? Abra-
ham beleevd God, and it was counted to
him for righteousness.

¹ A new argument
of great weight,
taken from the ex-
ample of Abraham,
the father of all
believers: And
this is the propo-
sition, If Abraham
be considered in
himself, by his
works, he hath
deserved nothing
wherein to rejoyce
with God.
² By work, as ap-
peareth in the next
verse.

³ A preventing of an objection. Abraham may well rejoyce, and extoll himselfe amongst
men, but not with God. ⁴ A confirmation of the proposition: Abraham was justified by
imputation of faith: therefore freely without any respect of his works.

⁴ Now to him that worketh, the wa-
ges is not counted by favour, but by debt:

⁵ But to him that worketh not, but bele-
veth in him that justifieth the ungodly, his
faith is counted for righteousness.

⁶ Even as David declareth the blessednes
of the man, unto whom God imputeth
righteousnes without works, saying,

⁷ Blessed are they whose iniquities are
forgiven, and whose sinnes are covered.

⁸ Blessed is the man, to whom the Lord
imputeth not sin.

⁹ Came this blessednesse then upon the
circumcision onely, or upon the uncircum-
cision also? For we say, that faith was im-
puted unto Abraham for righteousness.

¹⁰ How was it then imputed? when
he was circumcised, or uncircumcised? not
when he was circumcised, but when he was
uncircumcised.

¹¹ After he received the signe of cir-
cumcision, as the seale of the righte-
ousnesse of the faith which he had, when he
was uncircumcised, that he should be the
father of all them that beleve, not being
circumcised, that righteousness might be
imputed to them also,

¹² And the father of circumcision, not
unto them onely which are of the circum-
cision, but unto them also that walk in the
steps of the faith of our father Abraham,
which he had when he was uncircumcised.

¹³ For the promise that he should be
the heir of the world, was not given to A-
braham, or to his seed, through the Law,
but through the righteousness of faith.

¹⁴ For if they which are of the Law,
be heires, faith is made void, and the pro-
mise is made of none effect.

¹⁵ For the law causeth wrath: for
where no Law is, there is no transgression.

¹⁶ Therefore it is by faith, that it might
come by grace, and the promise might be sure
to all the seed, not to that onely which is
of the Law: but also to that which is of the
faith of Abraham, who is the father of us all

¹⁷ (As it is written, I have made thee a
father of many nations) even before God
who he beleevd, who quickneth the dead

⁴ The first pro-
of the confirm-
on, taken of ear-
traries: to him on-
deserveth any that-
thing by his la-
bour, the wages is
not counted by fa-
vour, but by debt:
but to him that
hath done nothing
but beleeveth in
him which promi-
seth freely, faith is
imputed.
⁵ To him that hath
deserved any thing
by his work.
⁶ Is not reckoned nor
given him.
⁷ That maketh him,
which is wicked in
himselfe, just in
Christ.

⁸ Another proo-
of the same confir-
mation. David pre-
tendeth blessednesse
in free pardon of
sinnes: therefore
justification also.
⁹ A new propo-
sition: that this
manner of iusti-
fication belongeth
both to the uncir-
cumcised, and also
to the circumcised
as is declared in
the person of A-
braham.
¹⁰ This saying of Da-
vid, wherein he
pronounceth them
blessed.

¹¹ Hee proveth that
it belongeth to the
uncircumcised (for
there was no
doubt of the cir-
cumcised) in this
sort: Abraham was
justified in circum-
cision, therefore
this justification
belongeth also to
the uncircumci-
sed. Nay it doth
not appertaine to
the circumcised,
in respect of their
circumcision,
much lesse are the
uncircumcised
shut out for their
uncircumcision.
¹² A preventing of
an objection. Why
then was Abraham
circumcised, if he
were already iusti-
fied? That the gift
of righteousness
(faith he) might
be confirmed in
him.

¹³ Circumcision,
which is a signe: as
we say, the Sacra-
ment of baptism for
baptisme which is a
Sacrament.
¹⁴ Circumcision was
called before, a signe
in respect of the out-
ward ceremony: now
Paul sheweth the
force and substance
of that signe, that is,
to wit, not only to sig-
nifie, but also to seale up the righteousness of faith, whereby we come to possesse Christ himselfe: for
the holy Ghost worketh that inwardly in deed, which the Sacraments joyned with the word, doe
represent.

⁹ An applying of the example of Abraham to the uncircumcised believers,
whose father also he maketh Abraham. ¹⁰ An applying of the same example to the cir-
cumcised believers, whose father Abraham is, but yet by faith. ¹¹ A reason why the seed
of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was
made partaker of that promise, whereby he was made the father of all nations. ¹² That all
the nations of the world should be his children: or by the world, may be understood the land of Canaan.
¹³ For works that he had done, or upon this condition that he should fulfill the law. ¹⁴ A double
confirmation of that reason: the one is that the promise cannot be apprehended by the law,
and therefore it should be frustrate: the other, that the condition of faith should be joyned
in vaine to that promise which should be apprehended by works. ¹⁵ If they be heires which
have fulfilled the Law. ¹⁶ A reason of the first confirmation, why the promise cannot be ap-
prehended by the law: because that the Law doth not reconcile God and us, but rather
denounceth his anger against us, for so much as no man can observe it. ¹⁷ The conclusion of
this argument: The salvation and iustification of all the posterity of Abraham (that is of the
Church which is gathered together of all people) proceedeth of faith, which lieth hold on
the promise made unto Abraham, and which promise Abraham himselfe first of all laid hold
on. ¹ To all the believers. ² That is to say, not onely of them which beleve and are also
circumcised according to the Law, but of them also which without circumcision, and in
respect of faith onely are counted amongst the Children of Abraham. ³ This fatherhood
is spirituall, depending onely upon the vertue of God, who made the promise. ⁴ Before
God, that is, by a spirituall kindred which hath place before God, and maketh us acceptable to God
in whom we live.

T and

⁹ With whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

¹⁷ A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham.

⁹ Void of strength, and unable to get children.

⁷ Acknowledged and praised God, as most gracious and true.

¹ A description of true faith.

¹⁸ The rule of justification is always one, both in Abraham, and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him.

¹ To pay the ransom for our sinnes.

and ^o calleth those things which be not, as though they were:

¹⁸ ¹⁷ Which Abraham above hope, beleev'd under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

¹⁹ And he ^p not weak in the faith, considered not his owne body, which was now ^a dead, being almost an hundred yeare old, neither the deadnesse of Sarahs womb.

²⁰ Neither did he doubt of the promise of God through unbelieve, But was strengthened in the faith, and gave ^r glory to God,

²¹ Being ^f fully assured that he which had promised, was also able to doe it.

²² And therefore it was imputed to him for righteousness.

²³ ¹⁸ Now it is not written for him onely, that it was imputed to him for righteousness,

²⁴ But also for us, to whom it shall be imputed for righteousness, which beleve in him that raised up Jesus our Lord from the dead,

²⁵ Who was delivered to death for our ^s sinnes, and is risen againe for our justification.

CHAP. V.

¹ Hee amplifieth ² Christs righteousness, which is laid hold on by faith, ⁵ who was given for the weak, ⁸ and sinfull. ¹⁴ Hee compareth Christ with Adam, ¹⁷ Death with life, ²⁰ and the Law with Grace.

Then being ⁱ justified by faith, we have peace toward God through our Lord Jesus Christ.

² ² By whom also through faith we have ^a had this accessse into this grace ^b wherein we ^c stand, ³ and ^d rejoyce under the hope of the glory of God.

³ ⁴ Neither ^{that} onely, but also we ^e rejoyce in tribulations, ⁵ knowing that tribulation bringeth forth patience,

⁴ And patience experience, and experience hope,

⁵ ⁶ And hope maketh not ashamed, because the ^e love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

⁶ ⁷ For Christ, when we were yet of no strength, at ^{his} ^f time died for the ^g ungodly.

¹ Another argument, taken of the effects: we are justified with that which truly appealeth our conscience before God: but faith in Christ doth appeale our conscience & not the Law, as it was before said: therefore by faith wee are justified and not by the law.

² Ephe. 2. 18.

² Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall.

^a Wee must here know, that we have yet still the legge effect of faith.

^b By which grace, that is by which gracious love and good will, or that state whereinto we are graciously taken.

^c We stand stedfast.

³ A preventing of an objection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicity: to whom the Apostle answereth, that their felicity is laid up under hope in another place: which hope is so certain and sure, that they doe no lesse reioyce for that happinesse then if they did presently enjoy it.

^d Our mindes are not onely quiet and settled, but also we are marvellously glad, and conceive great joy for that heavenly inheritance, which waiteth for us.

⁴ Tribulation it selfe giveth us divers, and sundry wayes, occasion to rejoyce, much lesse doth it make us miserable.

⁵ Iam. 1. 2.

⁶ Afflictions accustom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.

⁷ The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

⁸ Wherewith he loveth us.

³ A preventing of an objection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicity: to whom the Apostle answereth, that their felicity is laid up under hope in another place: which hope is so certain and sure, that they doe no lesse reioyce for that happinesse then if they did presently enjoy it.

^d Our mindes are not onely quiet and settled, but also we are marvellously glad, and conceive great joy for that heavenly inheritance, which waiteth for us.

⁴ Tribulation it selfe giveth us divers, and sundry wayes, occasion to rejoyce, much lesse doth it make us miserable.

⁵ Iam. 1. 2.

⁶ Afflictions accustom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.

⁷ The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

⁸ Wherewith he loveth us.

⁷ Doubtlesse one will scarce die ⁸ for a righteous man: but yet for a good man it may be that one dare die.

⁸ But God ^b setteth out his love towards us, seeing that while we were yet ⁱ sinners, Christ died for us.

⁹ Much more then, being now justified by his blood, we shall be saved from ^k wrath through him.

¹⁰ For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life,

¹¹ ⁵ And not onely ^{so}, but we also rejoyce in God through our Lord Jesus Christ, by whom we have now received the atonement.

¹² ¹⁰ Wherefore, as by ¹ one man ^m sinne entred into the world, and death by sinne, and so death went over all men, ⁿ in whom all men have sinned.

¹³ ¹¹ For unto the time ^o of the Law was sinne in the world, but sinne is not ^p imputed, while there is no law.

¹⁴ ¹² But death reigned from Adam to Moses, even over them also that sinned not after the like ^r manner of the transgression of Adam, ¹³ which was the figure of him that was to come.

¹⁵ ¹⁴ But yet the gift is not so, as is the offence: for if through the offence of ^t that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many

¹⁶ ¹⁵ Neither is the gift ^{so} as ^{that} which entred in by one that sinned: for the fault came of one offence unto condemnation: but the gift ^{is} of many offences to ^j justification.

¹⁷ ¹⁶ For if by the offence of one, death reigned through one, much more shal they which receive that abundance of grace, and of that gift of that righteousness, ^v reigne in life through one, ^{that is}, Jesus Christ.

¹⁸ ¹⁷ Likewise then as by the offence of one, ^{the fault} came on all men to condemnation, so by the justifying of one, ^{the benefite} abounded toward all men to the ^x justification of life.

¹⁹ ¹⁸ That is, Adam.

²⁰ That is, Adam.

²¹ That is, Adam.

²² That is, Adam.

²³ That is, Adam.

²⁴ That is, Adam.

²⁵ That is, Adam.

²⁶ That is, Adam.

²⁷ That is, Adam.

⁸ An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, & for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justified and reconciled?

⁹ In the stead of some just man.

¹⁰ He setteth out his love unto us, that in the midst of our afflictions we may know assuredly, he will be present with us.

¹¹ While sinne reigned in us.

¹² From affliction and destruction.

¹³ He now passeth over to the other part to justification, which consisteth in the free imputation of obedience of Christ, so that to the remission of sins, there is added moreover and besides, the gift of Christs righteousness imputed, or put upon us by faith, which swalloweth up that unrighteousness which flowed from Adam in to us, and all fruits thereof: so that in Christ we doe not only cease to be unfaith, but we begin also to be iust.

¹⁴ From Adam in whom all have sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came upon all.

¹⁵ By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.

¹⁶ By sinne, is meant that disease which is ours by inheritance, and men commonly call it original sinne: for so he useth to call that sinne in the singular number, whereas if he spake of the fruits of it, he useth the plural number, calling them sinnes.

¹⁷ That is, in Adam.

¹⁸ That this is so, that both guiltinesse and death began not after the giving and transgressing of Moyses Law, it appeareth manifestly by that, that men died before that Law was given: for in that they died, sinne which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some Law, the breach whereof was the cause of death.

¹⁹ Even from Adam to Moses.

²⁰ Where there is no Law made, no man is punished as faulty and guilty.

²¹ But that this Law was not that universall law, and that that death did not proceed from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know or transgress that naturall Law, are notwithstanding dead as well as Adam.

²² Our infants.

²³ Nor after that sort as they sinne that are of some yeares, following their lust: but yet the whole posterity was corrupted in Adam, when as he wittingly and willingly sinned.

²⁴ Now that first Adam answereth the latter, who is Christ, as it is afterward declared.

²⁵ Adam and Christ are compared together in this respect, that both of them doe give and yield to theirs, that which is their owne: but herein, first they differ, that Adam by nature hath spread his fault to destruction of many, but Christs obedience hath by grace overflowed many.

²⁶ That is, Adam.

²⁷ Another inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed to us freely, doth not onely abolve us from that one fault, but from all other.

²⁸ To the sentence of condemnation, whereby we are quit and pronounced righteous.

²⁹ The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to add his posterity to death.

³⁰ Be partakers of true and everlasting life.

³¹ Therefore to be short, as by one mans offence, the guiltinesse came on all men, to make them subject to death: so on the contrary side, the righteousness of Christ, which by Gods mercy is imputed to all beleevers, justified them, that they may become partakers of everlasting life.

³² Not only because our sinne are forgiven us, but also because the righteousness of Christ is imputed unto us.

³³ For

11 The ground of this whole composition is this, that there are two men in us, two souls, or two natures, so that out of the one, sinne by nature, out of the other, righteousness by grace, doth spring forth upon others. So then, sin entered into us, not only by following the steps of our first father, but by taking corruption of him by inheritance. 12 This word: Many, is set against this word, a few. 13 A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be much the more glorious. 14 Besides that defence, which all men were infected withall by being defiled with our first father, the Law entered. 15 Grace was poured so plentifully from heaven, that it did not only counterwaile sinne, but also measure passed it.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned unto death, so might grace also reigne by righteousness unto eternall life through Iesus Christ our Lord.

CHAP. VI.

1 He commeth to sanctification, without which, that no man putteth on Christs righteousness, he proveth, 4 by argument taken of Baptisme, 12 and thereupon exhorteth to holines of life, 16 briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in sinne that grace may abound? God forbid.

2 How shall we, that are dead to sinne, live yet therein?

3 Know ye not, that all we which have been baptized into Iesus Christ, have bin baptized into his death?

4 We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead to the glory of the father, so we also should walke in newnesse of life.

5 For if we be planted with him to the similitude of his death, even so shall we be to the similitude of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne,

7 For he that is dead, is freed from sin.

8 Wherefore, if we bee dead with Christ, we believe that we shall live also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died once to sin: but in that he liveth, he liveth to God.

11 Likewise thinke ye also, that ye are dead to sinne, but are alive to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof: 13 Neither give ye your members as weapons of unrighteousnes unto sin: but give your selves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God. 14 For sinne shall not have dominion over you: for ye are not under the Law, but under grace. 15 What then? shall we sinne, because we are not under the Law, but under grace? God forbid. 16 Know ye not, that to whomsoever ye give your selves as servants to obey, his servants ye are, to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness? 17 But God be thanked, that ye have been the servants of sinne, but yee have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered. 18 Being then made free from sinne, ye are made the servants of righteousness. 19 I speak after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness and to iniquity, to commit iniquity, so now give your members servants unto righteousness in holiness. 20 For when ye were the servants of sinne, ye were freed from righteousness. 21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. 22 But now being freed from sinne, and made servants unto God, yee have your fruit in holiness, and the end, everlasting life. 23 For the wages of sin is death: but the gift of God is eternall life, through Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof:

13 Neither give ye your members as weapons of unrighteousnes unto sin: but give your selves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

14 For sinne shall not have dominion over you: for ye are not under the Law, but under grace.

15 What then? shall we sinne, because we are not under the Law, but under grace? God forbid.

16 Know ye not, that to whomsoever ye give your selves as servants to obey, his servants ye are, to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

17 But God be thanked, that ye have been the servants of sinne, but yee have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered.

18 Being then made free from sinne, ye are made the servants of righteousness.

19 I speak after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness and to iniquity, to commit iniquity, so now give your members servants unto righteousness in holiness.

20 For when ye were the servants of sinne, ye were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made servants unto God, yee have your fruit in holiness, and the end, everlasting life.

23 For the wages of sin is death: but the gift of God is eternall life, through Iesus Christ our Lord.

hated of sinne, the contrary ends of both being set down before us. 11 Death is the punishment due to sinne, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1 He declareth what is, to be no more under the Law, 2 by an example taken of the Law of marriage: 7, 12 And left the Law should seem faulty. 14 he proveth, that our sinne is the cause, 13 that the same is an occasion of death, 17 which was given us unto life: 21 He setteth out the battell between the flesh and the spirit.

Now ye not, brethren (for I speak to them that know the Law) that the Law hath dominion over a man as long as he liveth?

2 For the woman which is in subjection to a man, is bound by the law to the man, while he liveth: but if the man be dead, she is delivered from the law of the man.

3 So then, if while the man liveth, shee taketh another man, she shall be called an adulteresse: but if the man be dead, she is free from the law, so that she is not an adulteresse, though she take another man.

T 2 4 2 So

6 An exhortation to contend and strive with corruption and all the effects thereof.

7 By rearing, S. Paul meaneth that chastyty and high rule, which no man striveth against, and if any doe yet it is in vain. 8 To sinne, as to a Lord or tyrant. 9 Your mind and all the powers of it. 10 Instruments to commit wickednes withall.

11 He granteth, that sinne is not yet so dead in us that it is utterly extinct: but he promised victory to them that contended manfully, because we have the grace of God given us, which worketh so, that the Law is not now in us the power and instrument of sinne.

12 To be under the Law and under sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousness, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousness expell sin. 13 Iohn 8.34. 14 Pet. 2.19.

15 By name we are slaves to sinne and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sin.

16 This kind of speech hath a force in it, for he meaneth thereby that the doctrine of the Gospel is like unto a certain mould which we use to cast into, to be framed & fashioned like unto it. 17 Righteousnesse had no rule over you.

18 An exhortation to the study of righteousness and

19 The reward or payment

20 The reward or payment

21 The reward or payment

22 The reward or payment

23 The reward or payment

24 The reward or payment

25 The reward or payment

26 The reward or payment

27 The reward or payment

28 The reward or payment

29 The reward or payment

30 The reward or payment

31 The reward or payment

32 The reward or payment

33 The reward or payment

34 The reward or payment

Sin is known by the law. To the Romans. The law of the members.

² An application of the similitude thus. So, saith he, doth it fare with us: for now we are joynted to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.

^b That is, in the body of Christ, to give us to understand, how strait and near that fellowship is betwixt Christ and his members.

^c He calleth the children, which the wife hath by her husband, fruit.

^d Which are acceptable to God.

³ A declaration of the former saying: for the concupiscences (saith he) which the Law stirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and cursed children: But now since that husband is dead, and so consequently being delivered from the force of that killing Law, we have passed into the governance of the Spirit, so that wee bring forth now, not those rotten and dead, but lively children.

^e When we were in the state of the first marriage, which he calleth in the next verse following, the oldness of the letter.

^f The motions that egeed us to sinne, which shew their force even in our minds.

^g He saith not, of the Law, but by the Law, because they spring of sinne, which dwell in us, and taketh occasion to work thus in us, by reason of their strait that the Law maketh, not that the fault is in the Law, but in our selves.

^h Wrought their strength. ⁱ As if he said, The bond which bound us is dead, and vanisht away, inasmuch that sinne which held us hath not now wherewith to hold us. ^k For this husband is within us.

^l Satan is an unjust possessor, for he brought us in bondage of sinne and himselfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly.

^m As becometh it in us, which after the death of their old husband, are joynted to the Spirit: as whom the Spirit of God hath made new men.

ⁿ By the letter, he meaneth the Law in respect of the old condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men. ^o An objection, What then? are the Law and sinne all one, and doe they agree together? nay, saith he: Sinne is reproved and condemned by the Law. But because sinne cannot abide to be reproved, and was not in a manner felt, untill it was provoked and stirred up by the Law, it taketh occasion thereby to be more outrageous, and yet by no fault of the Law.

^p By the word, Lust in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen Philosophers themselves condemned wicked lusts, though somewhat darkely. But as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that naturall and unclean spot and filth.

^q Exod. 20. 17. Deut. 5. 21. ^r Though sinne be in us, yet it is not known for sinne, neither doth it so rage, as it rageth after that the Law is known.

^s Hee setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly thinke upon the Law of God: to wit, blockish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimony of the Law, to wit, stubborn and more inflamed with the desire of sinne, then ever they were before.

^t When I knew not the Law, than me thought I lived in deed: for my conscience never troubled me, because I knew not my disease. ^u When I began to understand the commandment.

^v In sinne, or by sinne.

4 ^a So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be to another, even unto him that is raised up from the dead, that we should bring forth fruit unto God.

5 ^b For when we were in the flesh, the affections of sinnes, which were by the Law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the Law, he being dead in whom we were holden, that we should serve in newnes of Spirit, and not in the oldnesse of the letter.

7 ^c What shall we say then? is the Law sinne? God forbid. Nay, I knew not sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was alive, without the Law: but when the commandment came, sinne revived,

10 But I died: and the same commandment which was ordained unto life, was found to be unto me unto death.

11 For sinne took occasion by the commandment, and deceived me, and thereby slew me.

12 Wherefore the Law is holy, and that commandment is holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandment.

14 For we know that the Law is spirituall, but I am carnall, sold under sinne.

¹ Wrought their strength. ² As if he said, The bond which bound us is dead, and vanisht away, inasmuch that sinne which held us hath not now wherewith to hold us. ³ For this husband is within us. ⁴ Satan is an unjust possessor, for he brought us in bondage of sinne and himselfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. ⁵ As becometh it in us, which after the death of their old husband, are joynted to the Spirit: as whom the Spirit of God hath made new men. ⁶ By the letter, he meaneth the Law in respect of the old condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men. ⁷ An objection, What then? are the Law and sinne all one, and doe they agree together? nay, saith he: Sinne is reproved and condemned by the Law. But because sinne cannot abide to be reproved, and was not in a manner felt, untill it was provoked and stirred up by the Law, it taketh occasion thereby to be more outrageous, and yet by no fault of the Law. ⁸ By the word, Lust in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen Philosophers themselves condemned wicked lusts, though somewhat darkely. But as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that naturall and unclean spot and filth. ⁹ Exod. 20. 17. Deut. 5. 21. ¹⁰ Though sinne be in us, yet it is not known for sinne, neither doth it so rage, as it rageth after that the Law is known. ¹¹ Hee setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly thinke upon the Law of God: to wit, blockish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimony of the Law, to wit, stubborn and more inflamed with the desire of sinne, then ever they were before. ¹² When I knew not the Law, than me thought I lived in deed: for my conscience never troubled me, because I knew not my disease. ¹³ When I began to understand the commandment. ¹⁴ In sinne, or by sinne.

¹⁵ Tim. 1. 8. ¹⁶ Touching not coveting. ¹⁷ The proposition: that the Law is not the cause of death, but our corrupt nature being therewith not only discovered, but also stirred up, and took occasion thereby to rebell, as which the more that things are forbidden it the more it desireth them, and from hence cometh the guiltes and occasion of death.

¹⁸ Beareth it the blame of my death? ¹⁹ That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deed. ²⁰ As evil as it could, shewing all the venom it could. ²¹ The cause of this matter, is this: because that the Law requirith a heavenly purenes, but men such as they be borne, are bondslaves of corruption, which they willingly serve.

²² For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no means to perform that which is good.

²³ For I doe not the good thing, which I would; but the evil, which I would not, that doe I.

²⁴ Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

²⁵ I find then, that when I would do good, I am thus yoked, that evil is present with me.

²⁶ For I delight in the Law of God, concerning the inner man.

²⁷ But I see another Law in my members, rebelling against the Law of my mind, and leading me captive unto the Law of sinne, which is in my members.

²⁸ O wretched man that I am, who shall deliver me from the body of this death!

15 For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I would not, I consent to the Law that it is good.

17 Now then, it is no more I that doe it, but sinne that dwelleth in me.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no means to perform that which is good.

19 For I doe not the good thing, which I would; but the evil, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I find then, that when I would do good, I am thus yoked, that evil is present with me.

22 For I delight in the Law of God, concerning the inner man.

23 But I see another Law in my members, rebelling against the Law of my mind, and leading me captive unto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I thank God through Jesus Christ our Lord. Then I say my self in my minde serve the Law of God, but in my flesh the law of sinne.

her seate also in the regenerate, another thing. ¹¹ It is to be noted, that one self same man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was born. But because the part which is regenerate, at length becometh conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

¹² This vice, or sinne, or Law of sinne, doth wholly possesse those men which are not regenerate, and hindereth them or holdeth them back that are regenerate. ¹³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²² The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³² The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁴⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁴¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁴² The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁴³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁴⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁴⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁴⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁴⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁴⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁴⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

⁵⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ⁵¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

9 He setteth himselfe being regenerate, before us, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednes. For since that the Law in a man not regenerate bringeth forth death only, therefore in him, it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that evil actions proceed not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, that the true use of the Law is, in reprovving sinne in the regenerate, unto the end of the chapter: as a little before (to wit, from the seventh verse unto this fifteenth) he declareth the use of it in them which are not regenerate.

¹⁰ The deeds of my life, saith he, answer not, nay, they are contrary to my will: Therefore by consent of my will with the Law, and repugnance with the deeds of my life, it appeareth evidently, that the law is a right ruled will, doe persuade one thing, but corruption which hath

¹¹ It is to be noted, that one self same man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was born. But because the part which is regenerate, at length becometh conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

¹² This vice, or sinne, or Law of sinne, doth wholly possesse those men which are not regenerate, and hindereth them or holdeth them back that are regenerate. ¹³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

¹⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ¹⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²² The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²³ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁴ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁵ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁶ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁷ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

²⁸ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ²⁹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

³⁰ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there? ³¹ The conclusion: As the Law of God hath made a new man: for where the spirit is not, how can there be any strife there?

3 A preventing of an objection: seeing that the virtue of the Spirit which is in us is so weak, how may wee gather thereby, that there is no condemnation to them that have that virtue? Because faith he, that virtue of the quickening spirit which is so weak in us, is most perfect and most mighty in Christ, and being imputed unto us which beleeve, causeth us to be so accepted of, as though there were no reliques of corruption and death in us. Therefore hitherto, Paul dispersed of remission of finnes, and imputation of fulfilling the law, and also of sanctification which is begun in us: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences. For our finnes are defaced by the blood of Christ, and the guiltinesse of our corruption is covered with the imputation of Christs obedience, and the corruption it selfe (which the Apostle calleth sinfull finne) is healed in us by little and little by the gift of sanctification: but yet lacketh beside that, another remedy, to wit, the perfit sanctification of Christs own flesh, which also is to us imputed.

2. 3 For the ^b Law of the Spirit of life, which is in ^d Christ Jesus, hath freed me from the Law of sinne and of death.

3. 4 For, (that that was impossible to the Law, in as much as it was weak, because of the ^g flesh) God sending his own Sonne, in the similitude of ^h sinfull flesh, and for ⁱ sin, condemned sin in the flesh,

4. That that ^l righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

5. 6 For they that are after the ^m flesh, savour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6. 7 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7. 8 Because the wisdom of the flesh is enmity against God: ⁹ for it is not subject to the law of God, neither indeed can be.

8. 10 So then they that are in the flesh, cannot please God.

9. 11 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10. 12 And if Christ be in you, the ⁿ body is dead, because of sin: but the Spirit is life for righteousness sake.

11. 13 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall

^b The power and authority of the Spirit, against which is set the tyranny of sinne. ^c Which mortifieth the old man, and quickeneth the new man. ^d To wit, absolutely and perfectly. ^e For Christs sanctification being imputed unto us, perfiteth our sanctification which is begun in us.

4 Hee useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us: for because, faith he, that the virtue of the Law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfit; and for that it rather kindled the disease of sinne, then did put it out or extinguish it, therefore God clothed his Sonne in flesh like unto our sinfull flesh, wherein he utterly abolished our corruption, that being accomplished thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection which the Law requireth, and therefore that there might be no condemnation in us.

^f Which is not proper to the Law, but cometh by our faith. ^g In man not born anew, whose disease the Law could point out, but it could not heal it. ^h Of mans nature which is corrupt through sinne, untill he be sanctified by it. ⁱ To abolish sin in our flesh.

^k Shewed that sin hath no right in us. ^l The very substance of the Law of God might be fulfilled, or that same which the Law requireth, that we may be found just before God: for if with our justification there be joyed that sanctification which is imputed to us, we are just, according to that perfit forme which the Law requireth.

^m Hee returneth to that which he said: that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ: which is a most plentiful fruit of a godly and honest life. ⁿ A reason why to walk after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit, agreeth and is meet for them: because faith he, that they which are after the flesh savour the things of the flesh, but they that are after the Spirit, the things of the Spirit.

^o They that live as the flesh leadeth them. ^p Hee proveth the consequence, because that whatsoever the flesh savoureth, that engendreth death: and whatsoever the Spirit savoureth, that tendereth to joy and life everlasting. ^q A reason and proove why the wisdom of the flesh is death, because faith he, it is the enemy of God. ^r A reason why the flesh is enemy to God, because it neither will, neither can, be subject to him, and by flesh he meaneth a man not regenerate.

^s The conclusion. Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ.

^t He commeth to the others, to wit, to them which walke after the Spirit, of whom we have to understand contrary things to the former: and first of all, he denieth what it is to be in the Spirit, or to be sanctified: to wit, to have the Spirit of God dwelling in us. Then he declareth that sanctification is so joyed and knit to our grafting in Christ, that it can by no means be separated. ^u He confirmeth the faithfull against the reliques of flesh and sin, granting that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combat, because that even this little sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life.

^v The flesh, or all that which as yet sticketh fast in the clef of sinne and death. ^w A confirmation of the former sentence. You have the selfe same Spirit which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory.

also quicken your mortall bodies, by his Spirit that dwelleth in you.

12. 14 Therefore brethren, we are debtors not to the flesh, to live after the flesh;

13. 15 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14. 16 For as many as are led by the Spirit of God, they are the sonnes of God.

15. 17 For ye have not received the Spirit of bondage, to ^q feare again: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The same Spirit beareth witnesse with our spirit, that we are the children of God.

17. 18 If we be children, we are also ^r helres, even the heires of God, and heirs annexed with Christ: ^s if so be that we suffer with him, that we may also be glorified with him.

18. 20 For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

19. 21 For the fervent desire of the creature waiteth when the sonnes of God shall be revealed.

20. Because the creature is subject to ^t vanity, not of its ^u own will, but by reason of him, which hath subdued it under ^v hope.

21. Because the creature also shall be delivered from the ^w bondage of corruption into the glorious liberty of the sonnes of God,

22. For wee know that every creature groneth with us also, and travaileth in pain together unto this present.

23. 22 And not only the creature, but we also which have the first fruits of the Spirit, even we doe fight in our ^x selves, waiting for the adoption, ^y even ^z the redemption of our body.

24. 23 For wee are saved by hope: but hope that is seen, is not hope: for how can a man hope for that which he seeth?

25. But if we hope for that we see not, we do with patience abide for it.

the sonnes of God do come to that felicity, to wit, by the crosse, as Christ himselfe did: and therewithall openeth unto them fountains of comfort: as first, that we have Christs companion and fellow of our afflictions: secondly, that we shall be also his fellows in that everlasting glory.

20 Thirdly, that this glory which we look for, doth a thousand parts surmount the misery of our afflictions. ^t All being well considered, I gather. ^u Fourthly, he plainly teacheth us, that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning. But as it had a beginning by the sin of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect. ^v All this world. ^w It is subject to a vanishing and fitting state. ^x Not by their naturall inclination. ^y That they should obey the creatures commandement, whom it pleased to shew by their sickle state, how greatly he was displeased with man. ^z A God would not make the world subject to everlasting curse, for the sin of man, but gave it hope that it should be restored.

^a From the corruption which they are now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed, when the sonnes of God shall be advanced to glory. ^b By this word is meant not only exceeding sorrow, but also the fruit that followeth of it. ^c Fifthly, if the rest of the world look for a restoring, groaning as it were for it, and that not in vain, let it not grieve us also to sigh, yet let us be more certainly persuaded of our redemption to come, forasmuch as we have the first fruits of the Spirit. ^d Even from the bottom of our hearts. ^e Luke 21. 28. ^f That last referring, which shall be the accomplishment of our adoption. ^g Sixty, hope is necessarily joyed with faith: seeing then that wee beleeve those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeve shall come to passe. ^h This is spoken by the figure Metonymie: Hope, for that which is hoped for.

^o By the vertue and power of it, which sheweth the same might, first in our head, and daily working in his members.

14 An exhortation to appresse the flesh daily more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors, unto God, forasmuch as you have received so many benefits of him.

15 Another reason of the profit that ensueth: for such as strive and fight valiantly, shall have everlasting life.

16 A confirmation of this reason: for they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting.

17 He declareth & expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is given to the beleevers, because (saith he) they have received the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearful, but a most benigne and loving Father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith.

^p By the Spirit, is meant the holy Ghost whom we are said to receive, when he worketh in our minds.

^q Which fear is stirred up in our minds by the preaching of the Law.

^r Which saileth our adoption in our minds, and therefore openeth our minds.

18 A proof of the consequence of the confirmation: because ^s he which is the son of God, doth enjoy God with Christ.

^t Partakers of our fathers goods, and that freely, because we are children by adoption.

19 Now Paul ceaseth by what way

24 Seventhly, there is no cause why we should faint under the burthen of afflictions, seeing that prayers minister unto us a most sure helpe: which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in us.

25 Eightly, we are not afflicted either by chance, or to our harme, but by Gods providence, for our great profit: who as he chose us from beginning, so hath he predestinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and justified, to glory, by the cross, in our afflictions, but not as to shame, for he calleth that, *Turbation*, which God hath from everlasting appointed with himself according to his good will and pleasure.

26 Ninthly, we have no cause to fear that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

27 A most glorious and comfortable conclusion of the whole second part of this Epistle, is of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just: and therefore much less need we to feare damnation, seeing that we rest upon the death and resurrection of the Almighty power and defence of Jesus Christ. Therefore what can there be so weighly in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Christ? Surely nothing, seeing that it is in itself most constant & sure, and also in us being confirmed by steadfast faith.

28 Wherein Christ loveth us. *Psalm 44.22.* We are not only not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

26 ²⁴ Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for us with sighs, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saints, according to the will of God.

28 ²⁵ Also we know that all things work together for the best unto them that love God, even to them that are called of his purpose.

29 For those which he knew before, he also predestinate to be made like to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

31 ²⁶ What shall we then say to these things? If God be on our side, who can be against us?

32 Who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also?

33 ²⁷ Who shall lay any thing to the charge of Gods chosen? it is God that justifieth,

34 Who shall condemn? it is Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or sword?

36 As it is written, *For thy sake are we killed all day long; we are counted as sheep for the slaughter.*

37 *Nevertheless, in all these things we are more then conquerours through him that loved us.*

38 For I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 He answereth an objection, that might be brought on the Jews behalf. 7 and telleth of two sorts of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 even as the potter doth. 24. 30. He proveth aswell the calling of the Gentiles, 31 as also the rejecting of the Iewes. 25. 27 by the testimonies of the Prophets.

I Say: the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost.

2 That I have great heaviness, and continuall sorrow in mine heart.

3 For I would wish my self to be separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.

6 ³ Notwithstanding it cannot be that the Word of God should take none effect: for all they are not Israel, which are of Israel:

7 Neither are they all children, because they are the seed of Abraham: ⁴ but, In Isaac shall thy seed be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seed.

9 ⁶ For this is a word of promise, In this same time will I come, and Sara shall have a sonne.

10 ⁷ Neither he onely felt this, but also Rebecca, when she had conceived by one, even by our father Isaac.

11 For ere the children were born, and when they had neither done good, nor evil (that the purpose of God might remain according to election, not by works, but by him that calleth)

12 ⁹ It was said unto her, The elder shall serve the younger,

13 As it is written, I have loved Jacob, and have hated Esau.

14 ¹⁰ What shall we say then? Is there

be cast off, for the election of the people of Israel is so general and common, that notwithstanding the same God chuseth by his secret counsell, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of salvation is offered generally in such sort, that notwithstanding it, the efficacy thereof pertaineth onely to the elect. *h* Israel in the first place, spoken for Jacob, and in the second, for the Israelites. *g* Gen. 21. 12. *h* Heb. 11. 18. 4 The first proof is taken from the example of Abrahams own house, wherein Isaac onely was accounted the sonne, and that by Gods ordinance: although that Isaac also was born of Abraham, and circumcised before Isaac. *i* Isaac shall be thy true and naturall sonne, and therefore heire of the blessing. 5 A general application of the former proof or example. *k* Which are born of Abraham by the curse of nature. *l* Gal. 4. 28. *l* Which are born by virtue of the promise. 6 A reason of that application: Because that Isaac was born by the virtue of the promise, and therefore he was not chosen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promise is the fountain of predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect be born elect, and not that they be first born, and then after elected in respect of God who doth predestinate. *m* Gen. 18. 10. 7 Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers, as Isaac and Esau were: and yet notwithstanding, Esau being cast off onely, Jacob was chosen: and that before their birth, that neither any goodness of Jacobs, might be thought to be the cause of his election, neither any wickedness of Esau, of his casting away. *n* Gen. 25. 21. *m* Gods decree which proceedeth of his mere good will, whereby it pleaseth him to chuse one, and refuse the other. 8 Paul saith not, might be made, but, being made, might remain. Therefore they are deceived which make foreseen faith, the cause of election, and foreknown infidelity the cause of reprobation. 9 He proveth the casting away of Esau by that, that he was made servant to his brother: and proveth the chusing of Jacob, by that, that he was made lord of his brother, although his brother was the first begotten. And lest any man might take this saying of God, and referre it to external things, the Apostle sheweth our of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joynt with the hatred of God, and the Lordship of Jacob, with the love of God: *o* Gen. 25. 23. *o* Mal. 1. 2. 10 The first objection, if God doth love or hate upon no consideration of worthinesse, or unworthinesse, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The Apostle detesteth this blasphemy, and afterward answereth it severally, point by point.

unrighte-

*Man's sin knoweth
in other causes of love
is hated, but those
that are in the per-
son, and there upon
his objectum ri-
sit.*

*11 He answereth
first, touching
them which are
chosen to salvari-
on: in the chusing
of whom he deni-
eth that God may
seem unjust, al-
though he chuse
and predestinate
to salvation them
that are not yet
born, without any
respect of worthi-
nesse: because he
bringeth not the
chosen to the ap-
pointed end, but
by the means of
his mercy, which
is a cause next un-
der predestination.
Now mercy pre-
supposeth misery,
and again, misery
presupposeth sin,
or voluntary cor-
ruption of man-
kinde, and cor-
ruption presupposeth
a pure & per-
fect creatiō. More-
over, mercy is
shewed by her de-
grees: to wit, by
calling, by faith,
by justification &
sanctification, so
that at length we
come to glorifi-
cation, as the
Apostle will shew
afterward.*

Now all these
things orderly following the purpose of God, doe clearly prove that hee can by no
meanes seem unjust in loving and saving his.

unrighteousnesse with God: God for-
bid.

15 ¹¹ For he faith to Moses, * I will
have mercy on him, on whom I will
shew mercy: and will have compassion
on him, on whom I will have compassi-
on.

16 ¹² So then it is not in him that wil-
leth, nor in him that runneth, but in God
that sheweth mercy.

17 ¹³ For the Scripture faith unto Pha-
raoh, * for this same purpose have I stirred
thee up, that I might shew my power in
thee, and that my Name might be declared
throughout all the earth.

18 ¹⁵ Therefore hee hath mercy on
whom he will, and whom he will he har-
deneth.

19 ¹⁶ Thou wilt say then unto me, Why
doth he yet complain? for who hath re-
sisted his will?

20 ¹⁷ But, O man, who art thou which
pleadest against God? ¹⁸ shall the thing
formed say to him that formed it, why
hast thou made me thus?

21 ¹⁹ Hath not the potter power of the
clay to make of the same lump one ves-

sell to honour, and another unto disho-
nour?

22 ²² What and if God would, to shew
his wrath, and to make his power known,
suffer with long patience the vessels of
wrath, prepared to destruction?

23 And that he might declare the
riches of his glory upon the vessels of
mercie, which he hath prepared unto
glory?

24 ²⁴ Even us whom he hath called, not
of the Jewes onely, but also of the Gen-
tiles,

25 ²⁵ As he faith also in Osee, * I will
call them, My people, which were not my
people: and her, Beloved, which was not
beloved.

26 And it shall be in the place where it
was said unto them, * Ye are not my peo-
ple, that there they shall be called, The chil-
dren of the living God.

27 ²⁶ Also Esaus cryeth concerning Is-
rael, * Though the number of the children
of Israel, were as the sand of the sea, yet
shall but a remnant be saved.

28 For he will make his account, and
gather it into a short summe with righte-
ousnesse: for the Lord will make a short
account in the earth.

29 * And as Esaus said before, Except
the Lord of hosts had left us a seed, we
had been made as Sodom, and had been like
to Gomorrah.

30 ²⁷ What shall wee say then? That
the Gentiles which followed not righte-
ousnesse, have attained unto righteouf-
nesse, even the righteousnesse which is of
faith.

31 ²⁸ But Israel which followed the law
of righteousnesse, could not attain unto the
law of righteousnesse.

32 Wherefore? Because they sought it,
not by faith, but as it were by the works of
the law: for they have stumbled at the
stumbling-stone,

33 As it is written, * Behold, I lay in Si-
on a stumbling-stone, and a rock to make
men fall: and every one that beleeveth in
him, shall not be ashamed.

Jewes and Gentiles, that the doctrine may be better perceived.

*25 Our vocation or calling, is free, and of grace, even as our predestination is: and
therefore there is no cause why either our own unworthinesse, or the unworthinesse
of our ancestors should cause us to thinke that wee are not the elect and chosen of God,
if wee be called of him, and so embrace through faith the salvation that is offered us.*

** Hebr. 2. 23. 1 Pet. 2. 10. * Hols. 1. 10. 26 Contrariwise, Neither any outward
general calling, neither any worthinesse of our ancestors, is a sufficient witness of elec-
tion, unless by faith and believe wee answer Gods calling: which thing came to passe in
the Jewes, as the Lord had forewarned.*

** Isa. 20. 21. b God purpeth to bring
the unkinde and unthankfull people to an extreme fervensse. * Isa. 1. 9. c Armes, by which
word, the chiefest power that is, is given to God. d Even a very few.*

*27 The declaration
and manifestation of our election, is our calling, apprehended by faith, as it came to passe in
the Gentiles. e So then the Gentiles had no works to prepare and procure Gods mercy before hands
and as for that that the Gentiles attained to that which they sought not for, the mercy of God is
to be thanked for it: and in that the Jewes attained not to that which they sought after, they
can thank none for it but themselves, because they sought it not aright.*

*28 The pride of
men is the cause that they counten vocation, so that the cause of their damnation need
not be sought for any other where but in themselves. f Seeking to come by righte-
ousnesse, they followed the Law of righteousnesse. * Tsal. 118. 23. 1/a. 8. 14. and 28. 16.*

1 Pet. 2. 6.

x To honest us.

*21 Seeing then,
that in the name of
dishonour, the iga-
nomy of ever-
lasting death is fig-
nified, they speake
with Paul, which
say, that some are
made of God to
most just destruc-
tion, and they
that are offended
with this kinde of
speech bewray
their own folly.*

*22 The second an-
swer is this, that
God, moreover
and besides that
he doth justly de-
creet whatsoever
he doth decreet, u-
seth that modera-
tion in executing
of his decrees, as
declareth his sin-
gular lenity even
in the reprobate, in
that, that hee suf-
fereth them a long
time, and permit-
teth them to en-
joy many and sin-
gular benefits, un-
till at length he
justly condemne
them: and that to
good end and pur-
pose, to wit, to
shew himself to be
an enemy and re-
venger of wicked-
nesse, that it may
appeare what pow-
er he is of, by
these severe judg-
ments, and finally
by comparison of
contraries to set
forth indeed, how
great his mercy is
towards the e-
lect.*

*23 Therefore a-
gain, we may say
with Paul that
some men are
made of God the
Creatour to destruc-
tion.*

*2. The unmeasur-
able and marvellous
greatnesse.*

*24 Having esta-
blished the doc-
trine of the eter-
nall predestination
of God on both
parts, that is, as
well of the repro-
bate, as of the
elect, he cometh
now to shew the
use of it, teaching
us that, we ought
not to seek the tes-
timony of it in
the secret counsell
of God, but by the
vocation which is
made manifest, and
set forth in the
Church, propound-
ing unto us the
example of the*

*a Hee faith not that
all and every one of the Jewes are called, but some of the Jewes, and some of the Gentiles.*

*25 Our vocation or calling, is free, and of grace, even as our predestination is: and
therefore there is no cause why either our own unworthinesse, or the unworthinesse
of our ancestors should cause us to thinke that wee are not the elect and chosen of God,
if wee be called of him, and so embrace through faith the salvation that is offered us.*

** Hebr. 2. 23. 1 Pet. 2. 10. * Hols. 1. 10. 26 Contrariwise, Neither any outward
general calling, neither any worthinesse of our ancestors, is a sufficient witness of elec-
tion, unless by faith and believe wee answer Gods calling: which thing came to passe in
the Jewes, as the Lord had forewarned.*

** Isa. 20. 21. b God purpeth to bring
the unkinde and unthankfull people to an extreme fervensse. * Isa. 1. 9. c Armes, by which
word, the chiefest power that is, is given to God. d Even a very few.*

*27 The declaration
and manifestation of our election, is our calling, apprehended by faith, as it came to passe in
the Gentiles. e So then the Gentiles had no works to prepare and procure Gods mercy before hands
and as for that that the Gentiles attained to that which they sought not for, the mercy of God is
to be thanked for it: and in that the Jewes attained not to that which they sought after, they
can thank none for it but themselves, because they sought it not aright.*

*28 The pride of
men is the cause that they counten vocation, so that the cause of their damnation need
not be sought for any other where but in themselves. f Seeking to come by righte-
ousnesse, they followed the Law of righteousnesse. * Tsal. 118. 23. 1/a. 8. 14. and 28. 16.*

1 Pet. 2. 6.

*29 And as Esaus said before, Except
the Lord of hosts had left us a seed, we
had been made as Sodom, and had been like
to Gomorrah.*

*30 27 What shall wee say then? That
the Gentiles which followed not righte-
ousnesse, have attained unto righteouf-
nesse, even the righteousnesse which is of
faith.*

*31 28 But Israel which followed the law
of righteousnesse, could not attain unto the
law of righteousnesse.*

*32 Wherefore? Because they sought it,
not by faith, but as it were by the works of
the law: for they have stumbled at the
stumbling-stone,*

*33 As it is written, * Behold, I lay in Si-
on a stumbling-stone, and a rock to make
men fall: and every one that beleeveth in
him, shall not be ashamed.*

Jewes and Gentiles, that the doctrine may be better perceived.

*25 Our vocation or calling, is free, and of grace, even as our predestination is: and
therefore there is no cause why either our own unworthinesse, or the unworthinesse
of our ancestors should cause us to thinke that wee are not the elect and chosen of God,
if wee be called of him, and so embrace through faith the salvation that is offered us.*

** Hebr. 2. 23. 1 Pet. 2. 10. * Hols. 1. 10. 26 Contrariwise, Neither any outward
general calling, neither any worthinesse of our ancestors, is a sufficient witness of elec-
tion, unless by faith and believe wee answer Gods calling: which thing came to passe in
the Jewes, as the Lord had forewarned.*

** Isa. 20. 21. b God purpeth to bring
the unkinde and unthankfull people to an extreme fervensse. * Isa. 1. 9. c Armes, by which
word, the chiefest power that is, is given to God. d Even a very few.*

*27 The declaration
and manifestation of our election, is our calling, apprehended by faith, as it came to passe in
the Gentiles. e So then the Gentiles had no works to prepare and procure Gods mercy before hands
and as for that that the Gentiles attained to that which they sought not for, the mercy of God is
to be thanked for it: and in that the Jewes attained not to that which they sought after, they
can thank none for it but themselves, because they sought it not aright.*

*28 The pride of
men is the cause that they counten vocation, so that the cause of their damnation need
not be sought for any other where but in themselves. f Seeking to come by righte-
ousnesse, they followed the Law of righteousnesse. * Tsal. 118. 23. 1/a. 8. 14. and 28. 16.*

1 Pet. 2. 6.

*29 And as Esaus said before, Except
the Lord of hosts had left us a seed, we
had been made as Sodom, and had been like
to Gomorrah.*

*30 27 What shall wee say then? That
the Gentiles which followed not righte-
ousnesse, have attained unto righteouf-
nesse, even the righteousnesse which is of
faith.*

*31 28 But Israel which followed the law
of righteousnesse, could not attain unto the
law of righteousnesse.*

*32 Wherefore? Because they sought it,
not by faith, but as it were by the works of
the law: for they have stumbled at the
stumbling-stone,*

*33 As it is written, * Behold, I lay in Si-
on a stumbling-stone, and a rock to make
men fall: and every one that beleeveth in
him, shall not be ashamed.*

CHAP. X.

1 Hee handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the end of the Law, 15 He sheweth that Moses foretold the calling of the Gentiles, 20 and Esaias the hardning of the Iewes.

1 Purposing to set forth in the Iewes an example of marvellous obstinacie, he useth an insinuation.

2 The first entrance into the vocation unto salvation, is to renounce our own righteousness: the next is to embrace that righteousness by faith, which God freely offereth us in the Gospel.

a The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his law/bold.

b Ignorance hath alway pride joined with it.

* Gal. 3.24.

3 The proof: The Law it self hath respect unto Christ, & such as beleve in him should be saved. Therefore the calling to salvation by works of the Law, is vain and foolish: but Christ is offered for salvation to every beleever.

c The end of the law is, to iustifie them that keep the law: but seeing we do not observe the law, through the fault of our flesh, we attaine not unto this end: but Christ saith that he will save us, for he fulfilled the law for us.

d Not only to the Iewes, but also to the Gentiles.

4 That the law regardeth and tendeth to Christ, this is a manifest proof for that it propoundeth such a condition as can be and is fulfilled of none but of Christ only: which being imputed unto us by faith, our conscience is quieted, so that now none can ask, Who can ascend up into heaven, or bring us from hel, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them.

* Levit. 18.5.

Ezek. 20.11.

Gal. 3.12.

* Deut. 30.12.

s Think not with thy self, as men that are staggering use to doe.

5 Vocation cometh by the word preached.

* Deut. 30.14.

f By the Word, Moses understood the Law which the Lord published with his own voice: and Paul applyeth it to the preaching of the Gospel, which was the perfection of the Law.

6 That is, indeed true faith which is sealed not only in the head, but also in the heart of man: whereof also we give testimony by our outward life, and which tendeth to Christ as to our alone and onely Saviour, even as he setteth forth himselfe in his word.

g If thou professe plainly, sincerely, and openly, that thou takest Iesus only to be thy Lord and Saviour.

h The Father, who is said to have raised the Sonne from the dead: and this is not spoken to shut out the divinity of the Sonne: but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne.

i Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to salvation, it followeth that faith is also said to save.

7 Now he proveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever hee listeth without any difference, and this hee confirmeth by a double testimony.

* Iesai. 28. 16.

k To beleve in God, is to yeeld and consent to God his promise of our salvation by Christ, and that not only in generall, but when wee know that the promises pertaine to us, whereupon riseth a sure trust.

* Iesai. 1.38.

8 True calling upon the name of God is the testimony of true faith, and true faith, of true vocation or calling, and true calling, of true election.

9 That is, true faith, which seeketh God in his word, and that preached: according as God hath appointed in the Church.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record, that they have the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, and going about to establish their owne righteousness, have not submitted themselves to the righteousness of God.

4 For Christ is the end of the Law for righteousness unto every one that beleeveth.

5 For Moses thus describeth the righteousness which is of the Law, That the man which doth these things, shall live thereby.

6 But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ from above:)

7 Or, Who shall descend into the deep? (that is to bring Christ again from the dead)

8 But what faith it? The word is neer thee, even in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleve in thine heart, that God raised him up from the dead, thou shalt be saved:

10 For with the heart man beleeveth unto righteousness, and with the mouth man confesseth to salvation.

11 For the Scripture saith, Whosoever beleeveth in him, shall not be ashamed.

12 For there is no difference between the Jew and the Grecian: for he that is Lord over all, is rich unto all, that call on him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 But how shall they call on him, in whom they have not beleaved? and how

shall they beleve in him, of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath beleaved our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demand, Have they not heard? No doubt their sound went out through all the earth, and their words into the ends of the world.

19 But I demand, did not Israel know God? First Moses saith, I will provoke you to envy by a nation that is not my nation, and by a foolish nation I will anger you.

20 And Esaias is bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

21 And unto Israel he saith, All the day long have I stretched forth mine hand unto a disobedient and gain saying people.

witnesseth that the Gospel was translated from them to the Gentiles, because the Jews neglected it. And therewithall the Apostle teacheth, that that outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacy, unless it be apprehended or laid hold on by faith, by the gift of God: otherwise by unbelief it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deut. 32.21. n He calleth all prophane people, a nation that is no nation, as they are not said to live but to die, which are appointed for everlasting condemnation. * Iesai. 65. 1. o Speaketh without feare. * Iesai. 65.2

CHAP. XI.

1 Lett the casting off of the Iewes should be limited according to the outward appearance. 4 he sheweth that Elias was in times past deceived, 16 and that, seeing they have an holy root, 23 many of them likewise shall be holy. 18. 24 He exhorteth the Gentiles to be humble, 33 and cryeth out, that Gods judgements are unsearchable.

I Demand then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he knew before. Know yee not what the Scripture saith of Elias, how he communeth with God against Israel, saying

3 Lord, they have killed thy Prophets, and digged down thine altars: and I am left alone, and they seek my life.

4 But what faith the answer of God to him? I have reserved unto my selfe

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore he reacheth us, & all the Jews in particular, are not cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect, or no. 2 The first proof: I am a Jew, and yet elected, therefore we may, & ought fully to resolve upon our election. 3 The second proof: Because that God is faithful in his league or covenant, although men be unfaithfull: so then, seeing that God hath said, that he will be the God of his unto a thousand generations, we must take heed, that we think not that the whole race and off-spring is cast off, by reason of the unbelief of a few, but rather that we hope well of every member of the Church, because of Gods league and covenant, which he loved and chose from everlasting. 4 The third proof taken from the answer that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also great store and number. Whereupon this also is concluded that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchfull and sharp sighted Pastours, think it to be clean extinct and put out. * I King. 19.10. * I King. 19.18. b He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterward, for they are not chosen, because they were not sinners: but therefore they were not sinners, because they were chosen and elect.

seven thousand men, which have not bowed the knee to ^c Baal.

5 Even so then at this present time is there a remnant according to the ^d election of grace.

6 ^e And if it be of grace, it is ^e no more of workes: or else were grace no more grace: but if it be of works, it is no more grace: or else were work no more work.

7 What then? Israel hath not obtained that he sought, but the election hath obtained it, and the rest have been ^f hardened,

8 ^g According as it is written, * God hath given them the spirit of ^h slumber: eyes that they ⁱ should not see, and ears that they should not hear unto this day.

9 And David faith, * ^j Let their table be made a snare, and a net, and a stumbling block, even for a recompence unto them.

10 Let their eyes be darkened that they see not, & bow downe their back alwayes.

11 ^k I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation ^l commeth unto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their ^m abundance be?

13 ⁿ For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, ^o I magnifie mine office,

14 To ^p trie if by any meanes I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what ^q shall the receiving be, ^r but life from the dead?

16 ^s For if the ^t first fruits be holy, so is the whole lump: and if the root ^u be holy, so are the branches.

17 ^v * ^w And though some of the branches be broken off, and thou being a wild Olive tree, wast grafted in ^x for them, and made ^y partaker of the root and fatnesse, of the Olive tree:

18 ^z Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearst not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: through unbelieve they are broken off, and thou standest by faith: be not high minded, but ^a feare,

21 For if God spared not the ^b naturall branches, take heede lest he also spare not thee.

22 ^c Behold therefore the ^d bountifullnesse and severitie of God: toward them which have fallē, severitie: but toward thee, bountifullnesse, if thou continue in ^e his bountifullnesse: or else thou shalt also be cut off.

23 ^f And they also, if they abide not still in unbelieve, shall be grafted in: For God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wild by ^g nature, and wast grafted contrary to nature in a ^h right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 ⁱ For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in your ^j selves) that partly obstinacie is come to Israel, untill the fulnesse of the Gentiles be ^k come in.

26 And so all Israel shall be saved, as it is written, * The deliverer shall come out of Sion, and shall turne away the ungodlines from Jakob.

27 And this is my covenant to them, ^l * When I shall take away their finnes.

28 ^m As concerning the ⁿ Gospel, they are enemies for your sakes: but as touching the ^o election, they are beloved for the fathers sake.

29 ^p For the gifts and calling of God are without repentance.

30 ^q For even as ye in times past have not beleevd God, yet have now obtained mercie through their unbelieve:

31 Even so now have they not beleevd by the mercie ^r shewed unto you, that they also may obtaine mercie.

and cleane cast away: Which thing is especially to be considered in nations and peoples, as in the Gentiles and Jewes.

Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie.

13 The blindness of the Jewes is neither to universal that the Lord hath no elect in that nation, neither shall it be continual: for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually imbrace that which they doe now so stubbornly, for the most part, reject and refuse.

14 Again, that he may joyne the Jewes and Gentiles together as it were in one body, and especially may teach what durie the Gentiles owe to the Jewes, he beareth this into their heads, that the nation of the Jewes is not utterly cast off without hope of recoverie.

15 The reason or proofe, because the covenant made with that nation of life everlasting, cannot be frustrate, and vaine.

16 Another reason: Because that although they which are hardened, are worthily punished, yet hath not this stubbornnesse of the Jewes come to passe properly, for an hatred to that nation, but that an entire might be, as it were, opened to bring in the Gentiles, and afterward to Jewes, being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselves also be partakers of that same benefit, and so it might appeare that both Jewes and Gentiles are saved only by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had bought altogether into the Church, or if he had saved the nation of the Jewes without this interruption.

We may rejoyce in the Lord, but so that we desire not the Jewes, whom we ought rather to provoke to that good striving with us.

See that thou stand in awe of God modestly and carefully, v. He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe from other nations, by his league and covenant, which he freely made with them.

11. Seeing the matter is selfe declared that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetually we must take good heed that that be not found in our selves, which we thinke blame-worthy in others, for the election is sure, but they that are truly elect and ingrafted, are not proud in themselves with contempt of others, but with due reverence to God, and love towards their neighbour, runne to the mark which is set before them.

12. The tender and loving heart.

13. In that state when God his bountifullnesse hath advanced doe unto: and we must marke here, that he speaketh not of the election of every private man, which remaineth steadfast for ever, but of the election of the whole nation.

14. Many are now for a season cut off, that is, are without the root, which in their time shall be grafted in: and againe there are a great sort, which after a sort, and touching outward shew seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off.

15. In that that God reffereth not what they deserve, but what he promised to Abraham.

16. The reason or proofe, because the covenant made with that nation of life everlasting, cannot be frustrate, and vaine.

17. Another reason: Because that although they which are hardened, are worthily punished, yet hath not this stubbornnesse of the Jewes come to passe properly, for an hatred to that nation, but that an entire might be, as it were, opened to bring in the Gentiles, and afterward to Jewes, being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselves also be partakers of that same benefit, and so it might appeare that both Jewes and Gentiles are saved only by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had bought altogether into the Church, or if he had saved the nation of the Jewes without this interruption.

18. In place of those boughes which are broken off.

19. It is against the common course of husbandrie, that the barrennesse of the imbe is charged with the sinne of the good tree.

20. I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

21. Look Marke 3. 1.

22. And yet this hardnesse of heart cometh not but by Gods just decree and judgement, and yet without fault, while as he so punisheth the unthankfull by taking from them all sense and perseverance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their just destruction.

23. Isa. 6. 9. and 29. 10. Matth. 13. 14. Iohn 12. 40. Actes 28. 26.

24. A very dead sleep, which taketh away all sense.

25. That is, eyes must see.

26. Psal. 69. 23.

27. As unchappie birds are inticed to death by that which is their sustenance, so did that only thing turne to the Jewes destruction, out of which they sought life, to wit, the law of God, for the preposterous use whereof, they refused the Gospel.

28. God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and again, might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked to emulation of the Gentiles, might themselves at length imbrace the Gospel. And hereby wee may learne, that the severitie of God serveth as well to the setting forth of his glorie, as his mercy doth, and also that God prepareth himselfe away to mercie, by his severitie: so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

29. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

30. Of the Jewes, when the whole nation without exception, shall come to Christ.

31. He witnesseth by his owne example, that he goeth before all other in this behalfe.

32. I make noble and famous.

33. It shall come to passe that when the Jewes come in the Gospel, the world shall, as it were, quicken againe, and rise up from death to life.

34. The nation of the Jewes being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the covenant, and rather goe back to their Ancestors which were faithful, that we may know that the blessing of the Father want resteth in some of their posteritie, as we also find proofe hereof in our selves.

35. He alludeth to the first fruits of these labours, by the offering whereof, all the whole crop of corn was sanctified, and they might use the rest of the yeare following with good conscience.

36. Abraham.

37. Ieremias 11. 6.

38. There is no cause why the Gentiles which have obtained mercie, should triumph over the Jewes which condemne the grace of God, seeing they are grafted into the Jewes ancestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Jewes. And hereof also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glorie, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

39. In place of those boughes which are broken off.

40. It is against the common course of husbandrie, that the barrennesse of the imbe is charged with the sinne of the good tree.

41. I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

42. Look Marke 3. 1.

43. And yet this hardnesse of heart cometh not but by Gods just decree and judgement, and yet without fault, while as he so punisheth the unthankfull by taking from them all sense and perseverance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their just destruction.

44. Isa. 6. 9. and 29. 10. Matth. 13. 14. Iohn 12. 40. Actes 28. 26.

45. A very dead sleep, which taketh away all sense.

46. That is, eyes must see.

47. Psal. 69. 23.

48. As unchappie birds are inticed to death by that which is their sustenance, so did that only thing turne to the Jewes destruction, out of which they sought life, to wit, the law of God, for the preposterous use whereof, they refused the Gospel.

49. God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and again, might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked to emulation of the Gentiles, might themselves at length imbrace the Gospel. And hereby wee may learne, that the severitie of God serveth as well to the setting forth of his glorie, as his mercy doth, and also that God prepareth himselfe away to mercie, by his severitie: so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

50. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

51. Of the Jewes, when the whole nation without exception, shall come to Christ.

52. He witnesseth by his owne example, that he goeth before all other in this behalfe.

53. I make noble and famous.

54. It shall come to passe that when the Jewes come in the Gospel, the world shall, as it were, quicken againe, and rise up from death to life.

55. The nation of the Jewes being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the covenant, and rather goe back to their Ancestors which were faithful, that we may know that the blessing of the Father want resteth in some of their posteritie, as we also find proofe hereof in our selves.

56. He alludeth to the first fruits of these labours, by the offering whereof, all the whole crop of corn was sanctified, and they might use the rest of the yeare following with good conscience.

57. Abraham.

58. Ieremias 11. 6.

59. There is no cause why the Gentiles which have obtained mercie, should triumph over the Jewes which condemne the grace of God, seeing they are grafted into the Jewes ancestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Jewes. And hereof also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glorie, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

60. In place of those boughes which are broken off.

61. It is against the common course of husbandrie, that the barrennesse of the imbe is charged with the sinne of the good tree.

62. I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

63. Look Marke 3. 1.

64. And yet this hardnesse of heart cometh not but by Gods just decree and judgement, and yet without fault, while as he so punisheth the unthankfull by taking from them all sense and perseverance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their just destruction.

65. Isa. 6. 9. and 29. 10. Matth. 13. 14. Iohn 12. 40. Actes 28. 26.

66. A very dead sleep, which taketh away all sense.

67. That is, eyes must see.

68. Psal. 69. 23.

69. As unchappie birds are inticed to death by that which is their sustenance, so did that only thing turne to the Jewes destruction, out of which they sought life, to wit, the law of God, for the preposterous use whereof, they refused the Gospel.

70. God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and again, might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked to emulation of the Gentiles, might themselves at length imbrace the Gospel. And hereby wee may learne, that the severitie of God serveth as well to the setting forth of his glorie, as his mercy doth, and also that God prepareth himselfe away to mercie, by his severitie: so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

71. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

72. Of the Jewes, when the whole nation without exception, shall come to Christ.

73. He witnesseth by his owne example, that he goeth before all other in this behalfe.

74. I make noble and famous.

75. It shall come to passe that when the Jewes come in the Gospel, the world shall, as it were, quicken againe, and rise up from death to life.

76. The nation of the Jewes being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the covenant, and rather goe back to their Ancestors which were faithful, that we may know that the blessing of the Father want resteth in some of their posteritie, as we also find proofe hereof in our selves.

77. He alludeth to the first fruits of these labours, by the offering whereof, all the whole crop of corn was sanctified, and they might use the rest of the yeare following with good conscience.

78. Abraham.

79. Ieremias 11. 6.

80. There is no cause why the Gentiles which have obtained mercie, should triumph over the Jewes which condemne the grace of God, seeing they are grafted into the Jewes ancestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Jewes. And hereof also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glorie, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

81. In place of those boughes which are broken off.

82. It is against the common course of husbandrie, that the barrennesse of the imbe is charged with the sinne of the good tree.

83. I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

84. Look Marke 3. 1.

85. And yet this hardnesse of heart cometh not but by Gods just decree and judgement, and yet without fault, while as he so punisheth the unthankfull by taking from them all sense and perseverance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their just destruction.

86. Isa. 6. 9. and 29. 10. Matth. 13. 14. Iohn 12. 40. Actes 28. 26.

87. A very dead sleep, which taketh away all sense.

88. That is, eyes must see.

89. Psal. 69. 23.

90. As unchappie birds are inticed to death by that which is their sustenance, so did that only thing turne to the Jewes destruction, out of which they sought life, to wit, the law of God, for the preposterous use whereof, they refused the Gospel.

91. God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and again, might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked to emulation of the Gentiles, might themselves at length imbrace the Gospel. And hereby wee may learne, that the severitie of God serveth as well to the setting forth of his glorie, as his mercy doth, and also that God prepareth himselfe away to mercie, by his severitie: so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

92. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

93. Of the Jewes, when the whole nation without exception, shall come to Christ.

94. He witnesseth by his owne example, that he goeth before all other in this behalfe.

95. I make noble and famous.

96. It shall come to passe that when the Jewes come in the Gospel, the world shall, as it were, quicken againe, and rise up from death to life.

97. The nation of the Jewes being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the covenant, and rather goe back to their Ancestors which were faithful, that we may know that the blessing of the Father want resteth in some of their posteritie, as we also find proofe hereof in our selves.

98. He alludeth to the first fruits of these labours, by the offering whereof, all the whole crop of corn was sanctified, and they might use the rest of the yeare following with good conscience.

99. Abraham.

100. Ieremias 11. 6.

101. There is no cause why the Gentiles which have obtained mercie, should triumph over the Jewes which condemne the grace of God, seeing they are grafted into the Jewes ancestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Jewes. And hereof also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glorie, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

102. In place of those boughes which are broken off.

103. It is against the common course of husbandrie, that the barrennesse of the imbe is charged with the sinne of the good tree.

104. I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

105. Look Marke 3. 1.

106. And yet this hardnesse of heart cometh not but by Gods just decree and judgement, and yet without fault, while as he so punisheth the unthankfull by taking from them all sense and perseverance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their just destruction.

107. Isa. 6. 9. and 29. 10. Matth. 13. 14. Iohn 12. 40. Actes 28. 26.

108. A very dead sleep, which taketh away all sense.

109. That is, eyes must see.

110. Psal. 69. 23.

111. As unchappie birds are inticed to death by that which is their sustenance, so did that only thing turne to the Jewes destruction, out of which they sought life, to wit, the law of God, for the preposterous use whereof, they refused the Gospel.

112. God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and again, might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked to emulation of the Gentiles, might themselves at length imbrace the Gospel. And hereby wee may learne, that the severitie of God serveth as well to the setting forth of his glorie, as his mercy doth, and also that God prepareth himselfe away to mercie, by his severitie: so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

113. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

114. Of the Jewes, when the whole nation without exception, shall come to Christ.

115. He witnesseth by his owne example, that he goeth before all other in this behalfe.

116. I make noble and famous.

117. It shall come to passe that when the Jewes come in the Gospel, the world shall, as it were, quicken againe, and rise up from death to life.

118. The nation of the Jewes being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the covenant, and rather goe back to their Ancestors which were faithful, that we may know that the blessing of the Father want resteth in some of their posteritie, as we also find proofe hereof in our selves.

119. He alludeth to the first fruits of these labours, by the offering whereof, all the whole crop of corn was sanctified, and they might use the rest of the yeare following with good conscience.

120. Abraham.

121. Ieremias 11. 6.

122. There is no cause why the Gentiles which have obtained mercie, should triumph over the Jewes which condemne the grace of God, seeing they are grafted into the Jewes ancestors. But let them rather take heede, that that also be not found in them which is worthily condemned in the Jewes. And hereof also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glorie, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

123. In place of those boughes which are broken off.

f Both Jewes and Gentiles.

17 The Apostle cryeth out as astonished with this wonderfull wisdom of God, which he teacheth us, ought to be religiously revered, and not curiously, and profanely to be searched beyond the compasse of that, that God hath revealed unto us.

g The counsellor that he holdeth in governing all things both generally and particularly.

h The order of his counsellor and doing.

** 1 Cor. 13. 13. 18 He brideleth three manner of waies the wicked boldnesse of man: First, because that God is above all most wise, and therefore it is very absurd, and plainly godlesse to measure him by our follie. Moreover, because he is debitor to no man, and therefore no man can complaine of injurie done unto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glorie, much lesse may we contend and debate the matter with him. i This saying overthroweth the doctrine of foreseene works and merits. k To wit, for God, to whose glorie all things are referred, not only things that were made, but especially his new works which he worketh in his elect.*

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God: 9 to love unfained, 14, 20 even towards our enemies.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine consisteth in declaring of precepts of Christian life. And first of all he giveth generall precepts and grounds: the chiefe of which whereof is this, that every man consecrate himself wholly to the spirituall service of God, & do as it were sacrifice himselfe, trusting to the grace of God.

a By this preface he sheweth that Gods glory is the utmost end of all our doing. b In times past the sacrifices were presented before the altar: but now the altar is every where. c Your selves: in times past, other bodies then our own, now our own must be offered. d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them.

e Spirituall. 2 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before us as a marke, the will of God, as it is manifested and opened unto us in his word.

*f Why then there is no place left for reason, which the heathen Philosophers place as a Queen in a Castle, nor for mans free will, which the Popish Schoolemen dreame on, if the minde must be renewed, Look eph. 1. 18. and 2. 3. and 4. 17. and Coloss. 1. 21. * Ephes. 5. 17. 1 Thess. 4. 3. 3 Thirdly, he admonisheth us very earnestly, that every man keepe himselfe within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. g I charge. h That he please not himselfe too much, as they doe, which persuade themselves they know more then indeede they doe. i We shall be sever, if we take not that upon us, which we have not, and if we bragge not of that we have. * 1 Cor. 12. 11. Ephes. 4. 7. k By faith he receiveth the knowledge of God in Christ, and the gifts which the holy Ghost penvreth upon the faithful.*

*4 There is a double reason of the precept going afore: the one is, because God hath not committed every thing to be done of every man: and therefore he doth backwardly, and not onely unprofitably, but also to the great disprofit of others, wearie himselfe and others, which passeth the bounds of his vocation: the other is, for that this diversitie and inequality of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore justified and appointed, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieved therat, seeing that the use of every private gift is common. * 1 Pet. 4. 10. 5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts: to wit, into Prophets and Deacons: and againe, he divideth the Prophets into Doctors and Pastours. And of Deacons he maketh three sorts: to wit, the one to be such as are, (as it were) treasurers of the Church coffers, whom he calleth properly Deacons: the other to be the governors of the discipline, who are called Seniors, or Elders: the third, to be such as properly served in the helpe of the poore, of which sort the company of widowes were.*

32 For God hath shut up^f all in unbelief, that he might have mercie on all.

33¹⁷ O the deepnesse of the riches, both of the wisdom, and knowledge of God! how unsearchable are his judgments, and his wayes past finding out!

34¹⁸ For who hath known the minde of the Lord? or who was his counsellor?

35 Or who hath given unto him¹ first, and he shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glorie for ever. Amen.

are divers, according to the grace that is given unto us, whether we have prophesie, let us prophesie according to the¹ portion of faith:

7 Or an office, let us wait on the office: or he that^m teacheth, on teaching:

8 Or he thatⁿ exhorteth, on exhortation: he that^o distributeth, let him doe it^u with simplicitie: he that^p ruleth, with diligence: he that^q sheweth mercie, with chearefulnes.

9⁶ Let love be without dissimulation: * abhorre that which is evill, and cleave unto that which is good.

10^{*} Be affectioned to love one another with brotherly love. In giving honour, goe one before another,

11 Not slouthfull to doe service, fervent in spirit, ^{*} serving the Lord,

12⁷ Rejoycing in hope, patient in tribulation, ^{*} continuing in prayer,

13⁸ ^{*} Distributing unto the^{*} necessities of the Saints: ^{*} giving your selves to hospitalitie.

14^{*} Bless them which persecute you: bless, I say, and curse not.

15 Rejoyce with them that rejoyce: and weep with them that weep.

16 Be of like affection one towards another: ^{*} be not high minded, but make your selves equall to them of the^{*} lower sort: be not^{*} wise in your selves.

17^{*} Recompense to no man evill for evill: procure things honest in the sight of all men.

18^{*} If it be possible, as much as in you is, have peace with all men.

19 Dearly beloved, ^{*} avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.

20^{*} Therefore, if thine enemy hunger, feed him: if he thirst, give him drinke: for in so doing, thou shalt heape⁷ coles of fire on his head.

21 Be not overcome of evill, but overcome evill with goodnesse.

** 1 Pet. 5. 8. * Luke 18. 1. 1 Cor. 16. 1. f A true rule of life, when we are no lesse touched with other mens wants, then with our owne, and having that feeling, helpe them as much as we can. g Not upon pleasures and needlesse duties, but upon necessary uses. * Hebr. 13. 2. 1 Pet. 4. 13. * Matth. 5. 44. * Prov. 3. 7. Eja 5. 11. v There is nothing that doth so much breake concord as ambition, when as every man loveth a base estate, and seeketh ambitiously to be aloft. x Be not puffed up with opinion of your owne wisdom. * Prov. 20. 22. math. 5. 39. 2 cor. 8. 11. 1 pet. 3. 9. * Heb. 12. 14. * Eccl. 2. 18. Mai. 5. 39. * Deut. 32. 35. Heb. 10. 30. * Prov. 25. 22. y After this sort doeth Salomon point out the way of God that vanquisheth over a man.*

CHAP. XIII.

1 He willeth that we submit our selves to Magistrates: 8 To love our neighbours: 13 To live uprightly, 14 and to put on Christ.

Let^{*} every^{*} forle be subject unto the higher^{*} powers: for there is no power

** Titim 3. 1. 1 Pet. 2. 13. 1 Now he sheweth severally what subjects owe to their magistrates, to wit, obedience: from which he sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also even to the basest, which hath any office under him. a Ten though an Apostle, though an Evangelist, though a Prophet: Christ himselfe. Therefore the tyrannye of the Pope over all kingdoms, must come to the ground. 2 A reason taken of the nature of the thing it telle: For to what purpose are they placed in higher degree, but that the inferiours should be subject unto them? 3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselves great miserie and calamity.*

but

6 Be distributed for
some are greater,
some smaller.

but of God: and the powers that be, are^b ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation.

3 * For Magistrates are not to be feared for good works, but for evil. Wilt thou then be without feare of the power? doe well: so shalt thou have praise of the same.

4 For he is the minister of God for thy wealth: but if thou doe evil, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evil.

5 Wherefore ye must be subject, not because of wrath onely, but also for conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 Give to all men therefore their due: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the Law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, even in this, Thou shalt love thy neighbour as thy selfe.

10 Love doeth not evil to his neighbour: therefore is love the fulfilling of the Law.

11 And that, considering the season, that it is now time that we should arise from sleep: for now is our salvation neerer, then when we beleevved it.

12 The night is past, and the day is at hand, let us therefore cast away the works of darkness, and let us put on the armour of light,

13 So that we walk honestly, as in the day: not in gluttonie, and drunkenness, neither in chambering and wantonness, not in strife and envying:

14 * But put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfill the lusts of it.

15 He willeth that we so dole with the weak in faith, through our faults they be not offended. 10 And on the other

side he commandeth them not rashly to judge of the stranger: 19 That within the bounds of edification, 20 and charitie, 22 Christian libertie may consist.

Im that is weak in the faith, receive unto you, but not for controversies of disputations.

2 One believeth that he may eat of all things: and another, which is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not: & let not him which eateth not, condemn him that eateth: for God hath received him.

4 Who art thou that condemnest another mans servant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day above another day, and another man counteth every day alike: let every man be fully perswaded in his mind.

6 He that observeth the day, observeth it to the Lord: and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, eateth not to the Lord, and giveth God thanks.

7 For none of us liveth to himself, neither doeth any die to himself:

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, and revived, that he might be Lord

of the Law was abolished: Known by faith.

10 In such a matter sayth the Apostle, let neither them which know their libertie, proudly despise their weak brother, neither let the unlearned crabbedly or forwardly condemn them that they understand not. The first reason: Because that seeing both he that eateth and he that eateth not, is notwithstanding the member of Christ: neither he which eateth not, can justly be condemned, neither he which eateth, be justly condemned: Now the first proposition is declared in the first verse following.

Another reason which hangeth upon the former: why the ruler and free unlearned ought not to be condemned of the more skilfull, as men without hope of salvation: because faith the Apostle, he that is ignorant to day, may be induced to morrow with further knowledge, so that he may also stand sure: Therefore it belongeth to God and not unto man, to pronounce that sentence of condemnation. Another example of the difference of dayes according to the Law. He setteth against this contempt, and haughty or rash judgments, a continual desire to profit, that the strong may be certainly perswaded of their libertie of what manner and sort it is, and how they ought to use it: and against the weak may daily profite, least either they abuse the gift of God, or these please themselves in their infirmities.

That he may say in his conscience, that he knoweth and is perswaded by Jesus Christ, that nothing is unclean of it selfe, and that perswasion must be grounded upon the word of God. A reason taken from the nature of indifferent things, which a man may with a good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet understood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God: And on the contrary side, they that know the benefit of Christ in this behalf, and with good conscience neither observe dayes nor meates: Therefore faith the Apostle, ver. 10. Let not the strong condemne the weak for these things seeing that the weak brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had aground in the Law, and were deceived by simple ignorance, and not of malice, (for to such the Apostle yielded not, no not for a moment) nor superstition, but of a religious feare of God.

Observeth precisely. God shall judge whether hee doe well or no: And therefore you should rather strive about this, how every one of you may be allowed of God, than to stand upon other mens doings.

He that maketh no difference of meates. So the Apostle sheweth that he speaketh of the faithfull, both strong and weak: But what if we have to doe with infidels? Then must we here take heede of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which fate downe to meate in Idoles Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to Idoles, in the bachelers shambles, and to eat it at home, or in a private banquet) we wound not the conscience of our weak brother.

He that toucheth not meates which he taketh to be unclean by the Law. We must not flick, saith he, in the meate it selfe, but in the use of the meate, for that he is justly to be reprehended that liveth so, that he callet not his eyes upon God, for both our life, and our death is dedicated to him: and for this cause Christ hath properly died, and not simply, that we might eat, this meate or that.

Hath refused to himselfe onely, which the Hebrew writer after this sort, Doeth well to his conscience.

1 Now he sheweth how we ought to behave our selves toward our brethren in matters & things indifferent, offering in the use of them, not of malice, or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently, and patiently, and so that we apply our selves to their ignorance in such matters, according to the rule of charitie.

2 He proponeth for an example the difference of meates: which some thought was necessarily to be observed: as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemaster

of the Law was abolished: Known by faith.

10 In such a matter sayth the Apostle, let neither them which know their libertie, proudly despise their weak brother, neither let the unlearned crabbedly or forwardly condemn them that they understand not.

The first reason: Because that seeing both he that eateth and he that eateth not, is notwithstanding the member of Christ: neither he which eateth not, can justly be condemned, neither he which eateth, be justly condemned: Now the first proposition is declared in the first verse following.

Another reason which hangeth upon the former: why the ruler and free unlearned ought not to be condemned of the more skilfull, as men without hope of salvation: because faith the Apostle, he that is ignorant to day, may be induced to morrow with further knowledge, so that he may also stand sure: Therefore it belongeth to God and not unto man, to pronounce that sentence of condemnation.

Another example of the difference of dayes according to the Law. He setteth against this contempt, and haughty or rash judgments, a continual desire to profit, that the strong may be certainly perswaded of their libertie of what manner and sort it is, and how they ought to use it: and against the weak may daily profite, least either they abuse the gift of God, or these please themselves in their infirmities.

That he may say in his conscience, that he knoweth and is perswaded by Jesus Christ, that nothing is unclean of it selfe, and that perswasion must be grounded upon the word of God.

4 The third argument, taken from the end wherefore they were made, which is most profitable: for that God by this meane preferred the good, and bridled the wicked: by which words, the Magistrates themselves are put in minde of that due which they owe to their subjects.

5 An excellent way to beare this yoke, not onely without griefe, but also with great profit.

6 God hath armed the Magistrate even with a revenging sword.

7 By whom God revengeth the wicked.

8 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power over the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience.

9 So farre as lawfully may: for if unlawful things be commanded us, we must not obey: Peter teacheth us, It is better to obey God then men.

10 He reckoneth up the chiefest things wherein consisteth the obedience of subjects.

11 Obeyence, and that from the heart.

12 Reverence, which (as reason) we must give to the Magistrate.

13 He sheweth how very few judgments need to be executed, to wit, if we so order our life as no man may justly require any thing of us, besides that only, that we owe one to another, by the perpetuall law of charitie.

14 He commendeth charitie, as an abridgement of the whole Law.

15 Hath not onely done one commandment, but performed generally that which the Law commandeth.

16 For the whole Law commandeth nothing else, but that we love God, and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restrain this word, Law, to the second Table.

17 An amplification taken of the circumstance of the time: which also it selfe putteth us in minde of our duties, seeing that this remaineth, after that the darkness of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certaine and iure rule of all righteousness and honestie, being fully grounded upon the verue of the Spirit of Christ.

18 In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see, but as it were in the twilight.

19 That kind of life which they lead, that see the light.

20 To put on Christ, is to possesse Christ, to have him in us, and us in him.

CHAP. XIV.

1 He willeth that we so dole with the weak in faith, through our faults they be not offended. 10 And on the other

CHAP. XV.

11 The conclusion: we most leave to God his right, and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much less condemn them. But this conclusion cannot be taken of equal force in the contrary, to wit, that the weak should not judge the strong because the weak do not know, that they which do not observe a day and eate, observe it not to the Lord, and eate to the Lord, as the strong men know that the weak which observe a day and eate not, observe the day to the Lord, and eate not to the Lord.

* 2 Cor. 1. 10.
* Isa. 45. 23. phil. 2. 10.
k This is a forme of an othe, proper to God only, for he and none but he liveth, and hath his being of himselfe. l Shall acknowledge me for God.
12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heed that we doe not utterly cast downe with abusing our liberty, our brother which is not yet strong. m He rebuketh by the way these malicious judges of others, which occupy their heads about nothing, but to finde faults with their bretherens life, whereas they should rather bestow their wits upon this, that they do not with their disdainfullness either call their bretheren downe, or give them some offence.
13 The preventing of an objection: It is true that the Schoole-master ship of the Law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this libertie, what is expedient, that we may have regard of our weak brother, seeing that our libertie is not lost thereby. n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his coming. o By nature. * 1 Cor. 8. 11. 14 It is the part of a cruell minde to make more account of meat, then of our brothers salvation. Which thing they doe, that presume to eate with the offence of any brother, and so give him occasion to goe backe from the Gospel. 15 Another argument: We must follow Christs example: who was so farr from destroying the weak with meat, that he gave his life for them. 16 Another argument: For that by this meanes the libertie of the Gospel is evill spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heaven consisteth not in these outward things, but in the study of righteousness and peace, and comfort of the holy Ghost. p He that loveth peaceably, and dieth righteously, through the holy Ghost. 18 A generall conclusion: The use of this libertie, yea, and our whole life, ought to be referred to the edifying one of another, in so much that we esteeme that thing unlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull. * Titus. 1. 15. * 2 Cor. 8. 13. 19 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure, to the end he may use it wisely and profitably, as hath beene said: the other which respecteth the weak, that they doe nothing rashly by other mens example with a wavering conscience, for that cannot be done without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it. q He sheweth before, verse 14, what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Remember that I reasoneth with himselfe.

both of the dead and the quick.

10 ¹¹ But why dost thou condemne thy brother? or why dost thou despise thy brother? * for we shall all appeare before the judgement seat of Christ.

11 For it is written, * I ^k live, faith the Lord, and every knee shall bow to me, and all tongues shall ^l confesse unto God.

12 So then every one of us shall give accounts of himselfe to God.

13 ¹² Let us not therefore judge one another any more: but use *your* judgements rather in ^m this, that no man put an occasion to fall, or a stumbling block before *his* brother.

14 ¹³ I know, and am perswaded through the ⁿ Lord Iesus, that there is nothing uncleane of it ^o selfe: but unto him that judgeth any thing to be uncleane, to him *it is* uncleane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: * ¹⁴ Destroy not him with thy meat, for whom ¹⁵ Christ died.

16 ¹⁶ Cause not your commoditie to be evill spoken of.

17 ¹⁷ For the kingdome of God is not meat nor drink, but righteousnesse, and peace, and joy in the holy Ghost.

18 For whosoever in ^p these things serveth Christ, is acceptable unto God, and is approved of men.

19 ¹⁸ Let us then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the work of God for meats sake: * all things indeed are pure: but *it is* evill for the man which eateth with offence.

21 * *It is* good neither to eate flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak:

22 ¹⁹ Hast thou ^q faith? have it with thy selfe before God: blessed *is* he that condemneth not himselfe in that thing which he ^r alloweth.

23 For he that ^s doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoever is not of faith, is sinne.

that we may have regard of our weak brother, seeing that our libertie is not lost thereby.

n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his coming.

o By nature. * 1 Cor. 8. 11. 14 It is the part of a cruell minde to make more account of meat, then of our brothers salvation. Which thing they doe, that presume to eate with the offence of any brother, and so give him occasion to goe backe from the Gospel.

15 Another argument: We must follow Christs example: who was so farr from destroying the weak with meat, that he gave his life for them.

16 Another argument: For that by this meanes the libertie of the Gospel is evill spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us to all things.

17 A generall reason, and the ground of all the other arguments: The kingdome of heaven consisteth not in these outward things, but in the study of righteousness and peace, and comfort of the holy Ghost.

p He that loveth peaceably, and dieth righteously, through the holy Ghost.

18 A generall conclusion: The use of this libertie, yea, and our whole life, ought to be referred to the edifying one of another, in so much that we esteeme that thing unlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

* Titus. 1. 15. * 2 Cor. 8. 13. 19 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure, to the end he may use it wisely and profitably, as hath beene said: the other which respecteth the weak, that they doe nothing rashly by other mens example with a wavering conscience, for that cannot be done without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it.

q He sheweth before, verse 14, what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent.

r Remember that I reasoneth with himselfe.

The stronger must employ their strength to strengthen the weak, 3 By Christs example, 7 who receiveth 8 not onely the Jewes: 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

Wee which are strong, ought to beare the infirmities of the weak, and not to ^a please our selves.

2 Therefore let every man please his neighbour in that that is ^b good to edification.

3 ² For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

4 ³ For whatsoever things are written ^c aforetime, are written for our learning, that we through patience, and comfort of the ^d Scriptures might have hope.

5 ⁴ Now the God of patience and consolation, give you that ye be ^e like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may prayse God, even the Father of our Lord Iesus Christ.

7 Wherefore receive ye one another, as Christ also ^f received us to the glory of God.

8 ⁵ Now I say, that Iesus Christ was a minister of the ^g circumcision, for the ^h trueth of God, to confirme the promises made unto the Fathers.

9 ⁶ And let the Gentiles praise God for ⁱ his mercy, as it is written, * For this cause I will ^j confesse thee among the Gentiles, and sing unto thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his peoole.

11 And againe, * Praise the Lord, all ye Gentiles, and laud ye him, all people together.

12 And againe Elaias sayth, * There shall be a root of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

13 ⁷ Now the God of ^k hope fill you with ^l all ioy, and peace in beleiving, that ye may abound in hope, through the power of the holy Ghost.

14 ⁸ And I my selfe also am perswaded of you, my brethren, that ^m ye also are full of goodnesse, & filled with all knowledge, and are able to admonish one another.

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the

he lived, he never went out of their quarters.

2 That God might be seene to be true.

3 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Jewes, as strangers.

* Tsal. 18. 50. b I will openly professe, and let forth thy Name. * Dent. 32. 43. * Tsal. 117. 1. c Esai. 11. 10. 7 He sealer up, as it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them. d In whom we hope. e Abundantly and plentifully. 8 The conclusion of the epistle, wherein he first exculeth himselfe, that he hath written somewhat at large unto them, rather to warne them, then to reach them, and that of necessity by reason of his vocation, which bindeth him peculiarly to the Gentiles. f Of your own accord, and of your selves.

1 Now the Apostle reasoneth generally of tolerating or bearing with the weak, by all meanes, so farr forth as may be for their profit.

a And despise others.

b For his profit and edification.

2 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weak, but also his most cruell enemies, overcoming them with patience, to his Father.

* Tsal. 69. 10. 3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are prebumped unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.

c By Moses and the Prophets.

d The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people withall.

4 We must take an example of patience, of God: that both the weak and the strong, serving God with a mutual consent, may bring one another to God, as Christ also received us unto himselfe, although we were never so unworthy.

* 1 Corinth. 1. 10. e He did not disdain us, but received us of his own accord, to make us partakers of Gods glory.

5 An applying of the example of Christ to the Jewes, to whom he vouchsafed this honour, for the promises which he made unto the Fathers, although they were never so unworthy, that he executed the office of a Minister among them with marvellous patience: therefore much less ought the Gentiles despise them for certaine faults, whom the Son of God to much esteemed.

f Of the circumcised Jewes, for as long as he lived, he never went out of their quarters.

g That God might be seene to be true.

3 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Jewes, as strangers.

* Tsal. 18. 50. b I will openly professe, and let forth thy Name. * Dent. 32. 43. * Tsal. 117. 1. c Esai. 11. 10. 7 He sealer up, as it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them. d In whom we hope. e Abundantly and plentifully. 8 The conclusion of the epistle, wherein he first exculeth himselfe, that he hath written somewhat at large unto them, rather to warne them, then to reach them, and that of necessity by reason of his vocation, which bindeth him peculiarly to the Gentiles. f Of your own accord, and of your selves.

By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

He commendeth his Apostleship highly by the effects, but yet so, that moreover and besides that, he speaketh all things truly, he giveth all the glory to God as the only author: and doeth not properly respect himself, but this rather, that men might lesse doubt of the truth of the doctrine which he propounded unto them.

Christ was so with me in all things, and by all means, that if I would never so faint, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

In the first place, this word, Power, signifieth the force and working of the wonders in peering men's minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders.

Isa. 52. 15.

Chap. 1. 11.

He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that he swarveth not a jot from the end of Apostolical doctrine: for he declareth nothing but that which appertaineth to his office, and is Godly: and commending by a little digression, as it were, the liberalitie of the Churches of Macedonia, he provoketh them modestly to follow their godly deed.

1 Thes. 1. 17.

Doing this duty for the Saints, to carry them that money which was gathered for their use.

Almes are voluntary, but yet such as we owe by the Law of charity.

1 Cor. 6. 11.

To serve their turn.

Performed it faithfully, and sealed it as it were with my ring.

This money which was gathered for the use of the poore: which almes is very fitly called fruit.

He promisseth them through the blessing of God, not to come empty unto them: & requiring of them duty of prayers, & sheweth what thing we ought chiefly to rest upon in a difficulties and necessities.

For at mutual comfort, where with the Holy Ghost hath tied our hearts and minds together.

Gospel of God, that the^m offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may rejoyce in Christ Iesus in those things which pertain to God:

18 For I dare not speak of any thing, which^a Christ hath not wrought by me, to make the Gentiles obedient in word and deed.

19 With the^o power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced my self to preach the Gospel, not where Christ was named, lest I should have built on another mans foundation,

21 But as it is written, * To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 * 10 Therefore also I have been oft let to come unto you:

23 But now seeing I have no more place in those quarters, and also have^b been desirous many yeares ago to come unto you,

24 When I shall take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your company.

25 But now go I to Hierusalem, to^c minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poore Saints which are at Hierusalem.

27 11 For it hath pleased them, and their debtors are they: * for if the Gentiles be made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

28 When I have therefore performed this, and have^d sealed them this^e fruit, I will passe by you into Spain.

29 12 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the^f love of the spirit, that ye would strive with me by prayers to God for me,

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints,

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all: Amen:

CHAP. XVI.

1 He commendeth Phebe. 3 He sendeth greeting to many. 17 & warneth to beware of them which are the causes of division.

1 Commend unto you Phebe our sister, which is a servant of the Church of Cenchrea:

2 That ye receive her in the^a Lord, as it becometh Saints, and that ye assist her in whatsoever businesse shee needeth of your aid: for she hath given hospitality unto many, and to me also.

3 Greet^{*} Priscilla, and Aquila, my fellow helpers in Christ Iesus,

4 (Which have for my life layd down their own neck: Unto whom not I only give thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the^b Church that is in their house. Salute my beloved Epeneus, which is the^c first fruits of Achaia in Christ.

6 Greet Mary which bestowed much labour upon us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in^d Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Afyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an^{*} holy kisse. The Churches of Christ salute you.

17 ¶ 12 Now I beseech you, brethren, marketh them diligently which cause division and offences, contrary to the doctrine which ye have learned, and^{*} avoid them.

18 For they that are such, serve not the Lord Iesus Christ, but their own bellies, and with^f fair speech and flattering deceive the hearts of the simple.

19 3 For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you^h wise unto that which is good, and simple concerning evil.

man believeth, without further knowledge, or examination what the matter is, or what ground is hath using these daily speeches: We beleeve as our fathers beleeved, and we beleeve as the Church beleeved: as men that know no way to deceive, much lesse to deserve indeed.

1 Having made an end of the whole dispensation, he commeth now to familiar commendations, and salutations, and that to good consideration and purpose: to wit, that the Romanes might know who are most to be honoured and made account of amongst them: and also whom they ought to set before them to follow: and therefore he attributeth unto every of them peculiar and singular testimonies.

a For Christ sake, which is proper to the Christian, for the heathen Philosophers have resemblances of the same virtues.

* Altes 18.3.

b The company of the faithful, for in so great a cite as that was, there were divers companies.

c For he was the first of Achaia that beleeved in Christ, and this kind of speech is an allusion to the ceremonies of the Law.

d Ingrained by faith.

* 1 Cor. 16. 26.

2 Cor. 13. 12.

1 Pet. 5. 14.

e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner used in those days.

2 As by, namely, describing them, which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f Warily and diligently, as though you should fight out for your enemies in a watch tower.

* 2. Tim. 10.

g The word which he useth, signifieth a promising, which performeth nothing, and if thou bearest any such, thou mayest assure thy self that he that promisseth thee, is more careful of thy matters, than of his own.

3 Simplicitie must be joyned with wisdom.

h Furnished with the knowledge of the truth and wisdom, that you may embrace good things, & eschew evill, beware of the deceits and snares of false prophets, & resist them openly: and this place doeth plainly describe the Apostles faith of credit, whereas they maintain it to be sufficient for one man to beleeve as another

The Corinthians gifts.

I. Corinthians. Reproveth their contentions.

4 We must fight with a certain hope of victory. * *1 Cor. 16. 1.*
Phil. 2. 19.
 5 He annexeth salutations, partly to renew mutual friendship, and partly to the end that this Epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed unto it. *k. Wrote as Paul intended it.*
 6 Now taking his leave of them this third time, he wisheth that unto

20 * The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

21 * Timotheus my helper, and Lucius, and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, which ^k wrote out this Epistle, salute you in the Lord.

23 Gaius mine host, & of the whole Church, saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 * The grace of our Lord Jesus Christ them, where upon dependeth all the force of the former doctrine.

be with you all, Amen.

25 * To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, * by the revelation of the mysterie, which was kept secret since the world began:

26 (But now is opened, and ^m published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God, for the obedience of faith)

27 To God, I say, onely wise, be prayse through Jesus Christ for ever. Amen.

Written to the Romanis from Corinthus, and sent by Phoebe servant of the Church, which is at Cenchrea.

* *Ephes. 3. 20.*
 7 He setteth forth the power and wisdom of God, with great thanksgiving, which especially appear in the Gospel, and maketh mention also of the calling of the Gentiles, to confirm the Romanes in the hope of this salvation. * *Ephes. 3. 9. Col. 1. 26. 2. Tim. 1. 10. Titus 1. 2.*
 1 That secret and hidden thing, that is to say, the calling of the Gentiles.
 m Offered and exhibited to all nations to be known.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation. 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians sects and divisions, 17 and calleth them from pride to humilitie: 20 For, overthrowing all worldly wisdom, 23, 25 he advanceth onely the preaching of the crosse.

1 The inscription of the epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding, so that alwayes he letteth them to wit, that he is the servant of God, & not of men. 2 If he be an Apostle, then he must be heard, although he sometime reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ. 3 He joyneth Sosthenes with himself, that this doctrine might be confirmed by two witnesses. 4 It is a Church of God, although it hath great faults in it, so that they them which admonish it. * *1 Cor. 15. 9.*
 1 *Thess. 4. 7.*
 5 A true definition of the Catholique Church which is one.
 a The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him. * *Rom. 1. 7. Ephes. 1. 1. 1. Cor. 1. 22. 1. Tim. 1. 9. Titus 2. 13.*
 b Whom God of his gracious goodnesse and meeke love hath separated for himself: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth. * *2. Timoth. 2. 22.*
 c He is sayd properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure Synecdochicall is taken for all the service of God: and therefore to call upon Christ's Name, is to acknowledge, and take him for very God. 6 The foundation and the life of the Church, is Christ Jesus, given of the Father. 7 Going about to condemne many vices, he beginneth with a true commendation of their virtues, lest he might seem after to descend to chiding: being moved with malice or envie: yet so, that he referreth all to God, as the author of them, & that in Christ, the Corinthians might be more ashamed to prophane & abuse the holy gifts of God. 8 He toucheth them by name, which they most abused. d Seeing that whilst we live here, we know but by part, and prophane in part, this word (All) must be restrained to the present state of the faithfull: but by (perfect) he meaneth not a vain kind of babling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true use of these gifts consisteth herein, that the mighty power of Christ might thereby be let forth in them, that hereafter it might evidently appear, how wickedly they abused them to glory and ambition. e By those excellent gifts of the holy Ghost. * *Titus 2. 11. Phil. 3. 20.* 10 He sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing they were nothing in comparison of them which are to be looked for. f He speaketh of the last comming of Christ. * *1. Thess. 3. 13. & 5. 23.* 11 He telleth them that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth that as well the beginning as the accomplishing of our salvation, is onely the work of God.



AUL ¹ called to be an ² Apostle of Jesus Christ, through the wil of God, and our brother ³ Sosthenes.

2 Unto the Church of God, which is at Corinthus, to them that are ⁵ sanctified

in a Christ Jesus, * Saints by ^b calling, * with all that ^c call on the Name of our Lord Jesus Christ in every place, both their lord, and ours:

3 Grace be with you, & peace from God our Father, and from the Lord Jesus Christ.

4 I thank my God alwayes on your behalf for the grace of God, which is given you in Jesus Christ,

5 That in all things ye are made rich in him, * in ^d all kind of speech, and in all knowledge:

6 As the testimonie of Jesus Christ hath been ^e confirmed in you:

7 So that ye are not destitute of any gift: ¹⁰ waiting for the ^f appearing of our Lord Jesus Christ,

8 * Who shall also confirm you unto

the end, that ye may be ⁸ blamelesse in the day of our Lord Jesus Christ.

9 * God is ^h faithfull, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.

10 ¹² Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ¹³ ye all speak one thing, and that there be no dissensions among you: but be ye ⁱ knit together in one mind, and in one judgment.

11 ¹⁴ For it hath been declared unto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you,

12 Now ^k this I say, that every one of you faith, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christs.

13 ¹⁵ Is Christ divided? was ¹⁶ Paul crucified for you? either were ye ¹⁷ baptized into the Name of Paul?

14 ¹⁸ I thank God, that I baptized none of you, but * Crispus and Gaius,

15 Lest any should say, that I had baptized into mine own name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 ¹⁹ For *Christ* sent me not to baptize,

14 He beginneth his reprehension and chiding by taking away of an objection: for that he understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers. *k. The matter I would say to you, is this.* * *1 Cor. 13. 14.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one. 16 Another reason: because they cannot without great injurie to God, so hang of men as of Christ: which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one self same Gospel being uttered of one man, and did lothe it being uttered of another man. So that the fictions were called by the names of their teachers. Now Paul setteth down his own name not onely to grieve no man, but also to shew that he pleadeth not his own cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ calling also on the Name of the Father, and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely matter, he would hear him teaching by whomsoever. 18 He protesteth that he speaketh, so much the more boldly these things, because that through Gods providence, he is void of all suspicion of chiding disciples unto himself, and taking them from others. Whereby we may understand that not the schollars onely, but the teachers also are heere reprehended, which gather the flockes apart. * *1 Cor. 13. 8.* 19 The taking away of an objection: that he be not himself to baptize many amongst them: not for the contempt of baptisme, but because his doctour was chiefly occupied in delivering the doctrine, and committed them that received it to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition: whereas on the other side, they whom he baptizeth, though they gathered disciples unto themselves and not unto Christ, bragge most ambitiously of numbers, which they had baptized.

g He calleth them blamelesse, not whom man never found fault with, but with whom no man can justly find fault, that is to say, them which are in Christ. *1 Cor. 13. 12.* *See Lu. 1. 6.* * *1. Thess. 5. 24.* h True & constant, who doth not onely call us, but giveth us the gift of perseverance also. 12 Having made an end of the preface, he cometh to the matter itself, beginning with a most grave obtestation, as though they should hear Christ himself speaking, and not Paul. 13 The first part of this Epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, & to take away all occasion of discord. So then this first part concerneth taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine do yet separate themselves one from another. i *Knit together, as a body that consisteth of all his parts fast knit together.*

but

20 Now he turneth himselfe to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely, as it became an Apostle, his example against their perverse judgments: So that this is another place of this Epistle, touching the observing of a godly simplicity both in words and sentences, in teaching of the Gospel.

^a Chap. 2. 13. 1 pet. 1. 16.

¹ With eloquence which Paul casteth off from him, not only as not necessarie, but also as flat contrary to the office of his Apostle: yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted words.

²¹ The reason why he used not so much of words & painted speech, became it was Gods will to bring the world to his obedience by that way, whereby the most idle amongst men might understand that this work was done of God himselfe, without the art of man. Therefore as salvation let forth unto us in the Gospel

by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse, most different from those meanes, which men doe use to draw and entice other, either to heare or believe: therefore it pleased him by a certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Ely, that he would. And hereby we may gather, that both these doctors which were puffed up with ambitious eloquence, and also their hearers, strayed farre away from the end and mark of their vocation. ^m The preaching of Christ crucified, or the kind of speech which we use. ⁿ It is that wherein he declareth his marvellous power in saving his elect, which would not so evidently appeare, if it hangd upon any helpe of man, for so, man might attribute that to himselfe, which is proper only to the crosse of Christ. ²² The Apostle proveth, that this ought not only not to seem strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which to please it selfe in its own wisdom: and therefore that this is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully laboured for, and made to great accompt of. ^o Ely 29. 14. ^p Where are thou, O thou learned fellow, and thou that spendest thy dayes in turning thy booke? ^q Thou that dost all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thou triumphest he against all the men of this world, for there was not one of them that could so much as dream upon thy secrets and hidden mysteries. ²³ He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most cleare glasse of the wisdom of the world, which is the workmanship of the world.

^q By the world he meaneth all men which are not borne anew, but remaine as they were, when they were first borne. ^r In the workmanship of this world, which hath the marvellous wisdom of God engraven in it, so that every man may behold it. ²⁴ The goodness of God is wonderful, for while he goeth about to punish the pride of this world, he is very provident and carefull for the salvation of it, and teacheth men to become fooles, that they may be wise to God. ^s So he calleth the preaching of the Gospel, as the enemies supposed it; but in the mean season he teacheth them very sharply, who had rather charge God with folly, than acknowledge their crime, and crave pardon for it. ^t Math. 12. 38. ²⁵ A declaration of that which he said: that the preaching of the Gospel, is foolish. It is foolish, sayth he, to them whom God hath not endued with new light, that is to say, to all men being considered in themselves: for the Jewes require miracles, and the Grecians arguments, which they may comprehend by their wits and wisdom: and therefore they doe not only not believe the Gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great vertue and wisdom of God, but such as those onely which are called doe perceive: God shewing most plainly, that even then when madde men thinke him most foolish, he is farre wiser then they are: and that he firmeth all their might and power, when he useth most vile and abject things, as it hath appeared in the fruit of the preaching of the Gospel.

²⁶ A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, inasmuch that the Philosophers of Greece were driven to shame, when they saw that they could doe nothing with their wisdom and eloquence, in comparison of the Apostles, whom notwithstanding they called idioits and unlearned. And hereunto he beate downe their pride: for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained, ever whether they would or not, to rejoyce in the Lord, by whose mercy: although they were the most objects of all, they had obtained in Christ, both this wisdom, and things necessarie to salvation. ^u What sayth the Lord hath taken in calling you. ^v After that kind of wisdom which men make accompt of, as though there were none else, who because they are carnall, know not spirituall wisdom.

but to preach the Gospel, ²⁰ not with ¹ wisdom of words, lest the ²¹ crosse of Christ should be made of none effect.

¹⁸ For that ^m preaching of the crosse is to them that perish, foolishnesse: but unto us, which are saved, it is the ^a power of God.

¹⁹ ²² For it is written, ^{*} I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

²⁰ Where is the wise? where is the ^o scribe? where is the ^p disputer of this world? hath not God made the wisdom of this world foolishnesse?

²¹ ²³ For seeing the ^q world by wisdom knew not God in the ^r wisdom of God, ²⁴ it pleased God by the ^s foolishnesse of preaching to save them that beleeve?

²² ²⁵ Seeing also that the Jewes require a signe, and the Grecians seeke after wisdom.

²³ But we preach Christ crucified: unto the Jewes, even a stumbling block, and unto the Grecians, foolishnesse:

²⁴ But unto them which are called, both of the Jewes and Grecians, we preach Christ, the power of God, and the wisdom of God:

²⁵ For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

²⁶ ²⁶ For brethren, you see your calling, how that not many wise men ^v after the flesh, not many mighty, not many noble are called.

²⁷ But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mightie things,

²⁸ And vile things of the world, and things which are despised, hath God chosen, and things which ^{*} are not, to bring to ^v nought things that are,

²⁹ That no ^{*} flesh should rejoyce in his presence.

³⁰ But ye are ^{*} of him in Christ Jesus, ²⁷ who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,

³¹ That, according as it is written, ^b He that rejoyceth, let him rejoyce in the Lord.

²⁷ He teacheth that especially and above all things the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities. ^{*} 1 Cor. 9. 24. ² Cor. 10. 17. ^b Let him yield all to God, and give him thanks: and so by this place many free will beaten downe, which the Papists doe dream of.

CHAP. II.

¹ He setteth downe a plat-form of his preaching, ⁴ which was base in respect of mans wisdom, ⁷ 13 but noble in respect of the spirituall power and efficacie: ¹⁴ and so concludeth that flesh and blood cannot rightly judge thereof.

AND I, brethren, when I came to you, came not with ^{*} excellencie of words, or of wisdom, shewing unto you the ^a testimonie of God.

² For I ^b esteemed not to know any thing among you, save Jesus Christ, and him crucified.

³ ^{*} And I was among you in ^c weaknes, and in feare, and in much trembling.

⁴ Neither ^d flood my word, and my preaching in the ^e enticing speech of mans wisdom, ² but in plaine ^f evidence of the Spirit, and of power,

⁵ ³ That your faith should not be in the wisdom of men, but in the power of God:

⁶ ^{*} And we speak wisdom among them that are ^{*} perfect: not the wisdom of this world, neither of the ^f princes of this world, which come to nought:

⁷ ⁵ But we speak the wisdom of God in a ^{*} mysterie, even the hid wisdom, ⁶ which God had determined before the world, unto our glory:

⁸ ⁷ Which none of the princes of this world hath known: for had they known it, they would not have crucified the ^h Lord of glory.

power, which they knew well enough, was so much the more excellent worldly helpe joyned with it. ^d By plaine evidence he meaneth such a proofe, as is made by certaine and necessarie reasons. ³ And he telleth the Corinthians that he did it for their great profit, because they might thereby know manifestly that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vaine ostentation, they willingly deprived themselves of the greatest helpe of their faith. ⁴ Another argument taken of the nature of the thing, that is of the Gospel, which is true wisdom, but known to them onely which are desirous of perfection: and is unflattering to them which otherwise excell in the world, but yet vainly and frailty. ^e These are called perfect here, not which had gotten perfection already, but such as tend to it, as Phil. 3. 15. so that perfect, is set against weak. ^f They that are wiser, richer, or mightier then other men are. ⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁶ Which men could not so much as dream of. ⁷ They that are wiser, richer, or mightier then other men are. ⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁹ Which men could not so much as dream of. ¹⁰ They that are wiser, richer, or mightier then other men are. ¹¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹² Which men could not so much as dream of. ¹³ They that are wiser, richer, or mightier then other men are. ¹⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁵ Which men could not so much as dream of. ¹⁶ They that are wiser, richer, or mightier then other men are. ¹⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁸ Which men could not so much as dream of. ¹⁹ They that are wiser, richer, or mightier then other men are. ²⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²¹ Which men could not so much as dream of. ²² They that are wiser, richer, or mightier then other men are. ²³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁴ Which men could not so much as dream of. ²⁵ They that are wiser, richer, or mightier then other men are. ²⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁷ Which men could not so much as dream of. ²⁸ They that are wiser, richer, or mightier then other men are. ²⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ³⁰ Which men could not so much as dream of. ³¹ They that are wiser, richer, or mightier then other men are. ³² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ³³ Which men could not so much as dream of. ³⁴ They that are wiser, richer, or mightier then other men are. ³⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ³⁶ Which men could not so much as dream of. ³⁷ They that are wiser, richer, or mightier then other men are. ³⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ³⁹ Which men could not so much as dream of. ⁴⁰ They that are wiser, richer, or mightier then other men are. ⁴¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁴² Which men could not so much as dream of. ⁴³ They that are wiser, richer, or mightier then other men are. ⁴⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁴⁵ Which men could not so much as dream of. ⁴⁶ They that are wiser, richer, or mightier then other men are. ⁴⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁴⁸ Which men could not so much as dream of. ⁴⁹ They that are wiser, richer, or mightier then other men are. ⁵⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁵¹ Which men could not so much as dream of. ⁵² They that are wiser, richer, or mightier then other men are. ⁵³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁵⁴ Which men could not so much as dream of. ⁵⁵ They that are wiser, richer, or mightier then other men are. ⁵⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁵⁷ Which men could not so much as dream of. ⁵⁸ They that are wiser, richer, or mightier then other men are. ⁵⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁶⁰ Which men could not so much as dream of. ⁶¹ They that are wiser, richer, or mightier then other men are. ⁶² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁶³ Which men could not so much as dream of. ⁶⁴ They that are wiser, richer, or mightier then other men are. ⁶⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁶⁶ Which men could not so much as dream of. ⁶⁷ They that are wiser, richer, or mightier then other men are. ⁶⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁶⁹ Which men could not so much as dream of. ⁷⁰ They that are wiser, richer, or mightier then other men are. ⁷¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁷² Which men could not so much as dream of. ⁷³ They that are wiser, richer, or mightier then other men are. ⁷⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁷⁵ Which men could not so much as dream of. ⁷⁶ They that are wiser, richer, or mightier then other men are. ⁷⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁷⁸ Which men could not so much as dream of. ⁷⁹ They that are wiser, richer, or mightier then other men are. ⁸⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁸¹ Which men could not so much as dream of. ⁸² They that are wiser, richer, or mightier then other men are. ⁸³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁸⁴ Which men could not so much as dream of. ⁸⁵ They that are wiser, richer, or mightier then other men are. ⁸⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁸⁷ Which men could not so much as dream of. ⁸⁸ They that are wiser, richer, or mightier then other men are. ⁸⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁹⁰ Which men could not so much as dream of. ⁹¹ They that are wiser, richer, or mightier then other men are. ⁹² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁹³ Which men could not so much as dream of. ⁹⁴ They that are wiser, richer, or mightier then other men are. ⁹⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁹⁶ Which men could not so much as dream of. ⁹⁷ They that are wiser, richer, or mightier then other men are. ⁹⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ⁹⁹ Which men could not so much as dream of. ¹⁰⁰ They that are wiser, richer, or mightier then other men are. ¹⁰¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁰² Which men could not so much as dream of. ¹⁰³ They that are wiser, richer, or mightier then other men are. ¹⁰⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁰⁵ Which men could not so much as dream of. ¹⁰⁶ They that are wiser, richer, or mightier then other men are. ¹⁰⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁰⁸ Which men could not so much as dream of. ¹⁰⁹ They that are wiser, richer, or mightier then other men are. ¹¹⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹¹¹ Which men could not so much as dream of. ¹¹² They that are wiser, richer, or mightier then other men are. ¹¹³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹¹⁴ Which men could not so much as dream of. ¹¹⁵ They that are wiser, richer, or mightier then other men are. ¹¹⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹¹⁷ Which men could not so much as dream of. ¹¹⁸ They that are wiser, richer, or mightier then other men are. ¹¹⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹²⁰ Which men could not so much as dream of. ¹²¹ They that are wiser, richer, or mightier then other men are. ¹²² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹²³ Which men could not so much as dream of. ¹²⁴ They that are wiser, richer, or mightier then other men are. ¹²⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹²⁶ Which men could not so much as dream of. ¹²⁷ They that are wiser, richer, or mightier then other men are. ¹²⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹²⁹ Which men could not so much as dream of. ¹³⁰ They that are wiser, richer, or mightier then other men are. ¹³¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹³² Which men could not so much as dream of. ¹³³ They that are wiser, richer, or mightier then other men are. ¹³⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹³⁵ Which men could not so much as dream of. ¹³⁶ They that are wiser, richer, or mightier then other men are. ¹³⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹³⁸ Which men could not so much as dream of. ¹³⁹ They that are wiser, richer, or mightier then other men are. ¹⁴⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁴¹ Which men could not so much as dream of. ¹⁴² They that are wiser, richer, or mightier then other men are. ¹⁴³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁴⁴ Which men could not so much as dream of. ¹⁴⁵ They that are wiser, richer, or mightier then other men are. ¹⁴⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁴⁷ Which men could not so much as dream of. ¹⁴⁸ They that are wiser, richer, or mightier then other men are. ¹⁴⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁵⁰ Which men could not so much as dream of. ¹⁵¹ They that are wiser, richer, or mightier then other men are. ¹⁵² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁵³ Which men could not so much as dream of. ¹⁵⁴ They that are wiser, richer, or mightier then other men are. ¹⁵⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁵⁶ Which men could not so much as dream of. ¹⁵⁷ They that are wiser, richer, or mightier then other men are. ¹⁵⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁵⁹ Which men could not so much as dream of. ¹⁶⁰ They that are wiser, richer, or mightier then other men are. ¹⁶¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁶² Which men could not so much as dream of. ¹⁶³ They that are wiser, richer, or mightier then other men are. ¹⁶⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁶⁵ Which men could not so much as dream of. ¹⁶⁶ They that are wiser, richer, or mightier then other men are. ¹⁶⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁶⁸ Which men could not so much as dream of. ¹⁶⁹ They that are wiser, richer, or mightier then other men are. ¹⁷⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁷¹ Which men could not so much as dream of. ¹⁷² They that are wiser, richer, or mightier then other men are. ¹⁷³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁷⁴ Which men could not so much as dream of. ¹⁷⁵ They that are wiser, richer, or mightier then other men are. ¹⁷⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁷⁷ Which men could not so much as dream of. ¹⁷⁸ They that are wiser, richer, or mightier then other men are. ¹⁷⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁸⁰ Which men could not so much as dream of. ¹⁸¹ They that are wiser, richer, or mightier then other men are. ¹⁸² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁸³ Which men could not so much as dream of. ¹⁸⁴ They that are wiser, richer, or mightier then other men are. ¹⁸⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁸⁶ Which men could not so much as dream of. ¹⁸⁷ They that are wiser, richer, or mightier then other men are. ¹⁸⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁸⁹ Which men could not so much as dream of. ¹⁹⁰ They that are wiser, richer, or mightier then other men are. ¹⁹¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁹² Which men could not so much as dream of. ¹⁹³ They that are wiser, richer, or mightier then other men are. ¹⁹⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁹⁵ Which men could not so much as dream of. ¹⁹⁶ They that are wiser, richer, or mightier then other men are. ¹⁹⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ¹⁹⁸ Which men could not so much as dream of. ¹⁹⁹ They that are wiser, richer, or mightier then other men are. ²⁰⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁰¹ Which men could not so much as dream of. ²⁰² They that are wiser, richer, or mightier then other men are. ²⁰³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁰⁴ Which men could not so much as dream of. ²⁰⁵ They that are wiser, richer, or mightier then other men are. ²⁰⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁰⁷ Which men could not so much as dream of. ²⁰⁸ They that are wiser, richer, or mightier then other men are. ²⁰⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²¹⁰ Which men could not so much as dream of. ²¹¹ They that are wiser, richer, or mightier then other men are. ²¹² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²¹³ Which men could not so much as dream of. ²¹⁴ They that are wiser, richer, or mightier then other men are. ²¹⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²¹⁶ Which men could not so much as dream of. ²¹⁷ They that are wiser, richer, or mightier then other men are. ²¹⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²¹⁹ Which men could not so much as dream of. ²²⁰ They that are wiser, richer, or mightier then other men are. ²²¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²²² Which men could not so much as dream of. ²²³ They that are wiser, richer, or mightier then other men are. ²²⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²²⁵ Which men could not so much as dream of. ²²⁶ They that are wiser, richer, or mightier then other men are. ²²⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²²⁸ Which men could not so much as dream of. ²²⁹ They that are wiser, richer, or mightier then other men are. ²³⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²³¹ Which men could not so much as dream of. ²³² They that are wiser, richer, or mightier then other men are. ²³³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²³⁴ Which men could not so much as dream of. ²³⁵ They that are wiser, richer, or mightier then other men are. ²³⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²³⁷ Which men could not so much as dream of. ²³⁸ They that are wiser, richer, or mightier then other men are. ²³⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁴⁰ Which men could not so much as dream of. ²⁴¹ They that are wiser, richer, or mightier then other men are. ²⁴² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁴³ Which men could not so much as dream of. ²⁴⁴ They that are wiser, richer, or mightier then other men are. ²⁴⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁴⁶ Which men could not so much as dream of. ²⁴⁷ They that are wiser, richer, or mightier then other men are. ²⁴⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁴⁹ Which men could not so much as dream of. ²⁵⁰ They that are wiser, richer, or mightier then other men are. ²⁵¹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁵² Which men could not so much as dream of. ²⁵³ They that are wiser, richer, or mightier then other men are. ²⁵⁴ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁵⁵ Which men could not so much as dream of. ²⁵⁶ They that are wiser, richer, or mightier then other men are. ²⁵⁷ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁵⁸ Which men could not so much as dream of. ²⁵⁹ They that are wiser, richer, or mightier then other men are. ²⁶⁰ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁶¹ Which men could not so much as dream of. ²⁶² They that are wiser, richer, or mightier then other men are. ²⁶³ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁶⁴ Which men could not so much as dream of. ²⁶⁵ They that are wiser, richer, or mightier then other men are. ²⁶⁶ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁶⁷ Which men could not so much as dream of. ²⁶⁸ They that are wiser, richer, or mightier then other men are. ²⁶⁹ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁷⁰ Which men could not so much as dream of. ²⁷¹ They that are wiser, richer, or mightier then other men are. ²⁷² He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁷³ Which men could not so much as dream of. ²⁷⁴ They that are wiser, richer, or mightier then other men are. ²⁷⁵ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁷⁶ Which men could not so much as dream of. ²⁷⁷ They that are wiser, richer, or mightier then other men are. ²⁷⁸ He sheweth therefore why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deepe, that they cannot attaine unto it. ²⁷⁹ Which men could not so much as dream of. ²⁸⁰ They that are wiser, richer, or mightier then other men are. ²⁸¹ He sheweth therefore why this wisdom

8 Another objection / But how could it be that those wittie men could not perceive this wisdom? Paul answereth: Because we preach those things which passe all mens understanding.

* *Esa. 64. 4.*
i Man cannot so much as thinke on them, much less conceive of them with his senses.

9 A question: If it surmount the capacite of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whoeuer is inspired, he can enter even into the very secrets of God.

k There is nothing so secret and hidden in God, but the Spirit of God perceiveth into it.

10 He fetcheth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost understand heavenly things.

l The minde of man which is endued with the abilitie to understand and judge.

11 The Spirit which we have received, doeth not teach us things of this world, but lifteth us up to God, and thus place teacheth us against the Papists, what saith he, from whence it cometh, and what force it is of.

12 That which he spake generally he restraineth now to those things which God hath opened unto us of our salvation in Christ: lest that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantastical men are governed by the Spirit of God, which wandering besides the word thrust upon us their vaine imaginations for the secrets of God.

n The word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us. 12. Now he returneth to his purpose, and concludeth the argument which he beganne verse 6, and it is this: The words must be applied to the matter, and the matter must be set forth with words which are meete and convenient for it: now this wisdom is spirituall and not of man, and therefore it must be delivered by a spirituall kind of teaching, and not by entitling words of mans eloquence, that the simple, and yet wonderfull majestie of the holy Ghost may therein appeare.

* *Chap. 1. 17. 2. Cor. 1. 16.* Applying the words unto the matter, to wit, that as we teach spirituall things, so must our kind of teaching be spirituall.

13 Again he preventeth an offence or stumbling block: How cometh it to passe, that so few allow these things? This is not to be marvelled at, saith the Apostle, seeing that men in their naturall powers (as they terme them) are not endued with that facultie whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisdom as folly: and it is as if he should say, it is no marvel that blind men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light is to them as darkenesse.

p The man that hath no further light of understanding, then that which he brought with him, even from his mothers wombe as Iude defined him, Jude 19.

q By the veritie of the holy Ghost. 14 He amplifieth the matter by contraries.

r Undeniedly and discerneth. 15 The wisdom of the flesh, saith Paul; determineth nothing certainly, no not in it owne affaires, much lesse can it discern strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceived by no means, and therefore be reproveth of no man.

s *Esa. 40. 13.* Rem. 11. 34. 16 A reason of the former saying: for he is called spirituall, which hath learned that by the veritie of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reproveth of any man: he must needs be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way then they knew or taught, which undoubtedly were induced with Gods Spirit.

t Lay his head to his, and teach him what he should do. u We are endued with the Spirit of Christ, who openeth unto us these secrets, which by all other means are unsearchable, and also all truth whatsoever.

CHAP. III.

1 He giveth a reason why he preached small masters unto them:

4 He sheweth how they ought to esteeme of ministers. 6 The ministers office.

10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawn away to profane things.

18 Through the proud wisdom of the flesh.

1 Having declared the worthines of heavenly wisdom, and of the Gospel, and having generally condemned the blindness of mans minde, now at length he applyeth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimonie of it: first, for that he had proved them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse, and secondly, because they shewed in deed by these diffusions, which sprang up by reason of the ignorance of the veritie of the Spirit, and heavenly wisdom, that they had profited very little or nothing.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the spirit of the world, but the spirit, which is of God, that we might know the things that are given to us of God,

13 Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.

14 But the naturall man perceiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spirituall, discerneth all things: yet he himselfe is judged of no man.

16 For who hath knowen the minde of the Lord, that he might instruct him? But we have the mind of Christ.

to carnall, even as unto babes in Christ.

2 I gave you milk to drink, and not meat: for ye were not yet able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you envying, and strife, and divisions, are ye not carnall, and walk as men?

4 For when one sayth, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye beleaved, and as the Lord gave to every man?

6 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are one: * and every man shall receive his wages, according to his labour.

9 For we together are Gods labourers, ye are Gods husbandrie, and Gods building.

10 According to the grace of God given to me, as a skilful master builder, I have laid the foundation, and another buildeth thereon: * but let every man take heed how he buildeth upon it.

11 For other foundation can no man lay, then that which is laid, which is Jesus Christ.

12 And if any man build on this foundation, gold, silver, precious stones, timber, hay, or, stubble,

13 Every mans work shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: & the fire shall trie every mans work of what sort it is.

14 If any mans work, that he hath built upon, abide, he shall receive wages.

Lord buildeth, but by the hands of his workemen, some of whom he useth in laying the foundation, others in building of it up. Now, both the similitudes tend to this purpose, to shew that all things are wholly accomplished by Gods onely authoritie and might, so that we must onely have an eye to him. Moreover, although that God useth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may we divide or set them apart, (as these factious men did) seeing that all of them labor in Gods businesse, and in such sort, that they serve to finish one lesse same worke, although by a divers manner of working, in so much that they need one anothers helpe.

* *Tsal. 62. 12. Gal. 6. 5.* Serving under him: Now they which serve under another, doe nothing of their owne strength, but as it is given them by grace, which grace maketh them fit to that service. Look Chap. 15. 10. and 2 Cor. 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under servant.

4 Now he speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person to all that were after: or shall be Pastors of Congregations, seeing that they succeed into the labor of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they persuade not themselves that they may build after their owne fantasie, that is, that they may propound and set fourth any thing in the Church, either in matter, or in kind of teaching, different from the Apostles which were the chiefe builders.

5 Moreover, he sheweth what this foundation is, to wit, Christ Jesus, from whence they may not turne away one iota in the building up of this building. 6 Thirdly, he sheweth, that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to gold, silver, and precious stones: of which matter, Esaias also and Iohn in the Revelation build the heavenly cite. And to these are opposit, wood, hay, stubble, that is to say, carnall and vaine questions or decrees, besides, to be short, all that kind of teaching which serveth to ostentation. For false doctrine, wherof he speaketh not here, are not said properly to be built upon this foundation, unless peradventure in the way onely. 7 He testifieth as indeed the truth is, that all are not good builders, no not some of them which stand upon this one and onely foundation: but howsoever this worke of evil builders, saith he, stand for a season, yet shall it not stand, because the light of the truth appearing at length a day, shall dissolve this darkenesse, and shew what it is. And as that stufte is tryed by the fire, wherby it be good or not, so will God in this time, by the touch of his Spirit and word, raise buildings, and so shall it come to passe, that such as be found pure and sound, shall continue to the praise of the workman: but they that are otherwise, shall be consumed and vanish away: and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of naught.

15 If any

a He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. b Substantiall meat, or strong meat. c To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so the Apostle nourished them by teaching, a first with milke, and then with strong meat, which difference was onely but in the manner of teaching.

d By the square and compasse of mans wit and judgement. 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemes, now he sheweth, how the true ministers are to be esteemed, that we attribute not unto the more or lesse then we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts.

Therefore we have not to marke or consider what minister it is that speaketh, but what is spoken: and we must depend only upon him which speaketh by his servants.

3 He becometh a former sentence, with two similitudes: first comparing the company of the faithful to a field which God maketh fruitful, wher it is sowed and watered through the labor of his servants: next, by comparing it to an house which indeed the

8 He taketh not away hope of salvation from the unskillful & foolish builders, which build fast the foundation, of which sort were those rhetoricians of Corinth: but he addeth an exception, that they must notwithstanding suffer this fall of their works, and also abide the loss of their vaine labours.

* Chap. 6. 19.

2 Corinth. 6. 16.

9 Continuing still in the metaphor of a building, he teacheth us that this ambition is not only vaine, but also sacrilegious: for he saith that the Church is, as it were, the Temple of God, which God hath, as it were, consecrated unto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane the Temple of God, because those vaine artes

wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickedness shall not be suffered unpunished.

f Defileth it, and maketh it unclean, being holy: and surely they do defile it, by Paul his judgement, which by fleshy eloquence defile the puritie of the Gospel.

10 He concludeth by the contrary, that they professe pure wisdom in the Church of God, which refuse and cast away all those vanities of men; and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise.

* 1 Cor. 1. 13.

g Be they never so craftie, yet the Lord will take them when he shall discover their treachery.

* Psal. 44. 11.

11 He returneth to the proposition of the 2. verse, first warning the hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers, and not lords of their salvation: which thing they do, that depend upon men, and not upon God that speaketh by them.

h Please himselfe.

i Helps appointed for your benefit.

12 He putteth from the persons to the things themselves, that his argument may be more forcible: yea, he ascendeth from Christ to the Father, to shew that we rest our selves, not in Christ himselfe, in that that he is man, but because he careth us up even to the Father, as Christ himselfe of himselfe every where, that he was sent of his Father, that by this band we may be all knit with God himselfe.

15 If any mans work burn, he shall lose, but he shall be saved himselfe: nevertheless yet as it were by the fire.

16 Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceive himselfe: If any man amongst you seeme to be wise in this world, let him be a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, * He catcheth the wise in their own craftiness.

20 And againe, the Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man rejoyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IV.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humility ought rather to be an honour than a shame unto him.

9 He bringeth in a prooffe, whereby it may evidently appear

10 that he neither had care of glory, 11 nor of his belly.

17 He commendeth Timothy.

Let a man so thinke of us, as of the Ministers of Christ, and disposers of the secrets of God:

2 And as for the rest, it is required of the disposers, that every man be found faithfull.

3 As touching me, I passe very little to be judged of you, or of mans judgement: no, I judge not mine own selfe.

4 For I know nothing by my selfe, yet am I not thereby justified: but he that judgeth me, is the Lord.

5 Therefore judge nothing before the time, untill the Lord come, who will lighten things that are hid in darkness; and make the counsels of the hearts manifest: & then shall every man have praise of God.

6 Now these things, brethren, I have figuratively applyed unto mine own selfe, and Apollos, for your sakes, that ye might learne by us, that no man presume above that which is written, that one swell not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoycest thou, as though thou hadst not received it?

8 Now ye are full: now ye are made rich: ye reigne as Kings without us, and would to God ye did reigne; that we also might reigne with you.

9 For I thinke that God hath set forth us the last Apostles, as men appointed to death, for we are made a gasing stock unto the world, and to the Angels, and to men.

10 We are fooles for Christs sake, and ye are wise in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

11 Unto this houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place,

12 And labour, working with our own hands: we are reviled, and yet we blesse: we are persecuted, and suffer it:

13 We are evil spoken of, and we pray: we are made as the filth of the world, the offcowering of all things unto this time.

14 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, & faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.

18 Some are puffed up as though I would not come unto you.

19 But I will come to you shortly, if the Lord will, and will know, not the words of them which are puffed up, but the power.

his successor, let him compare the delicats of the Topis court, with Saint Pauls state; as we see in here.

* Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 3. * Matth. 5. 44. Luke 23. 34. Acts 7. 60. b Such as by sleeping is gathered together.

10 Mocking the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seeme vile, according to the outward shew in respect of others, yet mighty by the efficacy of Gods Spirit, as they had had trial thereof in themselves.

11 Last of all he descendeth also to Apostolique threatenings, but yet chiding them as a father, left by their disorder he be constrained to come to punish some amongst them.

12 By words, he meaneth their painted and coloured kinds of eloquence, against which he setteth the vertue of the Spirit:

6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteeme every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you.

* Matth. 7. 1.

d One could not be praised above the rest, but the other should be blamed; and he mentioneth praise rather than dispraise, for that the beginning of this fore was that, that they gave more to some men, then meet was.

7 Having rejected their judgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put down his own name and Apollos in their place, and tooke upon him as it were their shame: so farre was hee from preferring himselfe to any.

e By our example, which chose rather to take other mens faults upon us, then to carpe any by name.

8 He sheweth a good meane to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, feeling thou art a man thy selfe: againe, if thou consider that although thou have some thing more then other men have, yet thou hast it not but by Gods bountifullness.

And what wise man is hee that will bragge of anothers goodness, and that against God?

f There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace; which the Pelagians and false Pelagians will not confesse.

9 He descendeth to a most grave mocke, to cause those ambitious men to blush, even against their will.

g He that will take a right waye how like Paul, and the Pope are, who lyingly boasteth that hee is

his successor, let him compare the delicats of the Topis court, with Saint Pauls state; as we see in here.

* Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 3. * Matth. 5. 44. Luke 23. 34. Acts 7. 60. b Such as by sleeping is gathered together.

10 Mocking the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seeme vile, according to the outward shew in respect of others, yet mighty by the efficacy of Gods Spirit, as they had had trial thereof in themselves.

11 Last of all he descendeth also to Apostolique threatenings, but yet chiding them as a father, left by their disorder he be constrained to come to punish some amongst them.

12 By words, he meaneth their painted and coloured kinds of eloquence, against which he setteth the vertue of the Spirit:

1 He concludeth the duty of the hearers towards their Ministers: that they esteeme them not as lords: and yet notwithstanding, that they give care unto them, as to them that are sent from Christ, sent, I say, to this end and purpose, that they may receive as it were at their hands, the treasure of salvation which is drawn out of the secrets of God.

a Every man.

2 Last of all, he warneth the ministers, that they also behave themselves not as lords, but as faithfull servants, because they must render an account of their stewardship unto God.

3 Because in reprehending others, he set himselfe for an example, he sheweth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him.

4 First, because that which men judge in these cases of their own braines, is no more to be accepted of, then when the unlearned doe judge of wisdom.

6 Word for word, Day, after the manner of the speech of the Ciceronian.

5 Secondly, sayth he, how can ye judge how much or how little I am to be accepted of, seeing that I my selfe which know my selfe better then you doe, and which dare professe that I have walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe? for I know that I am not unblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

6 I permit myselfe to the Lords judgements.

12 A passing over to another part of this Epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the use of Ecclesiasticall correction.

1 Meekly affected toward you.

20 For the kingdome of God is not in word, but in power.

21 12 What will ye? shall I come unto you with a rod, or in love, and in the¹ spirit of meeknesse?

CHAP. V.

1 That they have winked at him who committed incest with his mother in law. 2. 6 he sheweth, should cause them rather to be ashamed, then to rejoyce. 10 Such kind of wickednesse is to be punished with excommunication, 12 left others be infected with it.

IT is¹ heard certainly that there is fornication among you: and such fornication at is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather sorrowed, that hee which hath done this deed, might be put from among you.

3 For I verily as absent in body, but present in^a spirit, have determined already, as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the^b Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 Be^c delivered unto Satan, for the^d destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 7 Your rejoycing^e is not good: know ye not that a little leaven leaveneth the whole lump?

7 8 Purge out therefore the old leaven, that ye may be a new^f lump, as ye are unleavened: for Christ our^g paschever is sacrificed for us.

8 Therefore let us keep the^h feast, not with old leaven, neither in the leaven of malicioufnesse and wickednesse: but with the unleavened bread of sinceritie and truth.

9 9 I wrote unto you in an Epistle, that ye should not companie together with fornicatours.

10 And notⁱ altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is

1 They are greatly to be reprehended which by suffering of wickednesse, let forth the Church of God to be mocked and scorned of the infidels.

2 There are none more proud then they that least know themselves.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after the matter is diligently examined.

4 To wound a thought.

5 Calling upon Christs Name.

6 There is no doubt but that judgement is ratified in heaven, wherein Christ him self sitteth as Judge.

7 The excommunication is delivered to the power of Satan, in that, that he is cast out of the house of God.

8 What it is to be delivered to Satan, the Lord himselfe declareth, when he saith, Let him be with thee as an Hea-then and Tubercane, Maith. 18. 17. that is to say, to be defiled and put out of the right and to be the city of Christ, which is the church, without which, Satan is Lord and ruler.

9 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learne to live to the spirit.

10 At other end of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the Church, that the one be not infected by the other.

11 Is taught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you.

12 By alluding to the ceremonie of the Passover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawfull for them which did celebrate the Paschever to eat leavened bread: inasmuch that he was holden as unclean and unworthy to eat the Paschever, whoeover had but tasted of leaven. Now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselves, and also out of their houses and Congregation all impuritie.

13 By lump, he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the old corruption.

14 The Looke of our Paschever. 2 Let us leave our whole life, as it were, a continual feast, honestly, and uprightly.

15 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order be cast out of the community of the Church.

16 And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or else their common usage & maner of life: which is rightly to be taken, lest any man should thinke that either Matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to win one another unto God.

17 If you could utterly abstaine from such mens company, you should goe out of the world: therefore I leave you them which are in the very bosome of the church, which must be called home by discipline, and not of these which are without, with whom you must labour by all means possible, to bring them to christ.

called a brother, be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not

12 10 For what have I to doe to judge them also which are without? doe ye not judge them that are within?

13 But God judgeth them that are without. Put away therefore from among your selves that wicked man.

CHAP. VI.

1 He inveiyeth against their contentions in law matters, 6 where-with they vexed one another under judges that were infidels, to the reproch of the Gospel, 9 and then sharply threatneth fornicatours.

ARE^a any of you, having busines against another, be judged under the unjust, and not under the Saints?

2 Doe ye not know that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge the Angels? how much more things that pertaine to this life?

4 If then ye have^b judgement of things pertaining to this life, set them up which are^c least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can judge betweene his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

7 Now therefore there is altogether^d infirmities in you, in that ye go to law one with another: 7 why rather suffer ye not wrong? why rather sustaine ye not harme?

8 Nay, ye your selves doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the unrighteous shall not inherite the kingdome of God?

Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeves, nor covetous, nor drunken,

10 Such as are false brethren ought to be cast out of the Congregation: as for them which are without, they must be left to the judgement of God.

1 The third question is of civil judgements. Whether it be lawfull for one faithfull to draw another faithfull before the judgement seat of an infidel? He answereth, that it is not lawfull, for offence sake, for it is not evill of it selfe.

2 As if he said, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to profane men?

3 Before the unjust.

4 He addeth that he doeth not forbid that one neighbour may goe to law with another, if need to require, but yet under holy judges.

5 He gathereth by a comparison that the faithfull cannot seeke to infidels to be judged, without great injury done to the Saints.

6 feeling that God himselfe will make the Saints judges of the world, and of the devils, with his Sonne Christ: much more ought they to judge these light and small causes which may be by equitie, and good conscience determined.

7 The conclusion, wherein he precribeth a remedie for this

mischiefe, to wit, if they end their private affaires betweene themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient.

Therefore he condemneth not judgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of judgements, which are practised between the faithfull and the infidels, neither of publike judgements, but of controversies which may be ended by private arbiters.

8 Courts and places of judgements. 9 Even the most abject among you.

10 He applieth the generall proposition to a particular, always calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischief spring.

11 Now he goeth further also, & although by granting them privat arbiters out of the congregation of faithfull, he doth not simply condemne, but rather establish private judgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie neither.

12 A weakness of mind which is said to be in them, that suffer themselves to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he nippeth them which could not put up an injury done unto them.

13 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should rather have suffered any losse, then to have given that offence. But yet this is generally true, that we ought rather to depart from our right, then trie the uttermost of the law hastily, and upon an affection to revenge an injury. But yet the Corinthians are for neither, and therefore he saith, that they must repent, unles they will be shut out from the inheritance of God.

14 Matt. 5. 39. Luke 6. 29. Rom. 12. 19. 1 Thes. 4. 6. 8 Now he prepareth himself to passe over to the fourth Treatise of this Epistle, which concerneth matters indifferent: debating this matter, first, how men may well use women or not: which question hath three branches, fornication, matrimonie, & a single life.

As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good & necessary remedie for them, to other he leaveth it free: And other some he sheweth from it, not as unlawful, but as difcommodious, & that not without exception. As for the singleness of life, (under which also I comprehend virginities) he enjoyneth it to no man: yet he perswadeth men unto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous Citie most abounded: warning and reaching them earnestly, that repentance is unseparably joyned with forgiveness of sins, and satisfaction with justification.

kards.

kards, nor railers, nor extortioners, shall inherit the kingdome of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

12 ¶ All things are lawfull unto me, but all things are not profitable. I may do all things, but I will not be brought under the power of any thing.

13 Meats are ordained for the belly, and the bellie for the meats: but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and shall raise us up by his power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Doe ye not know, that he which coupleth himself with an harlot, is one body? for two, saith he, shall be one flesh.

17 But he that is joyned unto the Lord, is one spirit.

18 Flee fornication: every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

19 Know ye not, that your body is the Temple of the holy Ghost, which is in you, whom ye have of God? and ye are not your own.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

* Titus 3. 3.
1 In Jesus.
2 Chap. 10. 23.
3 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent. First, because they abused the next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charity: and that hee doth not use them aright, which immoderately abuse them, and so becommeth a slave unto them.
4 Whatsoever: but this generally word may be restrained to things that are indifferent.
5 He is in subjection to things that are indifferent, whatsoever hee be that shaketh he may not be without them: which is a flatterer kind of slavery under a colour of libertie, which seeth upon such men.
6 Secondly, because they counted many things for indifferent, which were of themselves unlawful, as fornication, which they numbered amongst mere naturall and lawfull desires, as well as meat and drinke: Therefore the Apostle sheweth, that they are utterly unlike: for meats, saith hee, were made for the necessary use of mans life, which is not perpetuall. For both meats, and all this manner of nourishing, are quickly abolished. But we must not so thinke of the uncleanness of fornication, for which the bodie is not made, but on the contrary side is ordained to purenesse, as it appeareth by this, that it is consecrated to Christ, even as Christ also is given us of his Father, to quicken our bodies with that vertue, wherewith he also roseth againe. * Rom. 6. 5.
11 A declaration of the former argument by contraries, and the applying of it. 12 A prooofe of the same argument: An harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which unitie is pure and spirituall. * Gen. 2. 24. Matt. 19. 5. Marke 10. 3. Ephes. 5. 31. 13 Moses doeth not speak these words of fornication, but of marriage: but seeing that fornication is the corruption of marriage, and both of them is a carnall and filthy copulation, wee cannot say that the Apostle abuseth his testimonie. Again, Moses hath not the word (Two) but it is very well expressed both here, and in Mat. 19. 5. because he speaketh one of man and wife: wherupon the opinion of them that touch it to be lawfull to have many wives, is beaten down: for he that commeth with many, is sundred as it were into many parts. 13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthinesse. 14 The third argument: Because a fornicator is sacrilegious, for that our bodies are consecrate to God. * Chap. 3. 17. 2. Cor. 6. 16. 15 The fourth Argument: Because we are not our own men, to give our selves to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with a great price. to the end that both in body and soule, we should serve to his glorie. * Chap. 7. 23. 1 Pet. 1. 18.

2 Nevertheless, to avoyd fornication, let every man have his wife, and let every woman have her own husband.

3 Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.

4 The wife hath not the power of her own body, but the husband: and likewise also the husband hath not the power of his own body, but the wife.

5 Defraud not one another, except it be with consent for a time, that ye may give your selves to fasting and prayer, and again come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I would that all men were even as I my selfe am: but every man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say unto the unmarried, and unto the widowes, It is good for them if they abide even as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burn.

10 And unto the married, I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if shee depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother have a wife, that beleeveth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeveth not, if hee be content to dwell with her, let her not forsake him,

14 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, else were your children uncleane: but now are they holy.

15 But if the unbelieving depart, let him depart: a brother or a sister is not in subjection in such things: but God hath called us in peace.

16 For what knowest thou, O wife,

speakest not here of the fault of whoredome, which was then death even by the law of the Romanes also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 8 Eightly, he affirmeth, that those marriages which are already contracted between a faithfull, and an unfaithfull, or infidel, are firme: so that the faithfull may not forsake the unfaithfull. 9 He answereth an objection: But the faithfull is defiled by the societie of the unfaithfull. The Apostle denieth that, and prooveth, that the faithfull man with good conscience may use the vessel of his unfaithfull wife, by this, that their children which are born of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy feed. 10 The godliness of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelity of the husband is, to prophane the marriage. 11 The unfaithfull is not sanctified or made holy in his own person, but in respect of his wife hee is sanctified to her. 12 To the faithfull husband. 13 This place destroyeth the opinion of them, that would not have children to be baptized, and their opinion also, that make Baptisme the very cause of salvation. For the children of the faithfull are holy, by vertue of the covenant, even before Baptisme; and Baptisme is added as the seale of that holinesse. 14 He answereth to a question: What if the unfaithfull forsake the faithfull? then is the faithfull free, saith he, because he is forsaken of the unfaithfull. 15 When any such thing falleth out. 16 Left any man upon pretence of this libertie should give an occasion to the unfaithfull to depart, he giveth no understanding, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible, the infidel may be won to the faith.

* 1. Pet. 3. 7.
2 Secondly, hee sheweth that the parties married, must with singular affection, entirely love one the other.
3 This word (due) containeth all kinde of benevolence, though he speake more of one sort than of the other. in that that followeth.
3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, so that they may not defraud one another.
4 He addeth an exception, unlesse the one abstaine from the other by mutuall consent, that they may the better give themselves to prayers, wherein notwithstanding, he warneth them to consider what is expedient, left by this long breaking off, as it were from marriage, they be stirred up to incontinencie.
5 He addeth an exception, unlesse the one abstaine from the other by mutuall consent, that they may the better give themselves to prayers, wherein notwithstanding, he warneth them to consider what is expedient, left by this long breaking off, as it were from marriage, they be stirred up to incontinencie.
6 Sixty, he giveth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie; otherwise they ought to marry again, that their continencie may be at peace.
7 The whole place is flat against them which condemne second marriages.
8 So to burn with lust, that either the will yeeldeth to the temptation, or else wee cannot call upon God with a quiet conscience.
* Matt. 5. 32. and 19. 9.
Marke 10. 11. 12.
Luke 16. 18.
7 Seventy, he forbiddeth contentions and publishing of differences, (for hee

CHAP. VII.

1 Extreating here of Marriage, 4 which is a remedie against fornication, 10 And may not be broken, 18. 20 he wil- leth every man to live contented with his own lot. 25 He sheweth what the end of virginie should be, 35 And who ought to marrie.

Now concerning the things whereof ye wrote unto me, It were good for a man not to touch a woman.

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication, but for that neither one man may have many wives, nor any wife many husbands. a Touching these matters: wherof ye wrote unto me. b Commodities, and (as we say) expedient. For marriage bringeth many griefes with it, and that by reason of the corruption of our first estate.

whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17¹² But as God hath distributed to every man, as the Lord hath^a called every one, so let him walke: and so ordaine I in all Churches.

18¹³ Is any man called being circumcised? let him not^o gather *his uncircumcision*: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20^{*} Let every man abide in the same vocation wherein he was called.

21 Art thou called *being* a servant? care nor for it: but yet if thou mayest be free, use it rather.

22 For he that is called in the^a Lord, *being* a servant, is the Lord's free man: likewise also he that is called *being* free, is Christ's servant.

23¹⁴ Ye are bought with a price: be not the servants of men.

24¹⁵ Brethren, let every man wherein he was called, therein abide with^t God.

25¹⁶ Now concerning virgins, I have no commandment of the Lord: but I give mine^t advise, as^t one that hath obtained mercie of the Lord to be faithfull.

26 I suppose then^v this to be good for the^x present necessitie: *I meane* that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed: art thou loosed from a wife? seek not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neverthelesse, such shall have trouble in the^y flesh: but I^z spare you.

29 And this I say, brethren, because the time is^a short, hereafter, that both they which have wives, be as though they had none:

30 And they that^b weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this^c world, as though they used it not: for the^d fashion of this world goeth away.

12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a general doctrine concerning the outward state and condition of mans life, as Circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contented minde in the Lord, what state or condition soever he be in: because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdom of heaven.

ⁿ Hath bound him to a certain kind of life.

13 Notwithstanding he giveth us to understand, that in these examples all are not of like sort: because that Circumcision, not simply of it selfe, is to be desired, but such as are bound may desire to be free. Therefore herein onely they are equal, that the kingdom of God consisteth not in them, and therefore there are no hinderances to obey God.

^o it is said to gather his uncircumcision, who by the help of a Chirurgeon, recovereth an upper skinned: which is done by drawing the skin with an instrument, to make it to cover the rest. Celsus in his 7. Booke and 25 Chapter.

^{*} 1 Tim. 6. 1.

^p Although this calling were too unworthy a calling for Christ.

^q He that is in state of a servant, and is called to be a Christian.

^r Chap. 6. 20.

1 Per. 1. 18. 19. 14 He sheweth the reason of the unlikenesse, because that hee that desireth to be circumcised, maketh himselfe subject to mans tradition, and not to God. And this may be much more understood of superstitions, which some doe foolishly account for things indifferent.

15 A repetition of the general doctrine. ^v So purely and from the heart, that your doings may be approved before God.

16 Hee enjoyeth virginities to no man, yet he perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and use the commodities of this present life, &c. therefore such as were not troubled with families, might be the readier, and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their minds distracted: and this hath place in women especially.

^f The circumstances considered, thus I counsel you. ^g It is I that speake this which I am minded to speake: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one. ^h To remaine a virgine. ⁱ For the necessitie which the Saints are daily subject unto, who are continually tossed up and down, so that their estate may seeme much unfit for marriage, were it not that the weakness of the flesh enforced them to it. ^j By the (Flesh) he understandeth what things sever belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a service more agreeable to God than marriage is, but for those discommodities, which (if it were possible) hee would wish all men to be void of, that they might give themselves to God onely.

^k I would your weaknes were provided for. ^l For we are now in the latter end of the world. ^m By weeping, the Hebrewes understand all adversities, and by joy, all prosperities. ⁿ Those things which God giveth us here. ^o The guise, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord:

33 But he that is married, careth for the things of the world, how he may please his wife.

34 There is difference also between a virgine and a wife: the unmarried woman careth for the things of the Lord, that shee may be holy, both in bodie, and in^f spirit: but shee that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your own^g commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36¹⁷ But if any man think that it is uncomely for his virgine, if she passe the floure of her age, and need so require, let him doe what he will, he^h sinneth not: let them be married.

37 Neverthelesse, he that standeth firme in hisⁱ heart, that he hath no^k need, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgine, he doeth well.

38 So then he that giveth her to marriage, doth well, but he that giveth her not to marriage, doth^l better.

39¹⁸ The wife is bound by the^m Law, as long as her husbandⁿ liveth: but if her husband be dead, she is at libertie to marrie with whom she wil, onely in the^o Lord.

40 But she is more blessed, if she so abide, in my judgement: ^{*} and I think that I have also the Spirit of God.

children, and that not simply, but by reason of such conditions as are before mentioned. ¹⁸ That which he spake of a widower, he speaketh now of a widow, to wit, if she may marry againe, so that she doe it in the feare of God: and yet he dissembleth not, but faith, that if shee remaine still a widow, she shall be void of many cares. ^m By the Law of marriage. ⁿ Rem. 7. 1. ^o Rejoicingly, and in the feare of God. ^{*} 1 Thess. 4. 8.

CHAP. VIII.

¹ From this place unto the end of the tenth Chapter, he will shew them not to be at the Gentiles prophane banquets. ¹⁰ He restraineth the abuse of Christian liberty, ¹¹ and sheweth that knowledge must be tempered with charitie.

And as touching things sacrificed unto idoles: we know that we^a all have knowledge: knowledg^b puffeth up, but love^c edifieth.

2 Now if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

they affirmed, that this difference of meats was for the unskillfull men, but as for them they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so faith Paul: be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doeth not onely not avails, but also doth much hurt, because it is the mistress of pride: nay, it doth not so much as deserve the name of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour. ^a This general word is to be abridged as appeareth, vers. 7. for there is a kinde of knowe in it, as we may perceive by the next vers. ^b Manifesteth occasion of wastie and pride: because it is void of charitie. ^c Instructeth our neighbor.

^e They that are married, have their wits drawn either and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also. Clem. Strom. 3. f Minde.

^g He meaneth that he will enforce: no man, either to marry or not to marry, but to serve them barely what kinde of life is most commodious.

¹⁷ Now he turneth himselfe to the parents, in whole power and authority their children are, warning them, that according to the former doctrine, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor contraine them to marriage, whereas neither their will doth leade them, nor any necessity urgeth them. And againe hee praiseth virginities, but of it selfe, and not in all.

^b He doth well: for so he expoundeth it, vers. 38.

^k Rejoiceth himself. ^l That the weakness of his daughter inforceeth him not, or any other matter, but that he may safely keep her a virgine still.

^l Provideth more commodiously for his

4 ² Concerning therefore the eating of things sacrificed unto^d idols, we know that an idol ^e is nothing in the world, and that there ^f is none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords)

6 Yet unto us there ^g is but one God, which ^h is that father, ⁱ of whom are all things, and we ^j in him, and ^k one Lord Iesus Christ, ^l by whom are all things, and we by him.

7 ³ But every man hath not that knowledge: for ^m many having ⁿ conscience of the idol, untill this houre, eat as a thing sacrificed unto the idol, and so their conscience being weak, is defiled.

8 ⁵ But meat maketh us not acceptable to God, for neither if we eat, we have the more: neither if we eat not, have we the lesse.

9 But take heed, lest by any meanes this power of yours be an occasion of falling, to them that are weak.

10 ⁶ For if any man see thee which hath knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak, be boldened to eat those things which are sacrificed to idols?

11 ⁷ And through thy knowledge shall the ^o weak brother perish, for whom Christ died.

12 ⁸ Now when ye sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.

13 ⁹ Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

^a The application of that answer to things offered to idols: I grant, saith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without respect unto those meats as any other.

^d This word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it: whereupon came the word (Idolatrie) that is to say, Image service.

^e In a vain dream.

^f When the Father is distinguished from the Son, he is named the beginning of all things.

^g We have our being in him.

^h Iohn. 13. 13.

ⁱ Chap. 12. 3.

^j But as the Father is called Lord, so is the Son, God: therefore this word (One) doth not respect the persons, but the nature.

^k This word (By) doth not signifie the instrument or cause, but the efficient: for the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.

^l The reason why that followeth not, is this: because there are many men which do not know that which you know. Now the judgement of outward things depend not only upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not only to your knowledge, but also to the ignorance of your brethren.

^m An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience; because they thinke them to be unclean: therefore if by thy example they enterprise to do that which inwardly they thinke displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief.

ⁿ By conscience of the idol, he meaneth the secret judgement that they had within themselves, whereby they thought all things unclean, that were offered to idols, and therefore they could not use them with good conscience. For this force hath conscience, that if it be good it maketh things indifferent good, and if it be evil, it maketh them evil.

^o A preventing of an objection: Why then, shall we therefore be deprived of our liberty? Nay, saith the Apostle, you shall lose no part of Christianitie although you abstain for your brethren sake, as also if ye receive the meat, it maketh you no whit the more holy: for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, to wit, so to use it, as in using of it we have consideration of our weake brethren.

^p Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

^q An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy self with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died?

^r Rom. 14. 15.

^s An other amplification: Such offending of our weake brethren, redoundeth unto Christ, and therefore let not these men thinke that they have to do only with their brethren.

^t Rom. 14. 21.

^u The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of other, which he will not be first subject to himself, I had rather (saith he) abstain for ever from all kind of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certain place, or times for my brothers sake not to eat flesh offered to idols.

AM ¹ I not an Apostle? Am I not free? ² have I not seen Iesus Christ our Lord? are ye not ^a my work in the Lord?

2 If I be not an Apostle unto other, yet doubtlesse I am unto you: for ye are the ^b scale of mine Apostleship in the Lord.

3 ³ My defence to them that ^c examine me, is this,

4 ⁴ Have we not power to ^d eat and to drink?

5 Or have we not power to leade about a wife being a ^e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we power ^f not to work?

7 ⁵ Who ^g goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 ⁶ Say I these things ^h according to man? faith not the law the same also?

9 For it is written in the law of Moses, ⁱ Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for ^j Oxen?

10 Either faith he it not altogether for our sakes? For our sakes no doubt it is written, that he which careth, should care in hope, and that he that thresheth in hope, should be partaker of his hope.

11 ⁷ If we have sowed unto you spiritual things, ^k is it a great thing if we reap your carnall things?

12 ⁸ If others with you be partakers of ^l this ^k power, are not we rather? nevertheless, we have not used this power: but suffer all things, that we should not hinder the Gospell of Christ.

13 ⁹ Do ye not know that they which minister about the ^m holy things, eat of the ⁿ things of the Temple? and they which wait at the Altar, are ^o partakers with the Altar?

14 So also hath the Lord ordained, that they which preach the Gospell, should live ^p of the Gospell.

¹ Before he proceedeth any further in his proposed matter of things offered to idols, he would shew the cause of all this mischief, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a jot of their liberty for any mans pleasure. Therefore he propoundeth himself for an example, and that in a matter most necessary. And yet he speaketh severally of both, but first of his own person. If (saith he) you alledge for your selves, that you are free, and therefore will use your liberty, am not I also free, seeing I am an Apostle?

² He proveth his Apostleship by the effects, in that he was appointed of Christ himself, & the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed, for that they would not in the least wife that might be, debate themselves for the weake sake, whereas ³ an Apostle himself did all that he could to win them to God, when they were utterly reprobate and without God.

⁴ By the Lord.

⁵ As saith, where by it appeareth sufficiently that God is the author of mans Apostleship.

⁶ He addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I use to refuse the which call it into controversy, by opposing those things which the Lord hath done by me amongst you.

⁷ Which like judges examine me, and my doing.

⁸ Now touching the matter it self, he saith, Seeing that I am free, and truly an Apostle, why may not I (I say not, eat of all

things offered to idols, but) be maintained by my labours, yea, and keep my wife also, as the residue of the Apostles lawfully do, as by name, John, and James, the Lords cousins, and Peter himself?

⁹ Upon the expense of the Church? ¹⁰ One that is a Christian and a true believer?

¹¹ Not live by the works of our hands.

¹² That he may not seem to burden the Apostles, he sheweth that it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husband men by the fruits of their labours, and shepherds by that that cometh of their flocks.

¹³ Vouch to go a warfare.

¹⁴ Secondly, he bringeth forth the authority of Gods institution by an argument of comparison.

¹⁵ Have I no better ground then the common custome of men?

¹⁶ Deut. 25. 4.

¹⁷ 1. Tim. 5. 18.

¹⁸ Was it Gods proper drift to provide for Oxen when he made this Law? for otherwise there is not the smallest thing in the world; but God hath a care of it.

¹⁹ Rom. 15. 27.

²⁰ An assumption of the arguments with an amplification, for neither in so doing doe we require a reward meet for our labours.

²¹ Another argument of great force: Other are nourished amongst you, therefore it was lawfull for me, yea, rather for me then any other: and yet I refused it, and had rather still suffer any discommodities, then the Gospell of Christ should be hindered.

²² The word significeth, a right and interest, whereby he giveth us to understanding that the ministers of the word must of right and duty be paid of the Church.

²³ Last of all, he bringeth forth the expresse Law concerning the nourishing of the Levites: which priviledge notwithstanding he will not use.

²⁴ Deut. 18. 1.

²⁵ This is spoken by the figure Metonymia, for, of those things that are offered in the Temple, we are partakers with the Altar in dividing the sacrifice.

²⁶ Because they preach the Gospell, it followeth by this place, that Paul eat not living, neither would have any particular man get by any commodities of Ministers, or any other such superstitious transgressions.

CHAP. IX.

¹ He declared, that from the liberties which the Lord gave him, ² he willingly abstained, ³ 18. 22 left in things indifferent he should offend any. ⁴ He sheweth that our life is like unto a race.

10 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this, as though he challenged his wages that was not paid him. Nay, saith he, I had rather die, then not to continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath enjoyed me this office: but unless I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the Gospel should be evil spoken of, then that I should not require my wages, then would it appear that I took these pains not so much for the Gospels sake, as for my guines and advantages. But say, this were not to use, but abuse my right, and libertie: Therefore not only in this thing, but also in all other (as much as I could) I am made all things to all men, that I might win the to Christ, and might together with them be wonne to Christ.

By taking nothing of them to whom I preach st. *1st* 16. 3. *Gal.* 2. 3. *p* The word (Law) in this place must be restrained to the ceremonial Law. *q* In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my self unto all fashions, that by all means I might save some. *r* That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.

11 He bringeth in another cause of this mischief, to wit, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the Priests was always too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousness, especially when they pretended the liberty of the Gospel, to be restrained from these banquets: but contrariwise the Apostle calleth them by a pleasant similitude, and allo by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unless they take another course and trade of life.

f Vile a most exquisite det. *t* The old man which striveth against the spirit.

v This word (Reproved) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when you see one by experience not to be such an one as he ought to be.

15 But I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my rejoycing vain.

16 For though I preach the Gospel, I have nothing to rejoyce of: for necessity is laid upon me, and woe is unto me, if I preach not the Gospel.

17 For if I do it willingly, I have a reward, but if I do it against my will, notwithstanding the dispensation is committed unto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not my authority in the Gospel.

19 For though I be free from all men, yet have I made my self servant unto all men, that I might win the more.

20 And unto the Jewes, I become as a Jew, that I may win the Jewes: to them that are under the Law, as though I were under the law, that I may win them that are under the law:

21 To them that are without law, as though I were without law, (when I am not without law as pertaining to God, but am in the law through Christ) that I may win them that are without law.

22 To the weak, I become as weak, that I may win the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, yet one receiveth the prize? so run that ye may obtain.

25 And every man that proveth masteries, abstaineth from all things: and they do it to obtain a corruptible crown: but we for an uncorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.

27 But I beat down my body, and bring it into subjection, lest by any means after that I have preached to other, I myself should be reproved.

f Of the river and running Rocks, which followed the people. *g* Did sacraments signify Christ, so that together with the sign, there was the thing signified, and the truth it self: for God doth not offer a bare sign, but the thing signified by the sign, together with it, which is to be received with faith. *h* Numb. 26. 56. 3 An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evils, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the end that wee which succeed them, and have a more full declaration of the will of God, might by that means take better heed. *i* Some read figures: which signified our sacraments; for circumcision was to the Jewes a seal of righteousness, and to us a lively picture of Baptisme, and so in the other Sacraments. *k* Numb. 11. 4. and 26. 64. *l* Psalm 106. 14. *m* Exod. 32. 6. *n* Num. 25. 9. *o* To tempt Christ, to provoke him to a combat, as it were, which these men doe, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness. *p* Num. 21. 6. *q* Psalm 106. 14. *r* Num. 14. 37. *s* Judg. 8. 24. *t* This our age is called the end, for it is the shutting up of all ages. *u* In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he useth an insinuation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness. *v* Which commeth of weakness. *w* He that would have you tempted for your profits sake, will give you an issue to escape out of the temptation. *x* Now returning to those idoles feasts, that he may not seeme to dally at all, first he prometheth that he will not be no other reasons then such as they knew very well themselves. And he useth an induction borrowed from the agreement that is in the things themselves. The holy bankers of the Christians are pledges first of all of the community that they have with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutual conjunction in one selfe same Religion: therefore so doe the idolaters also ioyne themselves with their idoles, or devils rather, (for idoles are nothing) in those solemne banquets, whereupon it followeth, that that table is a table of devils, and therefore you must elchew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such banquets be accounted for things indifferent. Will ye then strive with God? and if ye doe, thinke you that you shall get the upper hand?

CHAP. X.

x If God spared not the Jewes, neither will he spare those who are of like condition. *y* 3. 4. touching the outward signes of his grace. *z* 14. That is absurd, that such should be partakers of the table of the devils, who are partakers of the Lords Supper. *aa* 24. To have consideration of our neighbour in things indifferent.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under that cloude, and all passed thorow that sea.

2 And were all baptized unto Moses, in that cloud, and in that sea,

3 And did all eate the same spirituall meat.

4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rock was Christ.)

5 But with many of them God was not pleased: for they were overthrown in the wilderness.

6 Now these things are our enamples, to the intent that we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted him, and were destroyed of Serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things came unto them for enamples, and were written to admonish us, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as unto them which have

1 He setteth out that which he saith, laying before them an example of horrible judgement of God against them which had in effect the selfe same pledges, of the same adoption and salvation that we have: and yet notwithstanding when they gave themselves to idoles feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides, that these things are fully spoken against them which frequented idoles feasts, the same also seeme to be alleged to this end and purpose, because many men are thus minded, that those things are not of such great weight that God will be angry with them if they use them, so that they frequent Christian assemblies, and be baptized, and receive the Communion, and confesse Christ.

a Paul speaketh thus in respect of the Covenant, and not in respect of the persons, saving in general. *b* Exod. 13. 21. Num. 9. 13. *c* Exod. 14. 21. *d* In effect, the Sacraments of the olde fathers were all one with ours, for they respected Christ onely, who offered himselfe unto them in divers shadowes. *e* All of them were baptized with the outward signe, but not in deed, whereunto God cannot be charged, but they themselves. *f* Moses being their guide. *g* Exod. 16. 15. *h* The same that we doe. *i* A Manna, which was a spirituall meat to the believers, which in faith lay hold upon Christ, who is the true meat. *j* Exod. 17. 6. *k* 20. 10. and 21. 16. *l* Of the river and running Rocks, which followed the people. *m* Did sacraments signify Christ, so that together with the sign, there was the thing signified, and the truth it self: for God doth not offer a bare sign, but the thing signified by the sign, together with it, which is to be received with faith. *n* Numb. 26. 56. *o* An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evils, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the end that wee which succeed them, and have a more full declaration of the will of God, might by that means take better heed. *p* Some read figures: which signified our sacraments; for circumcision was to the Jewes a seal of righteousness, and to us a lively picture of Baptisme, and so in the other Sacraments. *q* Numb. 11. 4. and 26. 64. *r* Psalm 106. 14. *s* Exod. 32. 6. *t* Num. 25. 9. *u* To tempt Christ, to provoke him to a combat, as it were, which these men doe, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness. *v* Num. 21. 6. *w* Psalm 106. 14. *x* Num. 14. 37. *y* Judg. 8. 24. *z* This our age is called the end, for it is the shutting up of all ages. *aa* In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he useth an insinuation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness. *ab* Which commeth of weakness. *ac* He that would have you tempted for your profits sake, will give you an issue to escape out of the temptation. *ad* Now returning to those idoles feasts, that he may not seeme to dally at all, first he prometheth that he will not be no other reasons then such as they knew very well themselves. And he useth an induction borrowed from the agreement that is in the things themselves. The holy bankers of the Christians are pledges first of all of the community that they have with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutual conjunction in one selfe same Religion: therefore so doe the idolaters also ioyne themselves with their idoles, or devils rather, (for idoles are nothing) in those solemne banquets, whereupon it followeth, that that table is a table of devils, and therefore you must elchew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such banquets be accounted for things indifferent. Will ye then strive with God? and if ye doe, thinke you that you shall get the upper hand?

under-

^a Of thanksgiving: whereupon that holy banquet was called Eucharist, that is, a thanksgiving.

^b A most effectfull pledge and note of our knitting together with Christ, and in-creasing to him.

^c That is, as yet ob-served their cere-mo-nies.

^d Are consenting & guilty both of that worship and sacri-fice.

^e Have any thing to do with the devils or enter into that socie-ty which is begun in the devils name.

^f The heathen and prophane people were wont to set up and make an end of their feasts which they kept in the honour of their gods, in offering meat offerings and drinks offerings to them, with banquets and feasting.

^g Chap. 6. 12.

^h Coming to ano-ther kind of things offered to idols, he re-peateth that ge-nerall rule, that in the use of things indifferent, we ought to have con-sideration not of ourselves onely, but of our neigh-bours, and there-fore there are ma-ny things which of themselves are lawfull, which may be evil done of us, because of offence to our neighbour.

ⁱ Look a fore, Chap. 6. 13.

^j An applying of the rule to pre-ter matter: Whatsoe-ver is sold in the shambles, you may indifferently buy it, as it were at the Lords hand, and eat it either at hom with the faithfull, or being called home to the un-faithfull, to wit, in a private banquet: but yet with this exception, unlesse any man be present which is weak, whose conscience may be offended by setting meats offered to idols be-fore them: for the you ought to have consideration of their weaknesse.

^k The flesh that was sacrificed, was used to be sold in the shambles, and the price re-turnd to the Priest.

^l 1st. 24. 1.

^m All those things whereof it is full.

ⁿ A reason: For we must take heed that our liberty be not evil spoke of, and that the bene-fit of God which we ought to use with thanksgiving be not chaged in-to impietie, & that through our fault, if we chuse rather to offend the con-science of weak, then to yeeld a lit-tle of our liberty

^o in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the Apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose any thing against him.

^p If I may, through Gods benefit, eat this meat or that meat, why should I through my fault cause the be-neath of God to turn to my blame? Col. 3. 17.

^q The conclusion: We must order our lives in such sort, that we seek not our selves, but Gods glory, and so the salvation of as many as we may: wherein the Apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he calleth them back to Christ, unto whom he himself hath regard.

understanding: judge ye what I say.

16 The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because we are all partakers of one bread.

18 Behold Israel, which is after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing? or that which is sacrificed to idols, is any thing?

20 Nay, but that the things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drink the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Do we provoke the Lord to anger? are we stronger then he?

23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seek his own, but every man anothers wealth.

25 Whatsoever is sold in the shambles, eat ye, and ask no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleeve not, call you to a feast, and if ye will go, whatso-ever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience: (for the earth is the Lords, and all that ther-in is)

29 And the conscience, I say, not thine, but of that other: for why should my liberty be condemned of another mans conscience?

30 For if I through Gods benefit be par-taker, why am I evil spoken of, for that wherefore I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

CHAP. XI.

^a He blameth the Corinthians for that in their holy assemblies,

^b men doe pray having their heads covered, ^c and women bare headed, and because their meetings tended to evill, ^d 21 who mingled prophane banquets with the holy Supper of the Lord, ^e 23 which he requirerh to be celebrated according to Christs institution.

BE ye followers of me, even as I am of Christ.

2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

3 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

4 Every man praying or prophesying having any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is even one very thing, as though she were shaven.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shaven, let her be covered.

7 For a man ought not to cover his head: for as much as he is the image and glorie of God: but the woman is the glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to have power on her head, because of the Angels

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

jection) they did as it were, spoile themselves of their dignity against Gods ordinance. ^b It appeareth, that this was a politike Law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our dayes for a man to speake bare headed in an assembly, is a signe of subjection. ^c And in like sort he concludeth, that women which shew themselves in publike and Ecclesiasticall assemblies without the signe and token of their subjection, that is to say, uncovered, shame themselves.

^d The first argument taken from the common sence of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare headed, seeing that hee hath given them thicke and long haire, which they doe so diligently trimme and deck, that they can in no wise abide to have it shaven.

^e The taking away of an objection; Have not men also haire given them? I grant, saith the Apostle, but there is another matter in it: For man was made to this end and purpose, that the glory of God should appeare in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband.

^f Genesis 1. 26. and 5. 1. and 9. 6. colossians 3. 10. ^g He proveth the inequality of the woman, by that, that the man is the matter whereof the woman was first made. ^h Genesis 2. 22.

ⁱ Secondly, by that, that the woman was made for man, and not the man for the womans sake. ^j The conclusion: women must be covered, to shew by this externall signe, their subjection. ^k A covering which is a token of subjection. ^l What this meaneth, I doe not yet understand.

^m A digression which the Apostle useth, lest that which he spake of the superiority of men, and lower degree of women, in consideration of the policie of the Church, should be taken as though there were no measure of this inequality. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also: and woman was to be made of man, that men also are borne by the meanes of women, and this ought to put them in minde to observe the degree of every sex in such sort, that mutual conjunction may be cherished.

ⁿ By the Lord.

12 He urgeth the argument taken from the common sense of nature.

13 Against such as are stubbornly contentious, we have to oppose this.

14 He passeth now to the next Treatise, concerning the right administration of the Lords Supper.

15 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not profaned.

16 Although that schismes and heresies proceed from the devill, and are evil, yet they come not by chance, nor without cause, and they turn to the profit of the elect.

17 Whom experience hath taught to be of sound religion, godliness.

18 This is an usual kind of speech whereby the Apostle denieth that finally, which many did not well.

19 Eateth his meate and drinketh not till other come.

20 The Apostle thinketh it good to take away those feasts, for their abuse, although they had been a long time, & with commendation used in Churches, & were appointed & instituted by the Apostles.

21 We must take a true form of keeping the Lords Supper, out of the institution of it, & parts whereof are these, touching the Pastours, to shew forth the Lords death by preaching his word: to bless the bread & the wine, by calling upon the name of God, and together with prayers, to declare the institution thereof: and finally, to deliver the bread broken to be eaten, & the cup received to be drunken with thanksgiving. And as touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith, and repentance: to shew forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the Ministers hand, and to eat it, and to drink the wine, and give God thanks: This was Pauls and the Apostles manner of ministering.

22 Matt. 26. 16. Mark. 14. 22. Luke 22. 19.

23 The word (Broken) noteth out unto us Christ his manner of death, for although his legs were not broken, as the scripture saith: yet was his body very sore tormented, and torn, and bruised.

24 Whosoever contemn the holy Sacraments, that is, use them not aright, are guilty not of the bread and wine, but of the thing it self, that is, of Christ, and shall be grievously punished for it.

25 Others will say that such mysteries should be handled.

26 2 Cor. 13. 5.

27 The examination of a mans self, is of necessity required in the Supper, and therefore they ought not to be admitted unto it, which cannot examine themselves: as children, furious and mad men, also such as either have no knowledge of Christ, or not sufficient, although they profess Christian religion, and other such like.

28 This place beateh downe the faith of credite, or unwrapped faith, which the Papists maintain.

13¹² Judge in your selves, Is it comely that a woman pray unto God uncovered?

14 Doeth not nature it self teach you, that if a man hath long haire, it is a shame unto him?

15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering.

16¹³ But if any man lust to be contentious, we have no such custome, neither the Churches of God.

17¹⁴ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18¹⁵ For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleve it to be true in some part.

19¹⁶ For there must he heresies even among you, that they which are approved among you, might be known.

20 When ye come together therefore into one place, this is not to eat the Lords Supper.

21 For every man when they should eat, taketh his own supper afore, and one is hungrie, and another is drunken.

22¹⁷ Have ye not houses to eat and to drink in? despise ye the Church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23¹⁸ For I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Jesus in the night when he was betrayed, took bread:

24^{*} And when he had given thanks, he brake it, and said, Take, eat, This is my body, which is broken for you: this do ye in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shal eat this bread, and drink this cup, ye shew the Lords death till he come.

27¹⁹ Wherefore, whosoever, shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28^{* 20} Let every man therefore exa-

mine himself, and so let him eat of this bread, and drink of this cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body.

30²¹ For this cause many are weake, and sick among you, and many sleep.

31 For if we would judge our selves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world.

33²² Wherefore, my brethren, when ye come together to eat, tary one for another.

34²³ And if any man be hungry, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common banquets. Such things as pertain to order, as place, time, form of prayers, and other such like, the Apostle took order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, he sheweth that spirituall gifts are therefore diversly bestowed, 7 that the same being jointly to each other employed, 12 we may grow up together into one body of Christ in such equal proportion and measure, 20 as the members of mans body doe.

Now concerning spirituall gifts, brethren, I would not have you ignorant

2² Ye know that ye were Gentiles, & were caried away unto the dumb idols, as ye were led.

3³ Wherefore, I declare unto you, that no man speaking by the Spirit of God calleth Jesus execrable: also no man can say that Jesus is the Lord, but by the holy Ghost.

4⁴ Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of administrations, but the same Lord.

6 And there are diversities of operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to profit withall.

8⁵ For to one is given by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same spirit:

purpose these gifts are given you. 2 Hereproveth the same, by comparing their former state with that wherein they were at this time indeed, with those excellent gifts. 3 Attributing Gods service and the covenant, mere strangers. 4 The conclusion: Know you therefore that you cannot so much as move your lips to honour Christ withall, but by the grace of the holy Ghost. 5 Marke 9. 39. 6 Iohn 13. 13. Chap. 8. 6. Phil. 2. 11. 7 Deth curse him, or by any means whatsoever diminish his glorie. 8 In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one selfe same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all. 9 The Spirit is plainly distinguished from the gifts. 10 So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things. 11 The holy Ghost openeth and sheweth himself freely in giving of these gifts. 12 To the use and benefit of the Church. 13 He declareth this manifold diversitie, and reckoneth up the chiefest gifts, beating that into their heads, which he said before, to wit, that all these things proceeded from one selfe same Spirit. 14 Wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office: as the word of knowledge agreeth to the Doctors.

10 He saith to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eat of this meat with great reverence.

21 The prophaning of the body & blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

22 The Supper of the Lord is a common action of the whole Church, & therefore there is no place for private suppers.

23 The Supper of the Lord was instituted not to feed

our selves, by fasts and repentances, separating our selves from the wicked.

24 The Supper of the Lord is a common action of the whole Church, & therefore there is no place for private suppers.

25 The Supper of the Lord was instituted not to feed

the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common banquets.

26 Such things as pertain to order, as place, time, form of prayers, and other such like, the Apostle took order for in Congregations, according to the consideration of times, places, and persons.

27 Now he entreath into the third part of this treatise touching the right use of spirituall gifts, wherein he giveth the Corinthians plainly to understand that they abused them: for they that excelled, bragged ambitiously of them, and to robbed God of the praise of his gifts: & having no consideration of their brethren, abused them to a vainglory, and so robbed the Church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure, so that that body was as it were scattered and rent in pieces. So then going about to remedie these abuses, willerh them first to consider diligently, that they havenot these gifts of themselves, but from Gods free grace and liberallitie of God, so whose glory they ought to bestow them all.

28 Ignorant to what

purpose these gifts are given you.

29 Hereproveth the same, by comparing their former state with that wherein they were at this time indeed, with those excellent gifts.

30 Attributing Gods service and the covenant, mere strangers.

31 The conclusion: Know you therefore that you cannot so much as move your lips to honour Christ withall, but by the grace of the holy Ghost.

32 Marke 9. 39. 33 Iohn 13. 13. Chap. 8. 6. Phil. 2. 11. 34 Deth curse him, or by any means whatsoever diminish his glorie.

35 In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one selfe same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.

36 The Spirit is plainly distinguished from the gifts.

37 So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.

38 The holy Ghost openeth and sheweth himself freely in giving of these gifts.

39 To the use and benefit of the Church.

40 He declareth this manifold diversitie, and reckoneth up the chiefest gifts, beating that into their heads, which he said before, to wit, that all these things proceeded from one selfe same Spirit.

41 Wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office: as the word of knowledge agreeth to the Doctors.

10 And to another, theⁱ operations of great works: and to another, ^k prophesie: and to another, theⁱ discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to every man severally⁶ as he will.

12 ⁷ For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: ⁸ even so is ^m Christ.

13 For by one spirit are we all baptized intoⁿ one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to^o drinke into one Spirit.

14 ⁹ For the body also is not one member, but many.

15 ¹⁰ If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 ¹¹ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members every one of them in the body at his own pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body.

21 ¹² And the eye cannot say unto the hand, I have no need of thee: nor the head againe to the feet, I have no neede of you.

22 Yea, much rather those members of the body, which seeme to be² more feeble, are necessarie.

23 And upon those members of the body, which we thinke most unhonest, put we more³ honestie on: and our uncomely parts have more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath given the more honour to that part which lacked.

25 Left there should be any division in the body: but that the members should have the same⁴ care one for another.

26 ¹³ Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members rejoyce with it.

27 Now ye are the body of Christ, and members for your⁵ part.

28 * And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, ⁶ helpers, ⁷ governours, diversitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? do all interpret?

31 ¹⁴ But desire you the best gifts, and I will yet shew you a more excellent way.

are divers members of one body. * Ephes. 4.11. 1 The offices of Deacons, the order of Elders, which were the maintainers of the Churches discipline. 14 He teacheth them that are ambitious and envious, a certaine holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend, to excell one another in love, which fare palleth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charity be away: 4 And therefore he digresseth unto the commendation of it.

Though¹ I speake with the tongues of men &² Angels, & have not love, I am as sounding brasle, or a³ tinkling cymball.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea if I had all⁴ faith, so that I could remove⁵ mountaines, and had not love, I were nothing.

3 And though I feed the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

4⁶ Love⁷ suffereth long: it is bountifull: love envieth not: love doeth not boast it selfe: it is not puffed up:

5 It doeth⁸ no uncomely thing: it seeketh nor her own things: it is not provoked to anger: it thinketh not evill:

6 It rejoyceth not in iniquitie, but⁹ rejoyceth in the truth:

7 It suffereth all things: it beleeveeth all things: it hopeth all things: it endureth all things.

8³ Love doth never fall away, though

insisteth, which cannot be voided of Charity, as the other may. * Matth. 17.20. 2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may understand, both how profitable it is in the Church, and how necessarie: and also how fare they are from it, and therefore how vainly and without cause they are proud. 3 Again, he commendeth the excellencie of charitie in that, that it shall never be abolished in the Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come.

Y

that

ⁱ By operation he meaneth those great workings of Gods mighty power which paffe and excell amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elisha against the Priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Sapphira. ^k For calling of times to come. ^l Whereby false prophets are known from true, wherein Peter passed Philip in discovering Simon Magus. Acts 8.20. ^m Rom. 12.3. ⁿ Ephe. 4.7. He addeth moreover something else, to wit, that although that these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution. ^o He setteth forth his former saying by a similitude taken from the body: This faith he, is manifestly seene in the body, whose members are divers, but yet knit together, that they make but one body. ^p The applying of the similitude. So much we also thinke, faith hee, of the myſticall body of Christ: for all wee that beleeve, whether we be Jewes or Gentiles, are by one selfe same Baptisme, joynted together with our head, that by that meanes, there may be framed one body, compact of many members: and we have drunke one selfe same spirit, that is to say, a spirituall feeling, perceivance, and motion common to us all out of one cup. ^q Christ joynted together with his Church. ^r To become one body with Christ. ^s By one quickening drinke of the Lords blood, we are made partakers of his holy Spirit. ^t Hee amplifieth that which followed of the similitude, as if hee should say, The unity of the body is not onely, not let by this diversitie of members, but also it could not be a body, if it did not consist of many, and those divers members. ^u Now he buildeth his doctrine upon the foundations which he hath layde: and first of all he continueth in his purposed similitude, and afterward hee goeth to the matter largely and simply. And first of all, he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: now this is, faith hee, as if the foot should say, it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to serve one another. ^v Again speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole body, yea, and of themselves: for it could not be a body, unless it were made of many members knit together, and divers one from the other. And that no man might finde fault with this division as unequal, he addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie. ^w Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferior as unprofitable, and as though they served to no use: for God faith hee, hath in such fort tempered this inequality, that the more excellent and beautifull members can in no wise lacke the more abiect, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this meanes the necessitie which is on both parts, might keep the whole body in peace and concord: yet becauſe if each part be considered apart, they are of divers degrees and conditions, yet becauſe they are joynted together, they have a commonitie both in commodities and discommodities. ^x Of the smallest and vilest offices, and therefore finally accounted of, of the rest. ^y We more carefully cover them.

^r Should bestow their operation and offices to the profit and preservation of the whole body. ^s Now he amplifieth this same doctrine to the Corinthians without any allegory, warning them that seeing there are divers functions and divers gifts, it is their dutie, not to offend one against another, either by envy of ambition, but rather that they being joynted together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received according as his ministerie doth require. ^t For all Churches wheresoever they are dispersed through the whole world. ^u He setteth forth the order of Elders, which were the maintainers of the Churches discipline. ^v He teacheth them that are ambitious and envious, a certaine holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend, to excell one another in love, which fare palleth all other gifts.

¹ He reasoneth first of Charity, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts but to Gods glory, and the profit of the Church, as is before proved? so that those gifts without charity, have no right use. ² A very earnest kinde of amplifying a matter, as if he said, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing else but a vain and prating kinde of babbling. ³ That giveth a rule and no certain sound. ⁴ By faith he meaneth the gift of doing miracles, and not that faith which

that propheſyings be aboliſhed, or the tongues ceaſe, or knowledge vaniſh away.

9 * For we know in^h part, and we propheſie in part.

10 But when that which is perfect, is come, then that which is in part, ſhall be aboliſhed.

11 * When I was a child, I ſpake as a child, I underſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 * Forⁱ now we ſee through a glaſſe darkly: but then ſhall we ſee face to face. Now I know in part, but then ſhall I know even as I am known.

13 * And now abideth faith, hope, and love, even theſe three: but the chiefſt of theſe is love.

^g The way to get knowledge by propheſying.
⁴ The reaſon: Because we are now in that ſtate that we have need to learn daily, and therefore we have need of thoſe helps, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerve they then, when we have obtained and gotten the full knowledge of God, which ſerveth now but for them which are imperfect, and go by degrees to perfection?
^h We learn imperfectly.
⁵ He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancy, or childhood, wherein we ſtammer and ſtammer rather than ſpeake, and I thinke and underſtand but childiſh things, and therefore have need of ſuch things as may forme and frame our tongue and minde: but when we become men, to what purpoſe ſhould we deſire that ſtammering, thoſe childiſh toys, and ſuch like things, whereby our childhood is framed by little and little. ⁶ The applying of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the Church: of our mans age and ſtrength, to that heavenly and eternall life, wherein when we behold God himſelfe preſent, and are lightened with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the Saints be knit both with God, and betweene themſelves with moſt fervent love, and therefore Charitie ſhall not be aboliſhed but perfected, although it ſhall not be ſhewed forth, & entertained by ſuch manner of duties, as peculiarly and onely belong to the infirmities of this life.
ⁱ All this muſt be underſtood by compariſon.
⁷ The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we have three things, and they remaine ſure if we be Chriſts, as without which, true religion cannot conſiſt, to wit, faith, hope, and Charitie. And among theſe, Charitie is the chiefſt, becauſe it ceaſeth not in the life to come: the reſt doe, but is perfected and accompliſhed. Foreſeeing that faith and hope tend to things which are promiſed and are to come: when we have preſently gotten them, to what purpoſe ſhould we have faith and hope? but yet there at length ſhall we truly and perfectly love both God, and one another.

CHAP. XIV.

* Hee commendeth the gift of propheſying: 7 and by a ſimilitude taken of muſicall instruments, 12 he teacheth the true uſe of interpreting the Scriptures: 17 He taketh away the abuſe: 34 and forbiddeth women to ſpeake in the Congregation.

Follow^a after love, and covet ſpiritual gifts, & rather that ye may^a propheſie.

2 * For he that ſpeaketh a ſtrange^b tongue, ſpeaketh not unto men, but unto God: for no man heareth him: howbeit in the^c ſpirit he ſpeaketh ſecret things.

3 But he that propheſieth, ſpeaketh unto men to^d edifying, and to exhortation, and to comfort.

4 He that ſpeaketh ſtrange language, edifieth himſelfe: but he that propheſieth, edifieth the^e Church.

5 I would that ye all ſpake ſtrange languages, but rather that ye propheſied: for greater is he that propheſieth, then he that ſpeaketh divers tongues, except he expound it, that the Church may receive edification.

6 And now, brethren, If I come unto you ſpeaking, and yet of it ſelfe was not greatly to any uſe, unleſſe there were an interpreter. ^a What propheſie is, he ſheweth in the third verſe. ² He reprehendeth their perverſe judgement touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better known to a greater fort; Thereby it is evident that propheſie, whereunto the gift of tongues ought to ſerve, is better then this: and therefore the Corinthians did judge amiſſe, in that they made more account of the gift of tongues then of propheſying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians uſed tongues in the congregation without an interpreter. Which thing although it might be done to ſome profit of him that ſpake them, yet he corrupted the right uſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any private mans commoditie, but for the profit of the whole company.
^b A ſtrange language which no man can underſtand without an interpreter.
^c By this inſpiration which he hath received of the Spirit, which notwithstanding he abuſeth, when he ſpeaketh myſteries which none of the company can underſtand. ^d Which may further men in the ſtudy of godlineſſe. ^e The company.

you ſpeaking divers tongues, what ſhall I profit you, except I ſpeake to you, either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 * Moreover things without life which give a ſound, whether it be a pipe or an harpe, except they make a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 And alſo if the trumpet give an uncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except ye utter words that have^f ſignification, how ſhall it be underſtood what is ſpoken? for ye ſhall ſpeake in the ayre.

10 * There are ſo many kinds of voices (as it commeth to paſſe) in the world, and none of them is dumb.

11 Except I know then the power of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh ſhall be a barbarian unto me.

12 * Even ſo, for as much as ye covet ſpiritual gifts, ſeeke that ye may excell unto the edifying of the Church.

13 Wherefore let him that ſpeaketh a ſtrange tongue, pray that he may interpret.

14 * Forⁱ if I pray in a ſtrange tongue, my^k ſpirit prayeth: but mine underſtanding is without fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the^m underſtanding alſo: I will ſing with the ſpirit, but I will ſing with the underſtanding alſo.

16 * Elſe, when thou bleſſeſt with theⁿ ſpirit, how ſhall he that^o occupieth the roome of the unlearned, ſay Amen, at thy giving of thanks, ſeeing he knoweth not what thou ſayeſt?

17 For thou verily giveth thanks well, but the other is not edified.

18 * I thanke my God, I ſpeake languages more then ye all:

19 Yet had I rather in the Church to ſpeake a few words with mine underſtanding, that I might alſo inſtruct others, then ten thouſand words in a ſtrange tongue.

20 * Brethren, be not^p children in underſtanding, but as concerning maliciousneſſe be children, but in underſtanding be of a ripe age.

21 In the^q Law it is written, * By men of other tongues, and by other languages will I ſpeake unto this people: yet ſo ſhall they not heare me, ſaith the Lord.

⁷ Another reaſon: ſeeing that the whole congregation muſt agree to him that ſpeaketh and alſo witneſſe this agreement, how ſhal they give their aſſent or agreement which know not what is ſpoken?
ⁿ Onely, without all conſideration of the hearers.
^o He that ſitteth as a private man.
^p So then one uttered the prayers, and all the company answered, Amen.
⁸ He propoundeth himſelfe for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may elchew all ſuſpicion of envy.
^q A very ſaw word.
⁹ Now he reproveth them freely for their childiſh folly, which ſee not how this gift of tongues which was given to the profit of the Church, is turned by their ambition into an instrument of cuſing, ſeeing that the ſame alſo is contained among the puniſhments wherewith God puniſhed the ſtubborneſſe of his people, that he diſperſed them amongſt ſtrangers whole language they underſtood not, ^r Mat: 18. 3. ^r By the law he underſtandeth all the whole Scripture. ^s Iſa. 28. 11.

³ He ſetteth forth that which he ſaid by a ſimilitude, which he borroweth and taketh from instruments of muſicke, which although they ſpeake not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better uſed.
^f That doe ſilly matter the matter is ſelfe.
⁴ He prooveth that interpretation is neceſſarily to be joynted with the gift of tongues, by the manifold variety of languages, in ſomuch that if one ſpeake to another without an interpreter, it is as if he ſpake not.
^g As the Taſſits in all their Sermons, and they that ambitiouſly purſue out ſome Hebrew or Greeke words in the Pulpit before the unlearned people thereby to get them a name of vainglorious learning.
⁵ The concluſion: if they will excell in thoſe ſpiritual gifts, as it is need, they muſt ſeeke the profit of the Church, and therefore they muſt not ſeek the gift of tongues, unleſſe there be an interpreter to expound the ſtrange and unknown tongue, whether it be himſelfe that ſpeaketh, or another interpreter.
^h Pray for the gift of interpretation.
⁶ A reaſon: Becauſe it is not ſufficient for us to ſpeake ſo in the congregation, that we our ſelves doe worſhip God in ſpirit, that is according to the gift which we have received, but we muſt alſo be underſtood of the company, leaſt that be unprofitable to other, which we have ſpoken.
ⁱ If I pray, when the Church is aſſembled together, in a ſtrange tongue.
^k The gift and inſpiration which the ſpirit giveth me, doeth his part, but onely to my ſelfe.
^l No fruit commeth to the Church by my prayers.
^m So that I may be underſtood of other, and may inſtruct other.
¹¹ Another reaſon: ſeeing that the whole congregation muſt agree to him that ſpeaketh and alſo witneſſe this agreement, how ſhal they give their aſſent or agreement which know not what is ſpoken?
ⁿ Onely, without all conſideration of the hearers.
^o He that ſitteth as a private man.
^p So then one uttered the prayers, and all the company answered, Amen.
⁸ He propoundeth himſelfe for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may elchew all ſuſpicion of envy.
^q A very ſaw word.
⁹ Now he reproveth them freely for their childiſh folly, which ſee not how this gift of tongues which was given to the profit of the Church, is turned by their ambition into an instrument of cuſing, ſeeing that the ſame alſo is contained among the puniſhments wherewith God puniſhed the ſtubborneſſe of his people, that he diſperſed them amongſt ſtrangers whole language they underſtood not, ^r Mat: 18. 3. ^r By the law he underſtandeth all the whole Scripture. ^s Iſa. 28. 11.

10 The conclusion: Therefore the gift of tongues serveth to punish the unfaithfull and unbelievers, unless it be referred to prophesie (that is to say, to the interpretation of Scripture) and that which is spoken be by that means understood of the hearers.

11 Another argument: the gift of tongues without prophesie is not onely unprofitable to the faithfull, but also doth very much hurt: as well to them as to the unfaithfull, which should be woe in the publike assemblies. For by this means it cometh to passe, that the faithfull seem to others to be mad, much lesse can the unfaithfull be instructed thereby.

12 The conclusion. The edifying of the congregation is a rule and square of the right use of all spiritual gifts.

13 The manner how to use the gift of tongues. It may be lawfull for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift speake to himselfe alone.

14 The manner of prophesying: Let two or three propound, and let the other judge of that y^e is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to speake, let them give him leave to speake. Let every man be admitted to prophesie, severally, and in this order, so far forth as it is requisite for the edifying of the Church: Let them be content to be subject each to others judgement.

15 The doctrine which the Prophets bring, which are inspired with Gods Spirit.

16 Women are commanded to be silent in publike assemblies, and they are commanded to aske of their husbands at home.

17 Tim. 2. 12.

18 Gen. 3. 16.

19 A generall conclusion of the treatise of the right use of spiritual gifts in assemblies: with a sharpe reprehension, lest the Corinthians might alone seeme to themselves to be wise. 20 Stillfull in knowing and judging spiritual things. 21 The Church ought not to care for such as be stubbornly ignorant, & will not abide to be taught, but to go forward notwithstanding, in those things which are right. 22 Prophesie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

22 ¹⁰ Wherefore *strange* tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying *serveth* not for them that beleeve not, but for them which beleeve.

23 ¹¹ If therefore when the whol Church is come together in one, and all speake *strange* tongues, there come in they that are *unlearned*, or they which beleeve not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleeveth not, or one unlearned, he is rebuked of al men, and is judged of al:

25 And so are the secrets of his heart made manifest, and so he will fall down on his face and worship God, and say plainly that God is in you indeed.

26 ¹² What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 ¹³ If any man speake a *strange* tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 ¹⁴ Let the Prophets speake, two or three, and let the other judge.

30 And if any thing be reveiled to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learn, & all may have comfort.

32 And the *spirits* of the Prophets are subject to the Prophets.

33 For God is not the *author* of confusion, but of peace, as we see in all the Churches of the Saints.

34 ¹⁵ * Let your women keep silence in the Churches: for it is not permitted unto them to speake, but *they ought* to be subject, as also * the Law saith.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speake in the Church.

36 ¹⁶ Came the word of God out from you? either came it unto you onely?

37 If any man thinke himselfe to be a Prophet, or *spirituall*, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 ¹⁷ And if any man be ignorant, let him be ignorant.

39 ¹⁸ Wherefore, brethren, covet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

with a sharpe reprehension, lest the Corinthians might alone seeme to themselves to be wise. 20 Stillfull in knowing and judging spiritual things. 21 The Church ought not to care for such as be stubbornly ignorant, & will not abide to be taught, but to go forward notwithstanding, in those things which are right. 22 Prophesie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 2 The death and resurrection of Christ. 3 Paul saw Christ. 4 He had persecuted that Church whereof afterward he was made a minister. 5 Christ first rose again, and we all shall rise by him. 6 The last enemy, death. 7 To be baptized for dead. 8 At Ephesus Paul fought with beasts. 9 How the dead are raised. 10 The first Adam. 11 The first and second man. 12 We shall all be changed, we shall not all sleep. 13 Deaths sting. 14 victory. 15 Constancy and steadfastnesse.

Moreover ¹ brethren, I declare unto you the Gospel, which I preached unto you, which ye have also received, and wherein ye ^a continue,

2 And whereby ye are saved, if ye keep in memory, after what maner I preached it unto you, except ye have beleeved in vaine.

3 For first of all, I delivered unto you that which I received, how that Christ died for our sins, according to the *Scriptures*,

4 And that he was buried, and that he arose the third day, according to the *Scriptures*,

5 * And that he was seen of Cephas, then of the *twelve*.

6 After that, he was seen of more then five hundred brethren at ^d once: whereof many remane unto this present, and some also are asleepe.

7 After that, he was seen of James: then of all the Apostles.

8 * ² And last of all, he was seen also of me, as of one born out of due time.

9 * For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so have ye believed.

12 ¶ ³ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 ⁴ For if there be no resurrection of the dead, then is Christ not risen:

14 ⁵ And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 ⁶ For if the dead be not raised, then is Christ not raised.

to them all. * Eph. 3. 8. * Eph. 3. 7. 3 The first argument, to prove that there is a resurrection from the dead: Christ is risen againe, therefore the dead, shall rise againe. 4 The second, by an absurdity, if there be no resurrection of the dead, then is not Christ risen againe. 5 The proofe of that absurdity, by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vain, and the credite that you gave unto it, is vaine, and we are liars. 6 He repeateth the same argument taken of an absurdity, purposing to shew how faith is in vaine, if the resurrection of Christ be taken away.

1 The first treatise of this Epistle, concerning the resurrection: and he useth a transition, or passing over from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might understand that they had begun to swarve from the right course: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise of Christs resurrection, which is the ground and foundation of ours, and confirmeth it: first, by the testimony of the Scriptures, and by the witness of the Apostles, and of more then five hundred brethren, and last of all by his own.

* Gal. 1. 11.

a In the profession, wherof you continue yet.

b Which is very absurd, and cannot bee, but that they that beleeve must reap the fruit of faith.

* Isa. 53. 5.

1 Pet. 2. 24.

* Iohn 2. 1.

* Iohn 20. 19.

c Of those twelve picked and chosen Apostles, which were commonly called twelve, though Judas was put out of the number.

d Not at severall times, but together and at one instant.

* Acts. 9. 5.

2 He maintaineth by the way, the authority of his Apostleship, which was requisite to be in good credite among the Corinthians, that this Epistle might be of force and waight amongst them. In the mean season, he compareth himself in such sort after a certaine divine art, with certain other, that he maketh himself inferior.

7 First, seeing death is the punishment of sin, in vaine should we beleeve that our sins were forgiven us, if they remaine: but they doe remaine, if Christ rose not from death.

8 They are yet in their sin, which are not justified, nor have obtained remission of their sins.

8 Secondly, unless that this be certain that Christ rose againe, all they which died in Christ are perished. So thea what profit cometh of faith?

9 The third argument, which is also taken from an absurdity: for unless there be another life, wherein such as trust and beleeve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall we, the faithful, (for of them he speaketh) rise againe. Then followeth the first reason of this consequent: for Christ is let forth unto us to be considered of, not as a private man a part and by himselfe, but as the first fruits: And he taketh that which was known to all

men, to wit, that the whole heape is sanctified in the first fruits. * Coloss. 1. 18. *revelat. 1. 5. f He alueth to the first fruits of corn, the offering whereof sanctified the rest of the fruits.*

12 An other confirmation of the same consequent: for 'Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ, life cometh unto all: that is to say, that all the faithful, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

13 He doth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he saith passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument.

* 1 Thess. 4. 13. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground to wit, because that God must reigne. And this is the manner of his reigne, that the Father will bee shewed to bee King in his Sonne who was made man, to whom all things are made subject (the promises onely except) to the end that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glory consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mighty and other must be utterly abolished, as death), and a plaine and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church cleaving fast unto their head Christ, his kingdom and glory, as a King in his subjects.

Moreover he putteth the first degree of this kingdom in the resurrection of his Son, who is the head: and the perfection, in the full conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead doe rise againe, neither the Father can bee King above all, neither Christ be the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sons in his members.

b The shutting up and finishing of all things. i All his enemies which shall be spoiled of all the power they have. f. 110. 1. 2. Heb. 2. 34. Heb. 1. 13. and 10. 13.

k Christ is considered here, as he appeared in the forme of a servant, in which respect he ruleth the Church as head, and that because this power was given him of his Father.

l The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him.

* f. 110. 1. 2. Heb. 2. 34. Heb. 1. 13. and 10. 13. m Not because the Son was not subject to his Father before, but because his body, that is to say, the Church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfected, and also because the bodies of the Saints which be in the graves, shall not be glorified until the resurrection: but Christ as he is God, hath his subject to him as his Father hath him as he is Priest, he is subject to his Father together with us.

August. booke 1. chap. 8. of the Trinity. n By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joined together with our head, but yet so that our head shall always reserve his preeminence.

15 The fifth argument is taken of the end of Baptisme, to wit, because that they which are baptized are baptized for dead: that is to say, that they may have a remedy against death, because that baptisme is a token of regeneration.

o They that are baptized in this end and purpose, that death may be put out in them, or to rise againe from the dead, wherof baptisme is a seal.

17 And if Christ be not raised, your faith is vaine, ye are yet in your sins.

18 And so they which are asleep in Christ, are perished.

19 If in this life onely we have hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead:

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: the first fruits is Christ, afterward, they that are of Christ, at his coming shall rise againe.

24 Then shall be the end, when he hath delivered up the kingdom to God, even the Father, when he hath put down all rule, and all authority and power.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be destroyed, is death.

27 For he hath put downe all things under his feet. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put down all things under him.)

28 And when all things shall be subdued unto him, then shall the Sonne also himselfe be subject unto him, that did subdue all things under him, that God may be all in all.

29 Else what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in jeopardy every hour?

31 By our rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If I have fought with beasts at Ephesus after the manner of men, what advantage it me, if the dead be not raised up? let us cate and drink: for to morrow we shall die.

33 Be not deceived: evil speakings corrupt good manners.

34 Awake to live righteously, and sinne not: for some have not the knowledge of God, I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body come they forth?

36 O fool, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corn as it falleth, of wheat, or of some other

38 But God giveth it a body at his pleasure, even to every seed his own body.

39 All flesh is not the same flesh, but there is one flesh of men, & another flesh of beasts, and another of fishes, and another of birds.

40 There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the Sun, another glory of the Moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weaknesse, and is raised in power.

44 It is sown a naturall body, and is raised a spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first

what manner of bodies they should have. Therefore he sendeth these fellows, which seemed to themselves to be marvellous wise and witty, to be instructed of poore rude husbandmen.

21 Thou mightest have learned either of these, saith Paul, by daily experience: for feedes are sown, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they grow up farre more beautifull: and whereas they are sown naked and dry, they spring up green from death by the vertue of God: and doth it seeme incredible to thee, that our bodies should rise from corruption, and that indued with a farre more excellent quality?

22 Wee see a diversity both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it own kinde: as it is evident in a graine which is sown bare, but springeth up farre after another sort: and also in divers kinds of one selfe same sort, as amongst beasts: and also amongst things of divers sorts, as the heavenly bodies and the earthly bodies, which also differ very much one from another.

Therefore there is no cause why wee should reject either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

23 He maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall bee sound and altogether of a nature that cannot be corrupt: Glory, because they shall bee adorned with beauty and Power: honour, because they shall continue everlasting, without meate, drinke, and all other helps, without which this fraile life cannot keep it selfe from corruption.

24 He sheweth perfectly in one word this change of the quality of the body by the resurrection, when he saith, that of a naturall body, it shall become a spirituall body: which two qualities beinge so different the one from the other he straightway expoundeth, and setteth forth diligently.

25 That is called a naturall body which is quickened and maintained by a living soule onely, such as Adam was, of whom all we are born naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue, to wit, with the Spirit of God, which descendeth from Christ the second Adam into us.

26 Adam is called the first man, because he is the root, as it were, from whence wee spring: and Christ is the latter man, because he is the beginning of all them that are spirituall, and in him wee are all comprehended.

16 The sixth argument: Unless there be a resurrection of the dead, why should the Apostles to daily cast themselves into danger of so many deaths?

17 The taking away of an objection: But thou Paul didst ambitiously, as commonly men are wont to doe, when thou didst fight with beasts at Ephesus: that is very like, saith Paul: for what could that advantage me, were it not for the glory of eternal life which I hope for?

18 The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why doe we give our selves to any thing els, save to eating and drinking?

19 These are speeches that Epicures use.

20 Now that he hath proved the resurrection, he discovereth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

21 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

22 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

23 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

24 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

25 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

26 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

27 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

28 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

29 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

30 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

31 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

32 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

33 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

34 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

35 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

36 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

37 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

38 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

39 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

40 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

41 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

42 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

43 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

44 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

45 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

46 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

47 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

48 The conclusion with a sharpe exhortation, that they take heed of the naughty company of certain: from whence he sheweth their foolishnesse, in that they loquaciously demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly,

* Gen. 2.7.

* Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soule which is the best part in him.

26 Secondly, he willett the order of this double state or quality to bee observed, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came upon it, so wit, when as the Lord being sent from heaven, induced our flesh, which was prepared, and made fit for him, with the fulnesse of the Godhead.

27 Wallowing in dirt, and wholly given to an earthly nature. a The Lord is said to come down from heaven by that kinde of speech, whereby that which is proper to one is vouch'd of another.

27 Hee applieth both the earthly naturalnesse of Adam (If I may say) to our bodies, so long as they are naturally conversant upon earth, to wit, in this life, and in the grave: and also the spiritualty of Christ to the same our bodies, after that they are risen again: and he saith that that goeth before, and this shall follow.

b Not a vain and false image, but such as me as had the truth with it indeed.

28 The conclusion: We cannot be partakers of the glory of God, unless we put off all that grosse and filthy nature of our bodies, subject to corruption, that y^e same body may be adorned with incorruptible glory. c Flesh and blood are taken here for a living body, which cannot attaine to incorruption, unless it put off corruption.

29 Hee goeth further, declaring that it shall come to passe, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good care unto it. e He sheweth us that the time shall be very short. * Mat. 24. 31. 1 Theff. 4. 16. * 1 Cor. 13. 14. * 1 John 5. 5. 30 An exhortation taken of the profit that enueth, that seeing they understand that the glory of the other life is laid up for faithfull workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

man * Adam was made a living soule: and the last Adam was made a quickning Spirit.

56 26 Howbeit that was not first which is spirituall, but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord from a heaven.

48 27 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as we have born the image of the earthly, so shall we beare the image of the heavenly.

50 28 This I say, brethren, that flesh and blood cannot inherite the kingdome of God, neither doth corruption inherite in corruption.

51 29 Behold, I shew you a secret thing, We shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the deed shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall must put on immortality.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortality then shall bee brought to passe the saying that is written, * Death is swallowed up in victory.

55 O death where is thy sting? O grave where is thy victory?

56 The sting of death is sinne: and the strength of sinne is the law.

57 * But thanks be unto God, which hath given us victory through our Lord Jesus Christ.

58 30 Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwaies in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good care unto it. e He sheweth us that the time shall be very short. * Mat. 24. 31. 1 Theff. 4. 16. * 1 Cor. 13. 14. * 1 John 5. 5. 30 An exhortation taken of the profit that enueth, that seeing they understand that the glory of the other life is laid up for faithfull workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead. f Through the Lords help and goodnesse working in us.

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Ierusalem: 10 Then he commandeth Timothy. 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also.

1 Collections in old time were made by the Apostles appointment the first day of the week, on which day the manner was then to assemble themselves.

2 Every first day of the week, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoever I go.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarry at Ephesus untill Pentecost:

9 For a great doore and effectually is opened unto me, and there are many adversaries.

10 ¶ Now if Timotheus come, see that he be without fear with you: for he worketh the work of the Lord, even as I do.

11 Let no man therefore despise him: but convey him forth in peace that he may come unto me, for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall have convenient time.

13 ¶ Watch ye: stand fast in the faith: quit you like men, and be strong.

14 Let all your things be done in love.

15 Now brethren, I beseech you (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saints:)

16 That ye be obedient even unto such, and to all that help with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied the want of you.

18 For they have comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with an holy kisse.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be had in execration Maran-atha.

a Wh. in times past was called Sunday, but now is called the Lords day.

b That every man bestow according to the ability that God hath blessed him with. c Which ye shall give them to carry.

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and to the edifying of the Corinthians.

d Very fit and convenient to do great things by.

e Without any just occasion of feare.

f Safe and sound, and that with all kinde of courtesy.

g Stephanas is the name of a man and not of a woman. h Given themselves wholly to the ministry.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves and their goods to help you withall. k Mine heart. l Take them for such men as they are indeed.

* Rom. 16. 16.

2 Cor. 13. 12.

1 Pet. 5. 14.

m By these words it betokened the severest kinde of curse & excommunication that was amongst the Jews: and the words are as much to say, as our Lord cometh: So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is to say, let his death be day even for ever.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

The first *Epistle* to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.



THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of affliction, 2 declaring what he hath suffered in Asia, 10 and how happy God afflicted him. 17 He saith it was not upon any lightnesse that he came not according to his Promise.

1 See the declaration of such salutation, in the former Epistles.



PAUL an Apostle of Jesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * *2* Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, *3* that we may be able to comfort them which are in any affliction by the comfort wherewith we our selves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation aboundeth through Christ.

6 *4* And whether wee be afflicted, *it is* for your consolation and salvation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the suffering, so shall ye be also of the consolation.

8 *5* For, brethren, we would not have you ignorant of our affliction, which came

unto us in Asia; how we were pressed out of measure passing strength, so that we altogether *6* doubted even of life:

9 Yea, we received the sentence of death in our selves, because we should not trust in our selves, but in God, *7* which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver us: in whom we trust, that yet hereafter he will deliver us,

11 *8* So that ye labour together in prayer for us, *7* that for the gift bestowed upon us for many, thanks may be given by many persons for us.

12 *9* For our rejoycing is this, the testimony of our conscience, that in simplicity and godly *10* purenesse, and not in fleshly wisdom, but by the *11* grace of God we have had our conversation in the world, and most of all to you-wards.

13 For we write none other things unto you, then that ye reade, or else that ye acknowledge, and I trust ye shall acknowledge unto the *12* end.

14 Even as ye have acknowledged us partly, that we are your *13* rejoycing, even as ye are ours, in the *14* day of our Lord Jesus.

15 And in this confidence was I minded first to come unto you, that ye might have had a *15* double grace,

16 And to passe by you into Macedonia, and to come again out of Macedonia unto you, & to be led forth towards Judea of you

17 *16* When I therefore was thus minded, did I use lightnesse? or minde I those things which I minde, according to the *17* flesh, that with me should be, *18* Yea, yea, and Nay, nay?

18 *19* Yea, God is *19* faithfull, that our word toward you, was not yea, and Nay.

19 *20* For the Son of God Jesus Christ,

1 I know not at all what to do, neither did I see by mans help which way to save my self. *2* I was resolved within my self to die. *3* From these great dangers. *4* Rom. 15. 30. *5* That he may not seem to boast himself, he attributeth all to God, & therewith also confesseth that he attributeth much to the prayers of the faithfull. *6* The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us. *7* Secondly he putteth away another slander, to wit, that he was a lightman, and such a one as was not lightly to be credited, seeing that he promised to come unto them, & came not. And first he speaketh of the simplicity of his mind, & sincerity which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters being absent: and moreover he protesteth that he will never be otherwise. *8* With clearness, & bold, & true plainness of mind, as God himself can witness. *9* Trusting to that very wisdom, which God of his free goodnesse hath given me from heaven. *10* He saith, he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise, then we read: and this he sent to the Corinthians, shall truly know and like of very well. *11* Perfectly. *12* Pauls rejoycing in the Lord was, that he had wonne the Corinthians: and they themselves rejoyced that such an Apostle was their instructor, and taught them so purely and sincerely. *13* When he shall sit as judge. *14* Another benefit. *15* He putteth away their slander and false report by denying it. *16* And first of all, in that that divers went about to persuade the Corinthians, that in preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the cause. *17* As men do which will rashly promise any thing, and change their purpose at every turning of an hand. *18* That I should say and unsay a thing? *19* He calleth God to witness, and for Judge, of his constancy in preaching and teaching one selfe same Gospel. *20* True, and of whose faithfull witness it were horrible wickednesse to doubt. *21* He joynech also with himself, his fellowes as witnesses, with whom he fully consented in teaching one selfe same thing, to wit, one selfe same Christ.

who

* *Ephe. 1. 3.*
1 *1* Pet. 1. 3.
2 He beginneth after this manner with thanksgiving which notwithstanding other-wise then he was wont) he applieth to himself: beginning his Epistle, with the letting forth of the dignity of his Apostleship, constrained (as it should seem) by their importunitie which took an occasion to despise him, by reason of his miseries but he answereth, that he is not so afflicted, but that his comforts doe exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.
a To him be praise and glory given.
b Most mercifull.
3 The Lord doth comfort us to this end and purpose, that we may so much the more surely comfort others.
c The miseries which we suffer for Christ, or which Christ suffereth in us.

4 He denieth that either his afflictions, wherewith he was often afflicted, or the consolations which he received of God, may justly be despised, seeing that the Corinthians both ought and might take great occasion to be confirmed by either of them. *d* Although salvation be given us freely, yet because there is a way appointed us whereby we must come to it, which is the race of an innocent and upright life, which we must run, therefore we are said to worke out our salvation. *Phil. 2. 12.* And because it is God onely that of his free good will worketh all things in us, therefore is he said to worke the salvation us in by those false same things by which we must passe to everlasting life, after that we have once overcome all incombrances. *e* He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to have all men know the greatnesse of them, and also his delivery from them, although it be not yet perfect.

I was not divers & wavering.

1 That is, in God.

12 Last of all, he declareth the sum of his doctrine, to wit, that all the promises of salvation are sure and ratified in Christ.

13 Christ is set forth to exhibit and fulfill them also most assuredly, and without all doubt.

14 Through our ministry.

15 He attributeth the praise of his confidence, only to the grace of God, through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true.

16 Now coming to the matter, he sweareth that he did not only not lightly alter his purpose of comming to them, but rather that he came not unto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. 17 Against my self, and to the danger of mine own life. 18 He removeth all suspicion of arrogancie, declaring that he speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them. 19 He setteth the joy and peace of conscience, which God is author of, against tyrannous feare, and therewithall sheweth the end of the Gospel.

C H A P. II.

1 He excuseth his not comming unto them, 2 and privily reprehendeth them. 4 He sheweth that such is his affection toward them, 5 that he never rejoiceth but when they are merrie. 6 Perceiving the adulterer (whom he commandeth to be delivered up to Satan) to repent, he requesteth that they forgive him. 13 He mentioneth his going into Macedonia.

BUt I determined thus in my self, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that should make me glad, but the same which is made sorry by me?

3 And I wrote this same thing unto you, left when I came, I should take heaviness of them, of whom I ought to rejoyce: this confidence have I in you all, that my joy is the joy of you all.

4 For in great affliction, and anguish of heart, I wrote unto you with many teares: not that ye should be made sorry, but that ye might perceive the love which I have, especially unto you.

5 And if any have caused sorrow, the same hath not made me sorry, but partly (left I should more charge him) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgive him, and comfort him, left the same should be swallowed up with overmuch heaviness.

8 Wherefore, I pray you, that you would confirm your love towards him.

9 For this cause also did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verily if I forgive any

thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ,

11 Left Satan should circumvent us: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord,

13 I had no rest in my Spirit, because I found not Titus my brother, but took my leave of them, and went away into Macedonia.

14 Now thanks be unto God, which alwayes maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God the sweet favour of Christ, in them that are saved, and in them which perish.

16 To the one we are the favour of death, unto death: and to the other the favour of life, unto life: and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

on: whereof he maketh them witnesses, even to the 6 ver. of the next chapter. Chap. 4. 2. 1 We do not handle it craftily and covetously, or lesse sincerely then we ought: 2 and he useth a metaphor, which is taken from bucklers, which use to play the false harlots unto whatsoever cometh into their hands.

C H A P. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a Minister, not of the letter, but of the Spirit. 8 He sheweth the difference of the Law and the Gospel. 13 That the brightnesse of the law doth rather dim the sight then lighten it: 18 But the Gospel doth make manifest Gods countenance unto us.

DO we begin to praise our selves again, or need we, as some other, Epistles of recommendations unto you, or letters of commendation from you?

2 Ye are our Epistle, written in our hearts, which is understood, and read of all men.

3 In that ye are manifest, to be the Epistle of Christ, ministered by us, and written, not with inke, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God.

5 Not that we are sufficient of our selves, to think any thing, as of our selves: but our sufficiency is of God.

6 Who also hath made us able ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

of so great a grace. 2 He amplifieth his ministerie and his fellows: that is to say the ministerie of the Gospel, comparing it with the ministerie of the law, which he considereth in the person of Moses, by whom the law was given: against whom he setteth Christ the Author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The law is as it were a writing of it self, dead, and without efficacy: but the Gospel, or new Covenant, is as it were the very vertue of God it self in renewing, justifying, and saving of men. The law propounded death, accusing all men of unrighteousness. The Gospel offereth and giveth righteousness and life. The governance of the law served for a time to the promise: the Gospel remaineth to the end of the world. Therefore what is the glorie of that in comparison of the ministration of this? 3 Not of the law, but of the Gospel.

b Truly, and from the heart.

i Of his mischievous counsel, and devilish will.

2 He returneth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

3 He alludeth to the coming of the Priest, and the merits of the sacrifices.

4 He denieth that ought should be taken away from the dignity of his Apostleship, because they have evidently that it was not received with like success in every place: nay rather very many rejected and detested him, seeing that he preached Christ, not only as a Saviour of them that believe, but also as a judge of them who condemn him.

4 Again, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affecti-

on: whereof he maketh them witnesses, even to the 6 ver. of the next chapter. Chap. 4. 2. 1 We do not handle it craftily and covetously, or lesse sincerely then we ought: 2 and he useth a metaphor, which is taken from bucklers, which use to play the false harlots unto whatsoever cometh into their hands.

a The Apostle frameth his speech wisely, that by little and little, he may come from the commendation of the person, to the matter it self.

b Which I took pains to write as it were.

c By the way, he setteth the vertue of God against the inke whereunto Epistles are commonly written, to shew that it was wrought by God.

d This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministerie.

e In that we are fit and meet to make other men partakers

f That we are fit and meet to make other men partakers

g That we are fit and meet to make other men partakers

h That we are fit and meet to make other men partakers

i That we are fit and meet to make other men partakers

j That we are fit and meet to make other men partakers

k That we are fit and meet to make other men partakers

l That we are fit and meet to make other men partakers

m That we are fit and meet to make other men partakers

n That we are fit and meet to make other men partakers

o That we are fit and meet to make other men partakers

p That we are fit and meet to make other men partakers

q That we are fit and meet to make other men partakers

r That we are fit and meet to make other men partakers

s That we are fit and meet to make other men partakers

g Imprinted and ingraven : so that by this place we may plainly perceive, that the Apostle speaketh not of the ceremonies of the law, but even of the ten commandments.

h This word, Glory, becometh a brightness, and a maiestie which was bodily in Moses, but spiritually in Christ.

i Wherely God offereth, yea, and giveth the Spirit, not as a dead thing, but a quickening Spirit, working life.

k To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as righteous.

l The law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministry of Moses apart by it self.

3 He sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that, that it fettereth forth plainly, and evidently, which the law shewed darkly : for it sent them that heard it to be healed of Christ, which was to come after that it had wounded them.

4 He expoundeth by the way the allegory of Moses his covering,

which was a token of the darknesse & weakenesse that is in men, which were rather dulled by the bright shining of the law then lightened : which covering was taken away by the coming of Christ, who lighteth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit.

m Into the very bottom of Moses his Ministry. *n* Christ is that Spirit, which taketh away that covering, by working in our hearts, whereunto also the law it self called us, though in vain, because it speaketh to dead men, until the Spirit quickeneth us. *o* John 4. 14. *5* Going forwards in the allegory of the covering, he compareth the Gospel to a glasse, which although it be most bright, yet doth it not only not dazle their eyes, which look in it as the law doth, but also transformeth them with its beames, so that they also be partakers of the glory and shining of it, to lighten others : as Christ said unto his. You are the light of the world, whereto he himself was the only light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth by that that goeth before, and that that cometh after, and that, letting them his own example and his fellowes.

CHAP. IV.

2 He sheweth that he hath so laboured in preaching the Gospel, that such as are even blinded of Satan, who do not perceive the brightness thereof, that the same is caried in earthen vessels, *3* Who are subject to many miseries, *26* and therefore he exhorteth them by his own example to be courageous, *7* and condemn this present life.

1 Now he plainly witnesseth that both he & his fellowes (through the mercy of God) do their vocation and duty uprightly, and sincerely, neglecting all dangers. *a* Though we are broken in pieces with miseries and clamities, yet we yield not. *b* Subtiltie and all kinde of deceit which men hunt after, as it were dams and lurking holes so cover their shamefull dealing; we hold

7 If then the ministrat[i]on of death written with letters, and ingraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which glory is done away,)

8 How shall not the ministrat[i]on of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doth the ministrat[i]on of righteousness exceed in glory.

10 For even that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we have such trust, we use great boldnesse of speech.

13 And we are not as Moses, which put a vail upon his face, that the children of Israel should not look unto the end of that which should be abolished.

14 Therefore their minds are hardened: for untill this day remaineth the same covering untaken away in the reading of the old Testament, which vail in Christ is put away.

15 But even unto this day, when Moses is read, the vail is laid over their hearts.

16 Nevertheless, when their heart shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord, is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

of shame, and walk not in craftines, neither handle we the word of God deceitfully: but in declaration of the truth we approve our selves to every mans conscience in the sight of God..

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whom the God of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine unto them.

5 For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6 For God that commanded the light to shine out of darknesse, is he, which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of that power might be of God, and not of us.

8 We are afflicted on every side, yet are we not in distresse: we are in doubt, but yet we despair not.

9 We are persecuted, but not forsaken: cast down, but we perish not.

10 Every where we beare about in our body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies.

11 For we which live, are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortall flesh.

12 So then death worketh in us, and life in you.

13 And because we have the same spirit of faith, according as it is written, I beleevd, and therefore have I spoken, we also beleve, and therefore speake;

14 Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall set us with you.

15 For all things are for your sakes, that that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore we faint not, but though

a This is it that in the former Chapter he called, making merchandise of the word of God.

2 An objection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the law. He answereth. The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he & his fellowes, set forth the most cleare light of the Gospel to be seen and beholden, seeing that Christ whom only they preach, is he in whom only God will be known, and as it were, seen.

d The light of plain & light some preaching, which telleth forth the glory of Christ.

e In whom the Father setteth forth himself to be seen and beholden.

3 He removeth according to his accustomed manner, all suspicion of ambition, avouching that he teacheth faithfully, but as a servant, and witnessing that all this light which he and his fellowes give to others, proceedeth from the Lord.

f To preach this self same Jesus to you.

g Gen. 1. 3. Which made it only with his words.

h That being lightened of God, we should in like sort give that light to others.

4 He taketh away a stumbling block, by which was darkened amongst some the bright shining of the ministry of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that he and his fellowes are as it were, earthen vessels, but yet there is in them a most precious treasure.

5 He bringeth marvellous reasons why the Lord doth to afflict his chiefest servants, to the end, saith he, that all men may perceive that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but never perish.

6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death.

i So Paul calleth that miserable estate and condition, that the faithful but especially the ministers are in.

k Which live that life, to wit, by the Spirit of Christ, among so many and so great miseries.

l Subject to that miserable condition.

7 A very cunning conclusion: as if he would say, Therefore to be short, we die that you may live by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirm all the faithful with the examples of their patience.

8 He declareth the former sentence, shewing that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them; because they themselves do first beleve that, which they propounded to other to beleve, to wit, that they also shall be saved together with them in Christ.

m The same faith, by the inspiration of the same spirit.

n When he sheweth how this constancie is preserved in them, to wit, because they respect Gods glory, and the salvation of the Church committed unto them.

o When he shall please God to deliver me, and restore me to you, that exceeding benefit which shall be poured upon me shall in like sort redound to the glory of God, by the thanksgiving of many.

10 He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly hee profiteth daily: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternall glory,

our

our outward man perish, yet the inward man is ° renewed dayly.

17 For our ^p light affliction which is but for a moment, causeth unto us a farre more excellent and an eternall weight of ^a glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall; but the things which are not seene, are eternall.

^g Gathereth new strength, that the outward man be not overcome with the griefes which come suddenly one upon the necke of another, being maintained and upholden with the strength of the inward man.

^h Afflictions are not called light, as though they were light of themselves, but because they passe away quickly, when as indeed our whole life is of no great long continuance. ⁱ Which remaineth for ever firme and stable, and can never be shaken.

CHAP V.

¹ He continueth in the same argument. ⁶ touching the certain hope of salvation ⁸ through faith, ¹² not to praise himselfe, ¹⁴ seeing he hath God and his Church before his eyes, ¹⁷ and esteemeth nothing, but newnesse of life in Christ.

FOR ¹ we know that if our earthly house of this tabernacle be destroyed, we have a building *given* of God, *that is*, an house not made with hands, but eternall in the heavens.

2 For therefore we sigh, desiring to be a cloth d with our house, which is from ^b heaven.

3 ² Because that if we be clothed, we shall not be found * naked.

4 For indeede we that are in this tabernacle, sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortalitie might be swallowed up of life.

5 And he that hath ^c created us for this thing, *is* God, who also hath given unto us the earnest of the Spirit.

6 ³ Therefore we are alway ^d bold, though we know that whiles we are at home in the bodie, we are absent from the Lord.

7 (For we walke by ^e faith, and not by sight.)

8 Neverthelesse, we are ^f bold, and love rather to remove out of the body, and to dwell with the Lord.

9 Wherefore also we ^g covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 * ⁴ For we must all ^h appeare before the judgement seat of Christ, that every man may receive the things which are *done* in his bodie, according to that he hath done, whether *it* be good or evill.

¹ Taking occasion by the former comparison, he compareth this miserable bodie, as it is in this life, to a fraile and brittle tabernacle, against which he stretcheth the heavenly tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, inasmuch, faith he, that we are not only, not addicted to this tabernacle, but also doe with sobbs and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministerie as the other was, whereof we spake in the beginning of the second chapter. ^a He calleth the glorie of immortalitie, which we shall be, as it were, clothed with a garment. ^b Heavenly, not that the substance of it is heavenly, but for the glory of it. ² An explication of the former saying: We doe not without cause desire to be clad with the heavenly house, that is, with that everlasting & immortall glory, as with a garment: for when we depart hence, we shall not remaine naked, having once cast off the covering of this body, but we shall take our bodies againe, which shall put on, as it were, another garment besides: & therefore we sigh not for the weariensse of this life, but for the desire of a better life: Neither is this desire in vaine, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. ³ Revel. 16. 15. ^c He meaneth that first creation, to give us to understand, that our bodies were made to this end, that they should be clothed with heavenly immortalitie. ⁴ He inferreth upon that sentence that went next before, thus, Therefore seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this variance (for we are now so with God, that we behold him but by faith, and are therefore now absent from him) but so that God, that we behold him but by faith, and are therefore now absent from him) but so that we aspire and have a longing alwayes to him: therefore also we behave our selves so, that we may be acceptable to him, both while we live here, and when we go from hence to him. ^d He calleth them (bold) which are alwayes resolved with a quiet and settled minde to suffer what danger sever, nothing doubting but their end shall be happy. ^e Faith, of those things which we hope for, and not having God presently in our view. ^f And yet we are in such sort bold, and doe so passe on our pilgrimage with a valiant and a quiet minde, that yet notwithstanding we had rather depart hence to the Lord. ^g And seeing, it is so, we strive to live so, that both in this our pilgrimage here, we may please him, and that at length we may be received home to him. ^h Rom. 14. 10. ⁴ That no man might thinke it to pertaine to all, which he spake of that heavenly glorie, he addeth, that every one shall first render an account of his pilgrimage, after that he is departed from hence. ⁱ We must all appeare personally, and enquire shall be made of us, that all may see how we have lived.

11 ⁵ Knowing therefore that ⁱ terror of the Lord, we perswade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

12 ⁶ For we praise not our selves againe unto you, but give you an occasion to rejoyce of us, that ye may have to *answere* against them, which rejoyce in the ^k face, and not in the heart.

13 ⁷ For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* unto you.

14 ⁸ For that love of Christ ¹ constraineth us,

15 Because we thus judge, that if ^m one be dead for all, then were all dead, and he died for all, that they which live, should not hence forth ⁿ live unto themselves, but unto him which died for them, and rose againe.

16 ⁹ Wherefore, henceforth know we no man after the flesh, ¹⁰ yea though we had known Christ after the flesh, yet now henceforth know we *him* no more.

17 ¹¹ Therefore if any man *be* in Christ, let *him* be a ^o new creature. * Olde things are passed away: beheld, all things are become new.

18 ¹² And all things *are* of God, which hath reconciled us unto himselfe by Jesus Christ, and hath given unto us the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sins unto them, and hath ^p committed to us the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through us, we pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to ^q be ¹ sin for us, which ^r knew no sin, that we should be made the ¹ righteousness of God in him.

⁵ Now he passeth over, and taking occasion of the former sentence, returneth to the former chap. ver. 16. confirming his own sinceritie and his fellowes. ⁱ That terrible indignement. ⁶ He removeth all suspicion of pride, by a new reason, because it is behoveable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. ^k In outward disguising, and that coloured *flew* of mans wisdoms and eloquence, and not in true godlines, which is sealed in the heart. ⁷ The meaning is: Even when I am mad (as some men think of me) whilst I seeme as a foole to boast my selfe, I doe it for your profit, nolesse then when I preach the Gospel simply unto you. ⁸ He goeth forward in putting away all suspicion of desire of estimation and boasting: for the love of Christ, faith he, compelleth us hereto, that seeing he died for us all, which were dead when as we lived to our selves (that is, while we were yet given to these earthly affections) we in like sort should consecrate our whole life, which we have received of him, to him (to wit) being indued with the holy Ghost, to this end and purpose, that we should meditate upon nothing but that which is heavenly. ¹ Puffeth us wholly. ^m He speaketh here of sanctification, whereby it cometh to passe, that Christ liveth in us.

ⁿ Look Romanes chap. 6. and 7. ⁹ He sheweth what it is, not to live to our selves, but to Christ, to wit, to know no man according to the flesh, that is to say, to be conversant amongst men as not to care for those worldly and carnall things, as they doe which respect a mans stock, his country, forme, glorie, riches, and such like, wherein men commonly dote and wearie themselves. ¹⁰ An amplification: This is, sayth he, to true, that we doe not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must be considered of us spiritually. ¹¹ An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly. ¹² As a thing made a new of Gods, for though a man be not newly created when God giveth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us, both the will to will well, and the power to doe well. * E. 43. 10. revelat. 2. 1. ¹³ He commendeth the excellencie of the ministerie, of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiveness of our sins, and justification offered unto us in Christ, and that so lovingly and liberally, that God himselfe doth affect a fort pray men by the mouth of his ministers to have consideration of themselves, and not to despise so great a benefit. And when he so faith, he plainly reprehendeth them which falsely challenged to themselves the name of Pastours. ^p V. id. our labour, and travail. ^q A sinner, not in himselfe, but by imputation of the guilt of all our finnes to him. ^r Who was cleane void of sinne. ^s Righteous before God, and that with a righteousness, which is not external to us, but being essentiall in Christ, God imputeth it to us through faith.

CHAP. VI.

1 He exhorteth them to lead their lives as it becometh Christians, ⁵ neither to be dismayed in tribulation, ⁹ nor puffed up with vaine glory: ¹⁴ to avoid all uncleannesse, ¹⁶ considering that they are the temples of the living God.

Z

So

1 Men doe not onely need the ministry of the Gospel, before they have received grace, that they may be partakers of it, but also after they have received grace that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.

* Esa. 49. 8. a Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his marvellous love upon us.

3 He sheweth the Corinthians a patterne of a true minister in his own example, and Timotheus, and Sylvanus, to the end, that (as he purposed from the beginning) he might procure authority to himselfe, and his like.

b Declare and give in dede. * 1 Cor. 4. 1. 4 He first of all reckoneth up those things, which are neither alwayes in the ministers, nor without exception, unlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.

c In resting to and fro, finding no place of rest and quietnes. 5 Secondly, he reckoneth up such vertues as are necessarie, and ought alwayes to be in them, and whereby, as by good armour, all lets and hindrances may be overcome.

d Preaching of the Gospel. e Power to worke miracles, and to bring under the wicked. f Vprightnesse. 6 Going about to rebuke them, he sayth first, that he dealeth with them sincerely, and with an open and plain heart, and therewithall complaineth that they doe not the like in loving againe their Father.

g The opening of the mouth and heart, sheweth a most earnest affection in him that speaketh, as it saith commonly with them that are in some great ioy.

h You are in my heart, as in an house, and that no narrow or strait house; for I have opened my whole heart to you, but you are inwardly strait laced to mee ward. i After the manner of the Hebrewes, he calleth those tender affections which rest in the heart, & bowels. 7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not onely in minde, but also in body, that they may wholly be holy unto the Lord. * Eccl. 3. 18. k What can there be betweene them? * 1 Cor. 3. 16. and 6. 19. l Hee setteth the living God against Idoles. * Levit. 26. 11. m God disrebell with us, because Christ is become God with us. * Isa. 52. 11. * Iere. 31. 11.

SO we therefore as workers together beseech you, that ye receive not the grace of God in vaine.

2 For he saith, * I have heard thee in a time accepted, and in the day of saluation have I succoured thee: behold now the accepted time, behold now the day of saluation.

3 We give no occasion of offence in any thing, that our ministry should not be reprehended.

4 But in all things we approve our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by love unfained,

7 By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

8 By honour & dishonour, by evil report, and good report, as deceivers, and yet true:

9 As unknownen, and yet known: as dying, and behold, we live: as chastened, and yet not killed:

10 As sorrowing, and yet alway rejoycing: as poore, and yet making many rich: as having nothing, and yet possessing all things.

11 O Corinthians, our mouth is open unto you: our heart is made large.

12 Ye are not kept strait in us, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speak as to my children, Be you also enlarged.

14 Be not unequally yoked with the infidels: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what part hath the beleever with the Infidell?

16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God: as God hath sayd, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selves, saith the Lord, and touch none uncleane thing, and I will receive you.

18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 Left by overmuch urging them he should dismay their tender minds, 2 he proveth that all that he said, 4 proceeded of the great good will he bare unto them: 8 and therefore they should not be offended that he made them sorie, 10 and brought them to repentance not to be repented of.

Seeing then we have these promises, dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, & finish our sanctification in the feare of God.

2 Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I speake it not to your condemnation: for I have said before, that ye are in our hearts, to die and live together.

4 I use great boldnesse of speech toward you: I rejoyce greatly in you: I am filled with comfort, and am exceeding joyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrours within.

6 But God, that comforteth the abject, comforted us at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith he was comforted of you, when he told us your great desire, your mourning, your fervent minde to me ward, so that I rejoyced much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorie, though it were but for a season.

9 I now rejoyce, not that ye were fory, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by us.

10 For godly sorrow causeth repentance unto saluation, not to be repented of: but the wordly sorrow causeth death.

11 For behold, this thing that ye have beene godly fory, what great care it hath wrought in you: yea, what clearing of your selves: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what revenge: in all things ye have shewed your selves, that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, neither for his cause that had the injurie, but that our care toward you in the sight of God might appeare unto you.

13 Therefore we were comforted, because ye were comforted: but rather we rejoyced much more for the joy of Titus, because his spirit was refreshed by you all.

14 For if that I have boasted any thing to him of you, I have not beene ashamed: but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And

a Both of bodie and soule, that by this means the sanctification may be perfected, consisting in both the parts thereof.

1 He returneth againe from that admonition to his own person, opposing the testimonies both of his faithfulness, and also of his continuall good will towards them.

b Let me have some place amongst you, that I may teach you.

c To condemn you of unkindnesse or treachery.

d Whose hearts are cast down, and are very farre spent.

e With those things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover, and besides that, I am exceedingly refreshed with his presence.

2 An objection. But thou hast handled us roughly: The Apostle answereth that he used not this roughnesse without griefe. And he addeth moreover that he is also glad now that he have them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not only praiseworthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which repentance he praileth them highly. And this is the fifth part of this Epistle.

f I say much that that sorrow did you much good towards the amending of your lives, and sinnes.

g Godly sorrow is when you are not terrified with the feare of punishment, but because you feele you have offended God, our most mercifull Father. Contrary to this there is another sorrow, that onely feareth punishment, or when a man is vexed for the loss of some worldly good: the fruit of the first is repentance, the fruit of the second is desperation, unlesse the Lord helpe specially.

h It was not coloured nor counterfeited, but such as I dare stand to before God.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye received him.

16 I rejoyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them, by the example of the Macedonians, and also even of Christ himselfe, 14 to be liberal towards the Saints. 16 For which purpose, he sheweth that Titus 18 and another brother came unto them.

WE do you also to wit, brethren, of the grace of God bestowed upon the Churches of Macedonia,

2 Because in great triall of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality

5 For to their power, (I beare record) yea, and beyond their power, they were willing,

4 And prayed us with great instance, that we would receive the grace, and fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gave their own selves, first to the Lord, and after unto us by the will of God,

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

17 Therefore, as ye abound in every thing, in faith and word, and knowledge, & in all diligence, & in your love towards us, even so see that ye abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore prove I the naturalnesse of your love.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that ye through his povertie might be made rich.

20 And I shew my minde herein: for this is expedient for you, which have begun not to do onely, but also to will, a yeare agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to will, even so ye may perform it of that which ye have

12 For if there be first a willing minde, it is accepted according to that a man hath and not according to that he hath not.

13 Neither is it that other men should be eased, and you grieved: but upon like condition, at this time your abundance supplyeth their lack:

14 That also their abundance may be for your lack, that there may be equalitie:

15 As it is written, * He that gathered much, had nothing over, and he that gathered little, had not the lesse.

16 And thanks be unto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his own accord he went unto you.

18 And we have sent also with him the brother, whose praise is in the Gospel, thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our journey, concerning this grace that is ministered by us unto the glory of the same Lord, and declaration of your prompt minde.)

20 Avoyding this, that no man should blame us in this abundance that is ministered by us,

21 Providing for honest things, not onely before the Lord, but also before men.

22 And we have sent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether any do enquire of Titus, he is my fellow and helper to you-ward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Wherefore shew toward them, & before the Churches, the proof of your love, and of the rejoycing that we have of you.

CHAP. IX.

1 Why, albeit he thinketh well of their ready willes, yet earnestly exhorteth them: 4 he yeeldeth a reason. 6 He commendeth almes to seed sowing, 13 which God doth repay with great gaines.

FOR as touching the ministring to the Saints, it is superfluous for me to write unto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you unto them of Macedonia, and say, that Achaia was prepared a yeare ago, and your zeale hath provoked many.

3 Now have I sent the brethren, left our rejoycing over you should be in vaine in this behalte, that ye (as I have said) be ready.

4 Left if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be readie, and come as of benevolence, and not as of niggardlinesse.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

which hath a most plentifull harvest of most abundant blessing following it.

8 He commendeth Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them filly to spoile the Churches, and also that they might be so much the readier to contribute.

9 In the preaching of the Gospel.

10 These almes which are bestowed for the relief of the Churches of Hierusalem.

11 In this plentifull liberality of the Churches, which is committed to our trust.

12 Rom. 12. 17.

13 Titus his two companions.

14 By whom the glory of Christ is set forth.

15 All Churches shall be witnesses of this your good dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

1 He wisely meeteth with the inspection which the Corinthians might conceive: as though the Apostle, in urging them so carefully, should doubt of their good will.

Therefore he witnesseth that he doeth it not to teach them that they ought to helpe the Saints; seeing that he had become suretie for them to the Macedonians, but only to stirre them up which were running of themselves to the end that all things might both be in a better readinesse, and also be more plentifull.

2 The word which he useth, signifieth such a steadfastnesse of mind as cannot be moved with any terror or feare.

3 As from covetous men.

4 Almes must be given neither niggardly, nor with a loathfull mind, or hardly: but a frank and free almes is compared to a sowing.

1 The first part of this Epistle containing divers exhortations to stirre up the Corinthians to liberality, where with the povertie of the Church of Hierusalem might be holpen in time convenient. And first of all, he letteth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme povertie. to the end that they should follow them.

2 The benefit that God bestoweth upon the Churches.

3 For those manifold afflictions wherewith the Lord tried them, did not only not quash their joyfull readinesse, but also made it much more excellent and famous.

4 Of their own accord they were liberal.

5 He calleth that Grace, that other men would have called a burden. And this vertue is to be expounded by the first verse.

6 He applieth the forwardnesse of the Macedonians, in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of almes, by sending again of Titus unto them.

7 Thirdly, he warneth them, that they deceive not their expectation which they have conceived of them.

8 At the request of the Macedonians.

9 Titus appeareth the naturallnesse of our love, when as indeede, and that frankly and freely, we helpe our brethren even for Christ his sake.

10 The fourth argument, taken from the example of Christ.

11 He taketh good heede that hee seeme not to wrest it out of them by constraint, for unlesse it be voluntarie, God doeth not accept it.

12 Not onely to doe, but also to doe willingly: for he noteth not a ready willingness, without any enforcement by any other men, much lesse came it of ambition and vaine glory.

13 Against such as use to excuse themselves because they are not rich, as though it were only proper to rich men to helpe the poore. 14 Christian liberality is mutuall, that proportion may be observed.

15 That he as now in your abundance you helpe others which are poore, with some part of your goods, so should others in like sort bestow some of theirs upon you. * Exod. 16. 18.

^a Determineth and appointeth freely with himselfe.

^b Rom. 12. 8.

^c With a sparing and meekly heart.

^d Against his will, as loth to be evil reported of.

^e Eccle. 35. 10.

^f All God his bountifull liberalitie.

^g To helpe others by all meanes possible, in doing them good in their necessities.

^h Psal. 112. 9.

ⁱ Is everlasting.

^j Now David speaketh of a man that feareth God, and loveth his neighbour, who shall never want (saith he) to give to others.

^k There is none so good an inheritance to the godly, as bountifullness.

^l Another excellent and double fruit of liberalitie towards the Saints is this: that it giveth occasion to praise God, and that our faith also is thereby made manifest.

^m By this prooffe of your liberalitie in this helping and succouring of them.

ⁿ In showing with one consent, that you acknowledge that only Gospel, which you have willingly submitted yourselves unto, declaring thereby, that you agree with the Church of Hierusalem.

^o Left by this great commendation and praise, the Corinthians should be puffed up, see how it is up this exhortation, with this exclamation.

7 As every man^e wisheth in his heart, *so let him give*, not^d grudgingly, or of^e necessity: ^afor God loveth a cheerefull giver.

8 And God is able to make^f all grace to abound toward you, that ye alwayes having all sufficiency in all things, may abound in^g every good worke;

9 (* As it is written, He hath spared abroad and hath given to the poore: his benevolence remaineth for^h ever.

10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase theⁱ fruits of your benevolence,)

11 That on all parts ye may be made rich unto all liberalitie, which causeth through us thanksgiving unto God.

12 ^j For the ministration of this service not only supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God,

13 (Which by the^k experiment of this ministration praise God for your^l voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 ^m Thanks therefore be unto God for his unspeakable gift.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed against the cavillations of the wicked, 7 and that, when he is present, his deedes have no lesse power. 11 then his words have force, when he is absent.

Now I Paul my selfe beseech you by the meekenesse, and^a gentlenesse of Christ, which when I am present among you, ^bam base, but am bold toward you being absent:

2 And ^cthis I require you, that I need not to be bold when I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme us as though we walked^b according to the flesh.

3 ^d Nevertheless, though we walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not^e carnall, but mightie through^f God, to cast down holdes)

5 Casting down the imaginations, and every high thing that is exalted against the knowledge of God, ^g and bringing into

1 He returneth to the defence of his Apostleship, but so that he uteth his authoritie therein, for he warneth them earnestly & gravely, using also terrible threatenings, to shew themselves such as are apt to be instructed. And he refelleth certain proud men which made no better account of him, the of a bragging Thrafo, in that he used to be sharpe against them when he was absent, because they sawe no great majestie in him after the manner of men, and besides had proved his lenitie, notwithstanding that in his absence; he had written to them sharply. Therefore, first of all, he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth unto them that he will shew indeede how farr they are deceived, which make that account of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance.

^a That nature which is inclined to mercie, rather then to rigour of justice. ^b As though I had no other aide and helpe then that which outwardly I seeme to have: and therefore Paul setteth his flesh, that is, his weak condition and state against his spirituall and Apostolicke dignitie. 2 Secondly, he witnesseth, that although he be like unto other men, yet hee commeth furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warrefareth with divine weapons.

^c Are not such as men get them authority withall one of another, and do great ails. ^d Stand upon that infinite power of God. 3 An Amplification of his spirituall vertue, which in such sort conquereth the enemies, be they never so craftie and mightie, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled.

captivitie every thought to the obedience of Christ:

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 ^a Looke ye on things after the^e appearance? If any man trust in himselfe that he is Christs, let him consider this againe of^f himselfe, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 *This I say*, that I may not seeme as ^g it were to feare you with letters.

10 For the letters, sayth^h he, are fore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters, when we are absent, such ⁱ will we be also in deed, when we are present.

12 ^j For we^k dare not make our selves of the number, or to compare our selves to them, which praise themselves: but they understand not that they measure themselves with^l themselves, and^k compare themselves with themselves.

13 But we will not rejoyce of things, which are not within our^l measure, ^a but according to the measure of the line, whereof God hath distributed unto us a measure to attaine even unto you.

14 For we stretch not our selves beyond our measure, as though we had not attained unto you: for even to you also have we come in ^bpreaching the Gospel of Christ,

15 Not boasting of things which are^c without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to rejoyce in^d another mans line, that is, in the things that are prepared alreadie.

17 ^e But let him that rejoyceth, rejoyce in the Lord.

18 For he that prayfeth himselfe is not allowed, but he whom the Lord praifeth.

^f The Corinthians to heare other things, witnesseth that he seeketh nothing else, but to approve himself to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth, that for the great loves sake he beareth to the Corinthians, he is compelled 5 to utter his own praises: 9 And that he bestowed his labour on them without any reward. 13 that the false apostles should not surpasse him in any thing. 22 whom he farre excelled in those things which are praiseworthy indeede.

Would^a to God, ye could suffer a little my foolishnesse, and indeede, ye suffer me:

^b addeth that he doeth it against his will for their profit, because he seeth them deceived by certain vaine and craftie men, through the craft and subtiltie of Satan.

2 For

4 He beareth in to their hearts that same matter, with great weight of words and sentences.

^e Doe ye judge of things according to the outward seem? I Not being told of it by mee.

^g He noteth out some one that was the seede man of this speech.

^h Being constrained to reuel the foolish brags of certain ambitious men: he witnesseth, that they are able to bring nothing, but that they fallie persuade themselves of themselves, and as for himselfe, although he brag of excellent things, yet he will not passe the bounds which God hath measured him out according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that he shall goe further, when they have so profited that he shall not neede to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labours.

ⁱ This is spoken after attaining first.

^j Upon a vaine persuasion that they have of themselves, they take upon them they care not what.

^k They compare all other, and measure all their doings onely by themselves.

^l Of those things which God hath not measured to me.

^a Ephe. 4. 7.

^b As though God had divided the whole world among the Apostles, to be inhabited.

^c In countries which other men have prepared and inhabited with the preaching of the Gospel.

^d 1 Cor. 9. 24.

^e 1 Cor. 1. 31.

^f He somewhat mitigateth that which he spake of himselfe, and therewith also prepareth the Corinthians to heare other things, witnesseth that he seeketh nothing else, but to approve himself to God, whose glory he onely seeketh.

^g 1 Cor. 1. 31.

^h He somewhat mitigateth that which he spake of himselfe, and therewith also prepareth the Corinthians to heare other things, witnesseth that he seeketh nothing else, but to approve himself to God, whose glory he onely seeketh.

ⁱ He granteth that after a sort he playeth the foole in this vaunting of things, but he

^j He granteth that after a sort he playeth the foole in this vaunting of things, but he

^k He granteth that after a sort he playeth the foole in this vaunting of things, but he

^l He granteth that after a sort he playeth the foole in this vaunting of things, but he

a He speaketh as a
man, but yet as one
that seeth them not
for himself but for
God.

b To marry you to-
gether.

c Gen. 3. 4.

d This place is to be
marked against them
which teach that
plain and pure sim-
plicity of the Scrip-
tures is a comparison
of the colours and
paintings of mans
eloquence.

e Which is meet for
them that are in
Christ.

f He sheweth that
they deceive them-
selves, if they look
to receive of any
other man, either
a more excellent
Gospel, or more
excellent gift of
the holy Ghost.

g A more perfect
doctrine of Jesus
Christ.

h He refuteth the
slanders of those
Thrales. I grant,
saith he, that I am
not so eloquent as
Orator, but yet
they cannot take
away the know-
ledge of the Gos-
pel from me.

i Whereof you have
had good proof,
and that every
manner of way.

j Paul lacked not of
that kind of eloquence
which is meet for a
man, and fit for the
Gospel, but he wil-
lingly wanted that
painted kind of
speech, which too ma-
ny now a dayes hunt
after and follow.

k Another slander
to wit, that he was
arrogant, and lived
by the labour of
his own hands.

l But herein faith
the Apostle, what
can you lay against
me, but that I was
content to take
any paines for your
sakes, and when I
looked, to travail
for my living with
mine own hands
in part, and partly
also when poverty
constrained me, I
chose rather other
wise to seek my
sustenance, then to
be any burden to
you, although I
preached the Gos-
pel unto you?

m Chap. 12. 13.

n An amplificati-
on: So faine is he
from being asham-
ed of this act,
that he hath also
resolved with
himself to do no
otherwise here-
after amongst the,
to the intent that
it may alwayes be
truly said, that he
taught in Achaia
for nothing: not
that he did teach the Corinthians, but that these Thrales may never finde the occasion
which they have already sought for, and he in the meane season, may set something before
them to follow, that at length they may truly say, that they are like to Paul.

o This is
a form of oath, as if he said, let me not be thought to have any truth in me.

p Shall be alwayes
open to me.

q Pauls adversaries sought all occasions they could to be equall to him. And therefore
saith he, they had rather eat up the Corinthians, then preach to them for nothing, they sought another oc-
casion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes
to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glowing
kind of eloquence, that some of them even despised Paul: but he sheweth that all this is nothing but colour
and painting.

r Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

s By light is meant the hea-
venly glory wherof the Angels are partakers.

t He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

u Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

v By light is meant the hea-
venly glory wherof the Angels are partakers.

w He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

x Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

y By light is meant the hea-
venly glory wherof the Angels are partakers.

z He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

aa Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

ab By light is meant the hea-
venly glory wherof the Angels are partakers.

ac He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

ad Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

ae By light is meant the hea-
venly glory wherof the Angels are partakers.

af He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

ag Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

ah By light is meant the hea-
venly glory wherof the Angels are partakers.

ai He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

aj Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

ak By light is meant the hea-
venly glory wherof the Angels are partakers.

al He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

am Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

an By light is meant the hea-
venly glory wherof the Angels are partakers.

ao He goeth forward boldly and using a ve-
hement Ironie, or kinde of taunting, desireth the Corinthians to pardon him; if for a time
he contend as a fool before them being wife, with those jolly fellows touching those ex-
ternal things, to wit, touching his flock, his ancestors and valiant Acts.

ap Now at length he painteth out these fellows in their colours, forewarn-
ing, that it will come to passe, that they will at length betray themselves, what countenance
soever they make of the zeale that they have of Gods glory.

aq By light is meant the hea-
venly glory wherof the Angels are partakers.

2 For I am jealous over you with ^agod-
ly jealousie: for I have prepared you for
one husband, to ^bpresent you as a pure vir-
gine to Christ:

3 But I feare least as the ^cserpent beguil-
ed Eve through his subtilty, so your minds
should be ^ccorrupt from the simplicity that
is in ^dChrist.

4 ^eFor if he that cometh, preacheth ^ea-
nother Jesus whom we have not preached:
or if ye receive another spirit whom ye
have not received: either another Gospel,
which ye have not received, ye might well
have suffered *him*.

5 Verily I suppose that I was not infe-
riour to the very chief Apostles.

6 ^fAnd though I be ^frude in speaking,
yet I am not ^gso in knowledge, but among
you we have been made manifest to the ut-
termost in all things.

7 ^hHave I committed an offence, be-
cause I abased my self, that ye might be ex-
alted, and because I preached to you the
Gospel of God freely?

8 I robbed other Churches, and took
wages of *them* to do you service.

9 And when I was present with you, and
had need, ⁱI was not slothfull to the hinder-
ance of any man: for that which was lack-
ing unto me, the brethren which came
from Macedonia supplied, and in all things
I kept, ^jand will keep my self, that I should
not be grievous unto you.

10 The ^ktruth of Christ is in me, that
this rejoycing shall not be ^lshut up against
me in the regions of Achaia.

11 Wherefore? because I love you not?
God knoweth.

12 But what I do, that will I do: that I
may cut away occasion from them which
desire occasi^o, that they may be found like
unto us in that wherein they ^mrejoyce.

13 ⁿFor such false apostles are deceitfull
workers, and transform themselves into the
Apostles of Christ.

14 And no marvell: for Satan himself
is transformed into an Angel of ^olight.

15 Therefore it is no great thing,
though his ministers transform themselves,
as though *they were* the ministers of righte-
ousnesse, whose end shall be according to
their works.

16 ^pI say again, Let no man think that

I am foolish, or else take me even as a foole,
that I also may boast my self a little.

17 That I speak, I speak it not after the
Lord: but as *it were* foolishly in this my
great boasting.

18 Seeing that many rejoyce after the
flesh, I will rejoyce also.

19 For ye suffer tooles gladly, because
that ye are wise.

20 ^qFor ye suffer, even as if a man bring
you into bondage, if a man devoure *you*, if a
man take *your goods*, if a man exalt himself, if
a man smite you on the face.

21 I speak as concerning the ^rreproch,
as though that we had been ^sweake: but
wherein any man is bold (I speak foolish-
ly) I am bold also.

22 They are Hebrews, ^tso am I: they
are Israelites, so am I: they are the seed of
Abraham, so am I:

23 They are the ministers of Christ (I
speak as a foole) I am ^umore: in labours
more abundant: in stripes above measure:
in prison more plenteously: in ^vdeath oft.

24 Of the Jews ^wfive times received I
forty stripes save one.

25 I was ^xthrice ^xbeaten with rods: I
was ^yonce stoned: I suffered thrice ^yship-
wrack: night and day have I been in the
deep Sea.

26 In journeying *I was* often, in perils of
waters, in perils of robbers, in perils of
mine own nation, in perils among the
Gentiles, in perils in the city, in perils in
the wilderness, in perils in the Sea, in perils
among false brethren,

27 In wearinesse and ^zpainfulnesse, in
watching often, in hunger and thirst, in
fastings often, in cold and in nakednesse.

28 ^aBeside the things which are out-
ward, I am cumbred daily, and have the care
of all the Churches.

29 Who is weak, and I am not weak?
who is offended, and I burn not?

30 ^bIf I must needs rejoyce, I will re-
joyce of mine infirmities.

31 The God, even the Father of our
Lord Jesus Christ, which is blessed for
evermore, knoweth that I lie not.

32 In ^cDamascus the governour of the
people under king Areras, laid watch in the
citie of the Damascens, and would have
caught me,

33 But at a window was I let down in a
basket through the wall, and escaped his
hands.

8 Before he com-
meth to the mat-
ter, he toucheth
Corinthians, who
persuading them-
selves to be very
wise men, did not
mark in the mean
season, that those
false apostles abu-
sed their simplicity
for advantage.

1 As if he said, I
rejoice of that re-
proch which they do
unto you (I speak it)
which surely is as
evil, as if they did
beate you.

2 Paul is called
weake, in that he
seemeth to the Cor-
inthians a vile and
abject man, a beg-
gerly artificer, a
most weched and
miserable idiot, rather
as notwithstanding
therein Gods mighty
power was made
manifest.

3 Phil. 3. 5.

4 Paul being honour-
able indeed, defend-
eth his ministerie o-
penly, not for his own
sake, but because he
saw his doctrine
come into hazard.

5 In danger of pre-
sent death.

6 He alludeth, so that
that is written, Deut
25. 3. and moreover
this place sheweth us
that Paul suffered
many things which
Luke passed over.

7 Of the Romane
Magistrate.

8 Acts 16. 23.

9 Acts 14. 19.

10 Acts 27. 14.

11 Painfulnesse is a
troublesome sickness
as when a man is
weare and would
rest, he is constrained
to fall to new labour.

12 He addeth this
in conclusion fur-
ther, that the Cor-
inthians might
be ashamed to de-
spise him, upon
whose care, almost
all Churches de-
pended as it was
plainly seen by
experience.

13 He turneth that
against the adver-
saries, which they
objected against
him: as if he
should say. They
alleged my cala-
mities, to take a-
way my authori-
ty from me: but if
I would boast my
self, I would take
no better argu-
ment: and God
himself is my wit-
nesse that I devise
and for nothing

14 Acts 9. 24.

CHAP. XII.

1 He doth even unwillingly make rehearse all 3 of the heavenly vi-
sions, 4 that were revealed unto him, 6 for which, though he
might indeed glory, yet he will not, 10 being privie of his own
infirmities: 11 but they drive him to this kinde of folly,
20 in that they give care to certain vain-glorious persons, who
draw them from Christ.

1 He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacities of men: but he useth a preface, and excludeth himself advisedly.

a I speak this in Christ, that is, he it spoken without vanity, for I seek nothing but Christ Jesus only.

b Into the highest heaven; for we need not to dispute subtilly upon the word (Third) but yet this place is to be marked against them, which would have heaven to be every where.

c So the Grecians name that which we call a Park, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the old Testament out of Hebrew into Greek, called the garden Eden, wherein Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name.

d Which no man is able to utter. e Which the Saints themselves are not by any means able to express, because it is God himself. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To remove all suspicion of ambition, he witnesseth that he braggeth not of those things, as of his own, but as out of himself, and yet notwithstanding fainteth nothing, least by this occasion other men should attribute unto him more then indeed he is; and therefore he had rather glory in his miseries.

3 An excellent doctrine: why God will even have his best servants to be vexed of Satan, and by all kind of temptation: to wit, lest they should be too much puffed up, and also that they may be made perfect by that continual exercise.

f He meaneth concupiscence, that sticketh fast in us, as it were a prick, inasmuch as it constraineth Paul himself being regenerate, to cry out, I do not that good that I would, &c.

g Which setteth those lusts on fire. h Of. 4 He concludeth, that he will only set his miseries against the vain brags of the false apostles, and therewith also excludeth himself, for that by their importunity, he was constrained to speake so much of those things as he did; to wit, because that if his Apostleship were subverted, his doctrine must needs fall.

i That I might feel the virtue of Christ more and more: For the weaker that our Tabernacles are, the more doth Christ's virtue appear in them.

k I do not only take them patiently, and with a good heart, but also I take great pleasure in them. 5 Again, he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and again, he declareth by certain arguments how far he is from all covetousness, and also how he is affectioned towards them.

l The arguments whereby it may well appear, that I am indeed an Apostle of Jesus Christ.

* Chap. 11. 9. m I was not slothfull in getting my living with mine own hands, that I might not be burdensome to you.

IT is not expedient for me no doubt to rejoyce, for I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the third heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

5 Of such a man will I rejoyce: of my self will I not rejoyce, except it be of mine infirmities.

6 For though I would rejoyce, I should not be a fool, for I will say the truth: but I refraine, lest any man should think of me above that he seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my power is made perfect through weaknesse. Very gladly therefore will I rejoyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a fool to boast my self: ye have compelled me: for I ought to have been commended of you: for in nothing was I inferiour unto the very chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it wherein ye were inferiours unto other Churches, except that I have not been slothfull to your hinderance? forgive me this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be slothfull to your hinderance: for I seek not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your souls: though the more I love you, the lesse I am loved.

16 But be it that I charged you not: yet forasmuch as I was crafty, I took you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speake before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would: and that I shall be found unto you such as ye would not, and lest there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come again, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnes which they have committed.

14 Behold, the third time I am ready to come unto you, and yet will I not be slothfull to your hinderance: for I seek not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your souls: though the more I love you, the lesse I am loved.

16 But be it that I charged you not: yet forasmuch as I was crafty, I took you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speake before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would: and that I shall be found unto you such as ye would not, and lest there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come again, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnes which they have committed.

CHAP. XIII.

1 Commencing the third time, 2 he denounceth the sharper vengeance towards them, 3 who have a perfect triall of the power of Christ in his Apostleship: 10 At length he prayeth for their repentance, 21 and wisheth them prosperitie.

LO this is the third time that I come unto you: * In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had been present the second time, so write I now being absent, to them which heretofore have sinned, and to all others, that if I come again, I will not spare,

3 Seeing that ye seeke experience of Christ, that speaketh in me, which toward you is not weake, but is mighty in you.

4 For though he was crucified concerning his infirmity, yet liveth he through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God toward you.

5 * 2 Prove your selves whether ye are in the faith: examine your selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

tion between the peoples faith, and the ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confesse themselves not to be of Christs body.

6 But

6 He putteth away another most grievous slander, to wit, that he did subtilly, and by others, make his gain and profit of them.

7 He concludeth, if he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing, but because it is behooveable for them to doubt nothing of his fidelity, who intrusted them.

8 As it becometh him to speake truly and sincerely, that professeth himself to be in Christ, that is to say to be a Christian.

8 Having confirmed his authority unto them, he rebuketh them sharply, & threatneth them also like an Apostle. shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

* Dent. 19. 15.

Matt. 18. 16.

John 8. 17.

Heb. 10. 28.

1 A most sharp reprehension, for while they despite the Apostles admonitions, they tempt Christs own patience: and also while they condemn him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

a And will be mighty to be revenged of you when need shall be.

b As touching that base form of a servant which he took upon him when he abased himself.

* 1 Corin. 11. 28.

2 He confirmeth that which he spak of the virtue of God appearing in his ministerie, and he gathereth by the mutual relation

³ He mitigateth ⁵ sharpnes, trusting ⁷ they will shew themselves toward their faithfull Apostle, apt and willing to be taught: adding this moreover ⁹ he passeth not for his own fame and estimation, so that he may serve to their salvation which is ¹¹ only mark that he sheweth at.

¹² In mens judgement.

¹³ That all things may be in good order amongst you, and the members of the Church restored into their place, which have been seduced out of place.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray unto God that ye do none evill, not that we should seem approved, but that ye should do that which is honest: though we be as ⁸ reprobates.

8 For we cannot do any thing against the truth, but for the truth.

9 For we are glad when we are weake, and that ye are strong: this also we wish for, even your ¹⁰ perfection.

10 Therefore write I these things being absent, lest when I am present, I should use sharpnesse, according to the power which

the Lord hath given me, to edification, and not to destruction.

11 Finally, brethren, fare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of love and peace shall be with you.

12 Greet one another with an ¹³ holy kisse. All the Saints salute you.

13 The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

¶ The second Epistle to the Corinthians, written from Philippi, a city in Macedonia, and sent by Titus and Lucas,

⁴ A brief exhortation, but yet such an one as comprehendeth all the parts of a christian mans life.

⁵ He salutes them familiarly, and in conclusion witheth well unto them.

⁶ 1 Cor. 16. 20.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

¹ Straight after the salutation, 6 he reprehendeth the Galatians for revolting ⁹ from his Gospel, ¹⁵ which he received from God, ¹⁷ before he had communicated with any of the Apostles.

¹ A salutation comprehending in few words the sum of the Apostles doctrine, and also besides, straightway from the beginning, shewing the gravitie meet for the authoritie of an Apostle, which he had to maintain against the false Apostles.

² He sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeeth, that whether they be Apostles or Shepherds, or Doctors, they are appointed of God.

³ He toucheth the instrumentall cause: for thus a peculiar prerogative to the Apostles, to be called immediately from Christ.

⁴ Titus 1. 3.

⁵ Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men.

⁶ The sum of the true Gospel is this, that Christ by his only offering saveth us being chosen out from the world, by the free decree of God the Father. * Luke 1. 74.

⁷ Out of that most corrupt state which is without Christ.

⁸ The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse: And he beginneth with chiding, reproving them of lightnesse, for that they gave care for easily unto them which perverted them and drew them away unto a new Gospel.

⁹ He useth the passive voice to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but in doing.

¹⁰ He warneth them in time to remember that there are not many Gospels, and therefore whatsoever these false Apostles precept which had the Law, Moyses, and the Fathers, in their mouthes, yet they are indeed to many corruptions of the true Gospel, inasmuch that he himself, yea, and the very Angels themselves (and therefore much more these false apostles) ought to be holden accused, if they go about to change the least jot that may be in the Gospel that he delivered to them before.



Aul: an Apostle (not ² of men, neither by ³ man, ⁴ but by ⁵ Jesus Christ, and God the Father which hath raised him from the dead).

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himself for our sinnes, that he might deliver us ⁵ from this present evill ⁶ world, according to the will of God, even our Father:

5 To whom be glory for ever and ever, Amen.

6 I marvell that ye are so soon ⁷ removed away unto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, save that

there be some which trouble you, and intend to ⁸ pervert the Gospel of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise, then that which we have preached unto you, let him be ⁹ accused.

9 As we said before, so say I now again; If any man preach unto you otherwise, then that ye have received, let him be accused.

10 For now preach I ¹¹ mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the servant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the ¹³ revelation of Jesus Christ.

13 For ye have heard of my conversation in time past, in the Jewish religion, how that ¹⁴ I persecuted the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my companions of mine own nation, and was much more zealous of the ¹⁵ traditions of my Fathers.

⁷ For there is nothing more contrary to faith or free justification, then justification by the Law, or by our deserving.

⁸ Look Rom. 9. 3.

⁹ A confirmation taken both from the nature of the doctrine itself, and also from the manner which he used in teaching: for neither faith he, did I teach those things which pleased men, as these men do, which put a part of salvation in external things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it self sheweth that that doctrine which I delivered unto you, is heavenly.

¹⁰ He toucheth the false Apostles, who had nothing but men in their mouthes, and he, though he would derogate nothing from the Apostles, preached of God, and not men.

¹¹ 1 Cor. 15. 1.

¹² A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excelleth them whom Christ taught here on earth, after the manner of men.

¹³ This place is to be understood of an extraordinary revelation, for otherwise the same alone revealed his Gospel by his Spirit, although by the ministry of men, which Paul sheweth out here.

¹⁴ He propheth that he was extraordinarily taught of Christ himself, by the historie of his former life, which the Galatians themselves knew well enough: for faith he, it is well known in what schoole I was brought up, even from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cavill and say, That I was a scholar of the Pharisees in name only, and not indeed, no man is ignorant how that I excelled in Pharisaisme, and was suddenly made of a Pharisee, an Apostle of the Gentiles, in that I had no space to be instructed of men.

¹⁵ Ag. 9. 1.

¹⁶ He calleth them the traditions of his Fathers, because he was not only a Pharisee himself, but also had a Pharisee to his father.

But

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace,)

16 To reveale his Sonne in me, that I should preach him * among the Gentiles, immediately I communicated not with flesh and blood:

17 Neither came I again to Jerusalem to them which were Apostles before me, but I went unto Arabia, and turned again unto Damascus.

18 Then after three yeares I came again to Jerusalem, to visit Peter, and abode with him fifteen dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write unto you, behold, I witness before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknown by face unto the Churches of Judea, which were in Christ.

22 But they had heard onely some say, He which persecuted us in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

From that time in Jerusalem but only fifteen dayes, where he saw onely Peter and James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jewes, which knew him onely by name: so farre off was it, that he was there instructed of men. n With any man in the world. o This is a kinde of oath, p The doctrine of faith.

CHAP. II.

That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumcised, 11 and also by his avouching the same against Peters dissimulation: 17 And so he posseth to the handling of our free justification by Christ, &c.

Now he sheweth how he agreeth with the Apostles, with whom he granteth that he confened touching his Gospel which he taught among the Gentiles, fourteen yeares after his conversion, and they allowed it, in such sort, that they constrained not his tellow Titus to be circumcised, although some tormented themselves therein, which traitorously laid wait against him, but in vain: neither did they adde the least jot that might be to the doctrine which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship, & acknowledged them as Apostles appointed of God to the Gentiles.

Then fourteen yeares after, I went up again to Jerusalem with Barnabas, and took with me Titus also.

2 And I went up by revelation, and declared unto them that Gospel which I preach among the Gentiles, but particularly to them that were the chief, lest by any meanes I should run, or had run in vain:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and crept in privily to spie out our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave not place by subjection for an houre, that the truth of the Gospel might continue with you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in

a Vnfruitfull, for as touching his doctrine, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion then the rest of the Apostles were, which thing might have hindered the course of the Gospel, therefore he labourerth to remedy this sore. b Which by deceit and counterfeit helmes crept in amongst the faithfull. c By submitting our selves to them, and betraying our own liberty. d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines. e Under the Galatians name, he understood all nations.

time passed, I am nothing the better: * God accepteth no mans person) for they that are the chief, did adde nothing to me above that I had.

7 But contrariwise, when they saw that the Gospel over the uncircumcision was committed unto me, as the Gospel over the circumcision was unto Peter:

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of fellowship, that we should preach unto the Gentiles, and they unto the circumcision,

10 Warning onely that we should remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be condemned.

12 For before that certain came from James, he are with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jewes played the hypocrites likewise with him, in so much that Barnabas was led away with them by that their hypocrisie.

14 But when I saw that they went not the right way to the truth of the Gospel, I said unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to do like the Jewes?

15 We which are Jewes by nature, and not sinners of the Gentiles,

16 Know that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we, I say, have beleevd in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, because that by the works of the law, no flesh shall be justified.

17 If then while we seek to be made righteous by Christ, we our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build again the things that

n No man, and in this word (flesh) there is a great volgements, whereby is meant that the nature of man is utterly corrupt. * Rom. 3.19. 4 Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free justification by faith, because they say, when a Jew by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, & should as it were exhort them thereunto by his ministry. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the beleevers: For so, faith he do men flee unto Christ through the terror and feare of the law, that being quit from the curse of the law, and justified, they may be saved by him, that together therewithall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: so the end that this old man being abolished by the vertue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the Gospel, let him not accuse Christ nor the Gospel, but himself, for that he destroyeth the work of God in himself. f He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

I have

* Dent. 10. 17.
2 Chron. 19. 7.
Job 34. 19.
Act. 10. 34.
Rom. 2. 11.
Ephes. 6. 9.
Coloss. 3. 25.
1 Pet. 1. 17.
f Among the Gentiles, as Peter had in preach it among the Jewes.
g Whom alone and onely these men count for pillars of the Church, and whose name they abuse to deceive you.
h They gave us their hand in token that we agreed wholly in the doctrine of the Gospel.
i Before all men.
2 Another most vehement prooffe of his Apostleship, and also of that doctrine which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antiochia, who offended therein, in that for a few Jewes sakes which came from Jerusalem, he plaid the Jew, and offended the Gentiles which had beleevd.
k By example rather than by judgement.
l World for word, with a right foot, which he setteth against halting and stumbling, which is backward.
m He calleth the truth of the Gospel, both the doctrine it self, and also the use of the doctrine, which we call the practise.
n He saith they were constrained, which played the Jewes by Peters example.
3 The second part of this Epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the Law. Which thing he propoundeth in such sort that first of all he meeteth with an objection. (For I also, faith he, am a Jew, that no man may say against me, that I am an enemy to the law) and afterward he confirmeth it by the expresse witness of David.
o Although we be Jewes, yet we preach justification by faith, because we know undoubtedly, that no man can be justified by the law.
p So the Jewes called the Gentiles, because they were strangers from Gods covenant.
q In Jesus Christ.

I have destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, that I might live unto God.

20 I am crucified with Christ, but I live, yet not I any more, but Christ liveth in me: & in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

22 The same that I was before. In this mortall body. The second argument taken of an absurditie: If men may be justified by the Law, then was it not necessary for Christ to die.

CHAP. III.

1 He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most lively set out unto them. 6 He bringeth in Abrahams example, 10 declaring the effect. 21 and causes of the giving of the Law.

O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received ye the Spirit by the works of the Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?

4 Have ye suffered so many things in vaine? if so be it be even in vaine.

5 He therefore that ministrereth to you the Spirit, & worketh miracles among you, doth he it through the works of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeveth God, and it was imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every man that conti-

nued not in all things, which are written in the booke of the Law, to doe them.

11 And that no man is justified by the Law in the sight of God, it is evident: For the just shall live by faith.

12 And the Law is not of faith: but the man that shall doe those things, shall live in them.

13 Christ hath redeemed us from the curse of the Law, being made a curse for us, (for it is written, Cursed is every one that hangeth on a tree.)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speak as men doe: though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as speaking of many: but, And to thy seed, as of one, which is Christ.

17 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was four hundred and thirty yeares after, cannot disanull, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gave it freely unto Abraham by promise.

19 Wherefore then serveth the Law? It was added because of the transgressions, till the seed came, unto the which the pro-

pheticall testimony of Moses. Christ was crucified for us, because he bare the curse that was due to us, to make us partakers of his righteousness. 16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jewes themselves of whose number the Apostle counteth himselfe to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth severally apply the conclusion, both to the one and to the other; preparing himselfe way to the next argument, whereby he declarereth that that one only seed of Abraham, which is made of all peoples, can no otherwise be joynd and grow up together but by faith in Christ.

17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to break covenants and contracts which are justly made, and according to Law, among men, neither may any thing be added unto them: the other is, that God didd make a covenant with Abraham, that he would gather together his children which consist both of Jewes and Gentiles into one body (as appeareth by that which hath been said before.) For he didd not say, that he would be the God of Abraham and of his seeds, (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart; and the Jewes apart) but that he would be the God of Abraham, and of his seed, as of one.

18 He putteth forth the summe of the seventh argument, to wit, that both the Jewes and the Gentiles, grow together in one body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, vers. 28. The eighth argument taken of comparison, thus: If a mans covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ.

19 The eight argument taken of comparison, thus: If a mans covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ. Moreover and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeares, so that it could in no wise be broken.

20 An objection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we joyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free: whereby it followeth that the Law was not given to justify, for by that means the promise should be broken.

21 An objection: By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the Covenant that was made with faithfull Abraham, we that be faithfull, might by that means be blessed of God as well as he.

22 A objection which riseth from the former answer: If the inheritance be not by the Law (at the least in part) then why was the Law given after that the promise was made? therefore saith the Apostle, to reprove men of Sinne, and so to teach them to looke unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the Law was given to justify men.

That men might understand by discovering of their finnes, that they are saved by the only grace of God, which he revealed to Abraham and that in Christ. Vntill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word Seeds, we may not understand, Christ alone by himselfe, but coupled and joynd together with his body.

12 The second proposition with conclusion: But no man fulfillerth the Law. Therefore no man is justified by the Law, or els, All are accursed which seeke righteousness by the works of the Law. And there it annexed also this manner of profe of the second proposition, to wit, Righteousnesse, and life, are attributed to faith: Therefore no man fulfillerth the Law. Habak. 2.4. Rom. 1. 17. Gal. 3. 10. 13 Here is a reason shewed of the former consequences. Because the Law prometh life to all that keepe it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith justifieth by imputation, and the Law by the performing of the works.

14 A preventing of an objection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ sustained the curse which the Law laid upon us, that we might be quit from it.

15 A profe of the answer by

the testimony of Moses.

16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jewes themselves of whose number the Apostle counteth himselfe to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith.

17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to break covenants and contracts which are justly made, and according to Law, among men, neither may any thing be added unto them: the other is, that God didd make a covenant with Abraham, that he would gather together his children which consist both of Jewes and Gentiles into one body (as appeareth by that which hath been said before.) For he didd not say, that he would be the God of Abraham and of his seeds, (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart; and the Jewes apart) but that he would be the God of Abraham, and of his seed, as of one.

18 He putteth forth the summe of the seventh argument, to wit, that both the Jewes and the Gentiles, grow together in one body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, vers. 28.

19 The eighth argument taken of comparison, thus: If a mans covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ.

20 An objection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we joyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free: whereby it followeth that the Law was not given to justify, for by that means the promise should be broken.

21 An objection: By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the Covenant that was made with faithfull Abraham, we that be faithfull, might by that means be blessed of God as well as he.

22 A objection which riseth from the former answer: If the inheritance be not by the Law (at the least in part) then why was the Law given after that the promise was made? therefore saith the Apostle, to reprove men of Sinne, and so to teach them to looke unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the Law was given to justify men.

That men might understand by discovering of their finnes, that they are saved by the only grace of God, which he revealed to Abraham and that in Christ. Vntill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word Seeds, we may not understand, Christ alone by himselfe, but coupled and joynd together with his body.

That men might understand by discovering of their finnes, that they are saved by the only grace of God, which he revealed to Abraham and that in Christ. Vntill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word Seeds, we may not understand, Christ alone by himselfe, but coupled and joynd together with his body.

That men might understand by discovering of their finnes, that they are saved by the only grace of God, which he revealed to Abraham and that in Christ. Vntill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word Seeds, we may not understand, Christ alone by himselfe, but coupled and joynd together with his body.

That men might understand by discovering of their finnes, that they are saved by the only grace of God, which he revealed to Abraham and that in Christ. Vntill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word Seeds, we may not understand, Christ alone by himselfe, but coupled and joynd together with his body.

1 The Law that terrifieth the conscience, bringeth us to Christ, and be onely comfort us to doe so the Law indeed, because that by making us righteous, it taketh away from us the terror of conscience, and by justifying us, causeth through the ministering of life in us, that it cannot take such occasion to fume by the restraint which the Law maketh, as it did before.

2 The same that I was before. In this mortall body. The second argument taken of an absurditie: If men may be justified by the Law, then was it not necessary for Christ to die.

3 The third reason, or argument, taken of those gifts of the holy Ghost, wherewith they were endued from heaven after they had heard & beleeveth the Gospel by Pauls ministerie: which seeing they were so evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

4 Christ was laid before you so notably and so plainly, that you had his lively image as it were, represented before your eyes, as if he had been crucified before you.

5 These spirituall gifts & graces which were a scale, as it were to the Galatians, that the Gospel which was preached to them was true.

6 Of the doctrine of faith.

7 The fourth argument mixed with the former: and it is double. If the Law be to be joynd with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you are more excellent then any that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ, because it should perfect and bring to end that which Christ began only.

8 By the (sic) he meaneth the ceremonies of the Law, against which he setteth the spirit, that is the inward working of the Gospel.

9 An exhortation by manner of upbraiding, that they doe not in vaine suffer so many conflicts.

10 He repeateth the third argument which was taken of the effects, because he had entercled certain other arguments by the way.

11 The fifth Argument, which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witness.

12 Look Romane 4. Gen. 15. 6. Rom. 4. 3. James 2. 23.

13 The second, that the sonnes of Abraham must be esteemed and accounted of by faith.

14 The third, that all people that beleeve are without exception comprehended in the promise of the blessing.

15 Gen. 12. 3. after 3. 25. 8 A profe of the first and second ground, out of the words of Moses.

16 Blessing in this place, signifieth the free promise by faith.

17 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeve) blessed, that is to say, freely justified.

18 With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

19 The sixth argument, the conclusion whereof is also in the former verse taken of contraries, that is: They are accursed which are of the works of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

20 11 A profe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfillerth not the whole Law.

21 Dew. 27. 26.

22 Dew. 27. 26.

23 Dew. 27. 26.

24 Dew. 27. 26.

25 Dew. 27. 26.

26 Dew. 27. 26.

27 Dew. 27. 26.

28 Dew. 27. 26.

29 Dew. 27. 26.

30 Dew. 27. 26.

31 Dew. 27. 26.

32 Dew. 27. 26.

33 Dew. 27. 26.

23 A confirmation of the former answer taken from the manner and forme of giving the Law: for it was given by Angels, striking a great remour into all, and by Moses, a Mediatour, coming betweene. Now they that are one, neede no Mediatour, but they that are twaine, at the least, and that are at variance one with another. Therefore the Lawe it selfe, and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law unto the promise.

24 A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, some thing is added to the covenant, or the former covenants are broken. This, saith the Apostle, commeth not to passe in God who is alwayes one, and the selfesame, and like himselfe.

25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, Verſ. 17, but proceeding of another rule: so that the argument is new, and is this: God is alwayes like unto himselfe: Therefore the Law was not given to abolish the promises. But it should abolish them if it gave life, for by that meanes it should justifie, and therefore it should abolish that justification, which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltines of all men, to the end that all believers fleeing to Christ promised, might be freely justified in him.

26 Now there followeth another handling of the second part of this Epistle: the state whereof was this: Although the Law (that is, the whole government of Gods house according to the Law) doe not justifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the use of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a Scholemaster and keeper to the people of God, until the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit.

27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and Scholemaster. 28 Vñg a generall particule, lest the Jewes at the least should not thinke themselves bound with the band of the Law, he pronounceth that Baptisme is common to all believers, because it is a pledge of our deliverance in Christ, as well to the Jewes as to the Grecians, that by this meanes all may be truly one in Christ, that is to say, that promised seed to Abraham, and inheritours of eternall life.

29 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

mise was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: but God is one.

21 Is the Law then against the promises of God? God forbid: For if there had beene a Law given which could have given life, surely righteousness should have been by the Law.

22 But the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them that beleve.

23 But before faith came, we were kept under the Law, as under a garison, and shut up unto that faith, which should afterward be revealed.

24 Wherefore the Law was our scholemaster to bring us to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under a scholemaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 For all ye that are baptized into Christ, have put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

30 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

31 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

32 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

33 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

34 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

35 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

36 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

37 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

38 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

39 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

40 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

41 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

42 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

43 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

3 Even so, we, when we were children, were in bondage under the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law,

5 That he might redeeme them which were under the Law, that we might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But even then, when ye knew not God, ye did service unto them, which by nature are not gods:

9 But now, seeing ye know God, yea, rather are knowen of God, how turne ye againe unto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe:

10 Yee observe dayes, and moneths, and times, and yeares.

11 I am in feare of you, lest I have bestowed on you labour in vaine.

12 Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

13 And ye know, how through infirmities of the flesh, I preached the Gospel unto you at the first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you record, that if it had been possible, ye would have plucked out your owne eyes, and have given them unto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are jealous over you, amisse: yea, they would exclude you, that ye should altogether love them.

18 But it is a good thing to love earnestly alwayes in a good thing, and not onely when I am present with you.

19 My

20 My

21 My

22 My

23 My

24 My

25 My

26 My

27 My

28 My

29 My

30 My

31 My

32 My

33 My

34 My

35 My

36 My

37 My

38 My

The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, & afterward poured out his holy Spirit most plentifully in the time of the Gospel.

2 He uttereth and declareth many things & once, to wit, that this rutorship was ended at his time: that curious men may leave to aske, why that scholemasterhip lasted so long. And moreover, that we are not sonnes by nature, but by adoption, and that in that Son of God, who therefore tooke upon him our flesh, that we might be made his brethren.

3 The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

4 He calleth Marie a woman, in respect of the sexe, and not as the word is used in a contrary sense to a virgin, for she remained a virgin still. * Roman. 8.

5 The adoption of the sonnes of God, is from everlasting, but is revealed and shewed in the time appointed for it.

3 He sheweth that we are in such fort free and set at libertie, that in the meane season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true libertie, as it becometh sons and heires.

4 By that that followeth, he gathereth that that men before: for if we have his Spirit, we are his sonnes, then are we free.

5 The holy Ghost, who is both of the Father, and of the Son: but there is a peculiar reason why he is called the

Spirit of the Sonne, to wit, because the holy Ghost beareth up our adoption in Christ, and maketh us a full assurance of it.

6 The word, servant, is not taken here for one that liveth in sinne, which is proper to the infidels, but for one that is yet under the ceremonies of the Law, which is proper to the Jewes.

7 Partaker of his blessing.

8 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Jewes might have pretended some excuse as men that were borne and brought up in that service of the Law. But seeing that the Galatians were taken and called out of idolatry to Christian libertie, what pretence might they have to goe backe to those impotent and beggerly rudiments?

9 They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ, and againe, for that by that meanes they gave good testimony that they were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggerie.

10 By going backward.

11 He mitigateth and qualifieth those things, wherein he might have seemed to have spoken somewhat sharply, very artificially, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their owne lightnesse with teares, and desire pardon.

12 Many afflictions.

13 These daily troubles wherewith the Lord tried me amongst you.

14 For my ministeries sake.

15 What a talke was there abroad in the world amongst men, how happy you were:

16 For they are jealous over you for their owne commoditie.

17 That they may convey all your love from me, to themselves.

18 He setteth his owne true and good love, which was earnestly bent toward them, against the naughty vicious love of the false apostles.

19 My little children, of whom I tra-
vaile in birth again, untill Christ be formed
in you.

20 And I would I were with you now,
that I might change my voice: for I am in
doubt of you.

21 Tell me, ye that will be under the
Law, doe ye not heare the Law?

22 For it is written, that Abraham had
two sonnes, * one by a servant, and * one
by a free woman.

23 But he which was of the servant, was
born after the * flesh: and he which was of
the free woman, was borne by * promise:

24 By the which things another thing is
meant: for *these mothers are the *two Te-
staments, the one which is Agar of mount
Sina, which gendereth unto bondage,

25 (For Agar or Sina is a mountaine in
Arabia, and it answereth to Hierusalem
which now is) and *he is in bondage with
her children.

26 But Hierusalem, which is *above, is
free: which is the mother of us all.

27 For it is written, Rejoyce thou bar-
ren that bearest no children; breake forth
and crie, thou that travailest not: for the
desolate hath many more children then she
which hath an husband.

28 * Therefore, brethren, we are after the
manner of Isaac, children of the * promise.

29 But as then he that was borne after the
flesh, persecuted him that was borne after
the * Spirit, even so it is now.

30 But what faith the Scripture? Put
out the servant and her sonne: for the sonne
of the servant shall not be heire with the
sonne of the free woman.

31 * Then brethren, we are not children
of the servant, but of the free woman.

2 * Behold, I Paul say unto you, that
if ye be * Circumcised, Christ shall profit
you nothing.

3 For I testifie again to every man,
which is circumcised, that he is bound to
keepe the whole Law.

4 Ye are * abolished from Christ, who-
soever are * justified by the Law, ye are
fallen from grace.

5 For we through the * Spirit wait for
the hope of righteousness through faith.

6 For in Jesus Christ neither circumcisi-
on availeth any thing, neither * uncircumci-
sion, but * faith which worketh by love.

7 Ye did run well: who did let you,
that ye did not obey the truth?

8 It is not the perswasion of him that
calleth you.

9 * A little leaven doth leaven the
whole lump.

10 I have trust in you through the
Lord, that ye will be none otherwise mind-
ed: but he that troubleth you, shall beare
his condemnation, whosoever he be.

11 And brethren, if I yet preach circum-
cision, why doe I yet suffer persecution?
Then is the slander of the crosse abolished.

12 Would to God they were even cut
off, which doe disquiet you.

13 For brethren, ye have been called
unto libertie: * onely use not your libertie
as an occasion unto the flesh, but by love
serve one another.

14 For all the Law is fulfilled in one
word, which is this, Thou shalt love thy
neighbour as thy selfe.

15 If ye bite and devoure one ano-
ther, take heed lest ye be consumed one
of another.

16 Then I say, * Walke in the Spirit,
and ye shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit,
and the Spirit against the flesh: & these are
contrary one to another, so that ye can-

1 Another obre-
station, wherein
he plainly wit-
nesseth that justifi-
cation of workes,
and justification
of faith cannot
stand together,
because no man
can be justified by
the Law, but he
that doeth fully
and perfectly ful-
fill it. And he tak-
eth the example
of circumcision,
because it was the
ground of all the
service of the
Law, and was
chiefly urged of
the false apostles.
* Act. 15. 1.
a Circumcision is
in other places called
the scale of righteou-
nesse, but here we
must have considera-
tion of the circum-
stances of the time: for
now had Baptisme
come in the place of
circumcision. And
moreover Paul rea-
soneth according to
the opinion that his
enemies had of it,
which made circumci-
sion a piece of their
salvation.
* 1 Cor. 1. 17.
b That is, as he
himselfe expoun-
deth it afterward,
ye are fallen from
grace.
c That is, seeing to
be justified by the
Law, for indeede no
man is justified by
the Law.
d He privily com-
pareth the new
people with the
olde: for it is cer-
taine that they also
did ground altho
hope of justifica-
tion and life in
faith, and not in
circumcision, but
so, that their faith
was wrapped in
the externall and
ceremoniall wor-
ship: but our faith
is bare, and con-
tent with spirituall
worship.
e Through the Spi-
rit, which ingend-
reth faith.
f He addeth a rea-
son, for that now
circumcision is
abolished, seeing
that Christ is ex-
hibited unto us
with full plenitie
of spirituall circumci-
sion. He maketh men-
tion also of uncircumci-
sion, lest the Gentiles should
plea themselves in it, as the Jewes doe in circumcision. The taking away of an
objection: If all that worship the Law be taken away, wherein then shall we exercise
our selves? In charity, faith Paul: for faith, whereof we speake, cannot be idle, nay it
bringeth forth daily fruits of charitie. So true faith distinguished from counterfeit faith:
for charitie is not joyne to faith, as a fellow cause, to helpe forward our justification with faith.
g Againe, he chideeth the Galatians, but with an admiration, and therewithall a praise
of their former race, to the end that he may make them more ashamed. 7 He playeth
the part of an Apostle with them, and with his authoritie, denyng that that doctrine
can come from God, which is contrary to his. f Of God. * 1 Cor. 5. 6. 8 He addeth
this, that he may not seeme to contend upon a trifle, warning them diligently (by a si-
militude, which he borroweth of leaven, as Christ himselfe also did) not to suffer the puritie
of the Apostolical doctrine to be infected with the least corruption that may be. 9 He
mitigateth the former reprehension, calling the fault upon the false apostles, against whom
he denounceth the horrible judgements of God. 10 He willet them to consider how that
he seeketh not his owne profit in this matter, seeing that he could elchew the hatred of
men if he would joyne Iudaisme with Christianity. 11 An example of a true Pastour infla-
med with the zeale of Gods glory, and love of his flock. g For they that preach the Law,
cause mens consciences alwayes to tremble. 12 The third part of this Epistle, shewing that
the right use of Christian libertie consisteth in this, that being delivered, and set at libertie from
the slavery of sin, and the flesh, and being obedient to the spirit, we should serve unto one
another's salvation through love. 13 He propoundeth the love of our neighbour, as a
marke whereunto all Christians ought to referre all their actions, & thereunto he cireth the
Testimonie of the Law. b This particle (All) must be restrained to the second Table. * Levit.
19. 18. Math. 22. 39. Mar. 12. 31. Rom. 13. 9. James 2. 8. 14 An exhortation to the duties
of charitie, by the profit that ensueth thereof, because that no men provide worke for them-
selves then they that hate one another. 15 He acknowledgeth the great weakenesse of
the godly, for that they are but in part regenerate: but he willet them to remember that
they are endued with the Spirit of God, which hath delivered them from the slavery of
sinne, and so of the Law, so farre forth as it is the verue of sinne, that they should not
give themselves to lusts. * Rom. 13. 14. 1 Pet. 2. 11. f For the flesh dwelleth even
in the regenerate man, but the Spirit reigneth, although not without great strife, as is largely set
forth, Rom. 7.

CHAP. V.

1 Having declared that we came of the free woman, he sheweth
the price of that freedome, 13 and how we should use the
same, 16 that we may obey the Spirit, 19 and resist
the flesh.

1 And fast therefore in the liberty where-
with Christ hath made us free, and be
not intangled againe with the yoke of
bondage.

Fruits of the flesh and spirit. To the Galatians. As we sow we shall reap.

not doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 Moreover, the works of the flesh are manifest, which are adulterie, fornication, uncleanness, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also have told you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodnesse, faith,

23 Meekenesse, temperancie: against such there is no Law.

24 For they that are Christs, have crucified the flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walke in the Spirit.

26 Let us not be desirous of vaine glory, provoking one another, envying one another.

16 He setteth out that particularly, which he spake generally, reckoning up some chief effects of the flesh, & opposing them to the fruits of the spirit, that no man may pretend ignorance.

17 Therefore they are not the fruits of freewill, but so farre forth as our will is made free by grace.

18 Left that any man should object that Paul playeth the Sophister, as one who urging the Spirit, urgeth nothing but that which the Law commandeth, he sheweth that he requireth, not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget us againe, and must and ought to be the ruler and guider of our life.

19 If we be indeed endued with the quickning Spirit, which causeth us to die to sinne, and live to God, let us shew it in our deeds, that is, by holinesse of life.

18 He addeth peculiar exhortations, according as he knew the Galatians subject to divers vices: and first of all, he warneth them to take heed of ambition, which vice hath two fellows, backbiting, and envie, out of which two it cannot be but many contentions must needs arise.

CHAP. VI.

Now he intreateth particularly of charitie toward such as offend, 6 toward the ministers of the word, 10 and those that are of the household of faith: 11 Not like unto such who have a counterfeit zeale of the Law, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

1 Brethren, if a man be suddenly taken in any offence, ye which are spirituall, restore such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination,

4 But let every man prove his owne work: and then shall he have rejoycing in himselfe onely, and not in another.

5 For every man shall beare his own burden.

1 He condemneth importunate rigour, because that brotherly reprehensionsought to be moderated and tempered by the spirit of meeknesse.
2 Through the malice of the flesh, and the devill.
3 Which are upheld by the vertue of Gods Spirit.
4 Labour to fill up that that is wanting in him.
5 This is a kinde of speech which the Hebrewes use, giving to understand thereby, that all good gifts come from God.
6 He toucheth the sore, for they commonly are most severe judges, which forget their owne infirmities.
7 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppresse him. Therefore every one must seeke to have commendation of his own life by approving of himselfe, and not by reprehending others.
8 Christ, in plaine and flat words, calleth the commandement of charitie his commandement.
9 1 Cor. 3.8.
10 A reason wherefore men ought, to have the greatest eye upon themselves, because that every man shall be judged before God, according to his owne life, and not by comparing himselfe with other men.

6 Let him that is taught in the word, make him that hath taught him, partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 Let us not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

10 While we have therefore time, let us doe good unto all men, but specially unto them, which are of the household of faith.

11 Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised, keepe not the Law, but desire to have you circumcised, that they might rejoyce in your flesh.

14 But God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be upon them, and mercie, and upon the Israel of God.

17 From henceforth let no man put me to busines: for I beare in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the Law, but onely for this purpose, that they may purchase themselves favour amongst their own sort, by the circumcision of the Galatians. b His sister a faire form against the truth. i In keeping of ceremonies. k For the preaching of him that was crucified. l That they have entangled you in Judaisme, and yet he harpeth on the forme of circumcision. 10 He sticketh not to compare himself with them, shewing that on the contrary part, he rejoyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteeme the world as naught: which is the true circumcision of a true Israelite. m When Paul useth this word in good sense, or part, it signifieth to rest a mans selfe wholly in a thing, and to content himselfe therewith. n Upon the true Israel, whose praise is of God, and not of man, Rom. 2.19. 11 Continuing still in the same Metaphore, he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the scarse of the outward circumcision, as a true marke of his Apostleship. o Marke which are burnt into a mans flesh, as they used in old time, to marke their servants that had run away from them. For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, he witheth them grace, and the spirit, against the deceits of the false apostles, which laboured to beat these outward things into their braines. q With your mindes and hearts.

5 It is meet that masters should be found by their scholars, so farre forth as they are able.

f Of whatsoever he hath, according to his ability.

* 1 Cor. 9.7.

6 He commendeth liberalitie towards the poore, and first of all children, which were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous niggardinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away and perish by and by.

g To the commodities of this present life.

* 2 Thes. 3.13.

7 Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.

8 They that are of the household of faith, that is, such as are joynt with us in the profession of one selfsame religion, ought to be preferred before all other, yet to notwithstanding that our liberalitie extendeth to all.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose, to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles

THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutation. 4 he treateth of the free election of God, 5 and adoption, 7, 13 from whence mans salvation floweth, as from the true and naturall fountain, and because so high a myserie cannot be understood, 16 he prayeth that the full 20 knowledge of Christ may by God be revealed unto the Ephesians.

1 The inscription and salutation, whereof we have spoken in the former Epistles.

** 1 Cor. 1. 2.*

a This is the definition of the Saints, showing what they are.

** 1 Cor. 1. 3.*

1 Pet. 1. 3.

2 The first part of the Epistle, wherein he handleth all the parts of our salvation, propounding the example of Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving.

3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.

4 The next final cause, & in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kind of blessing is heavenly and proper to the elect.

5 With all kind of graces and bountifull goodnesse which is heavenly indeed, and from God only.

6 He declareth the efficient cause, or by what means God the Father saveth us in his Son: Because faith he, he chose us from everlasting in his Son.

7 He expoundeth the next final cause, which he maketh double: to wit, sanctification and justification, whereof he will speak hereafter. And hereby also two things are to be noted to wit, that holinesse of life cannot be separate from the grace of election; and again, what purenesse soever is in us, is the gift of God who hath freely of his mercie chosen us.

8 Then God did our choice, because we were, or otherwise should have been holy, but to the end we should be holy.

9 Being clothed with Christs righteousness.

10 Truly and faithfully.

11 Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us when we were not yet born, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God forelaw, the cause of our predestination, but the effect.

12 God neither is faith which God forelaw, the cause of our predestination, but the effect.

13 The uttermost and chiefest final cause is the glory of God the Father, who saveth us freely in his Son.

14 That as his bountifull goodnesse deserveth all praise, so also it should be set forth and published.

15 Another final cause more near, is our justification, while that he freely accounteth us for just in his Son.

16 An expounding of the material cause, how we are made acceptable to God in Christ, as it is he onely whose sacrifice by the mercie of God is imputed unto us, for forgiveness of sins.

17 Now he cometh at length to the formal cause, that is to say, to vocation, or teaching of the Gospel, whereby God executeth that eternall counsell of his free reconciliation and salvation in Christ, and putting in place of the Gospel all wisdom and understanding, he sheweth how excellent it is.

18 By which graces goodnesse and bountifullnesse, 19 in perfect and sound wisdom.



PAVL an Apostle of Jesus Christ by the will of God, to the ^a Saints, which are at Ephesus, and to the ^a faithfull in Christ Jesus:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 ^a Blessed be God, and the Father of our Lord Jesus Christ, which hath blessed us with ^b all spirituall blessing in heavenly things in Christ,

4 As he hath chosen us in ^d him, before the foundation of the world, ^e that we should ^f be holy, and without blame ^g before him in love:

5 ^a Who hath predestinate us, to be adopted through Jesus Christ ^b in himself, according to the good pleasure of his will,

6 ^a To the ^b praise of the glory of his grace ^c wherewith he hath made us freely accepted in ^d his beloved:

7 ^a By whom we have redemption through his blood, ^b even the forgiveness of sins according to his rich grace:

8 ^a Whereby he hath been abundant toward us in ^b all wisdom and understanding,

9 And hath opened unto us the ^a mystery of his will ^b according to his good pleasure, which he hath purposed in him,

10 ^a That in the dispensation of the fulnesse of the times, he might ^b gather together in one all things, both which are in heaven, & which are in earth, ^c even in Christ:

11 ^a In whom also we are chosen when we were predestinate according to the purpose of him, which worketh ^b all things after the counsell of his own will,

12 That we, which ^a first trusted in Christ, should be unto the praise of his glory:

13 ^a In whom also ye ^b have trusted, after that ye heard the ^c word of truth, ^d even the Gospel of your salvation, wherein also after that ye beleaved, ye were ^e sealed with the holy ^f Spirit of promise,

14 Which is the earnest of our inheritance, for the ^a redemption of that libertie purchased unto the praise of his glory.

15 ^a Therefore also after that I heard of the faith, which ye have in the Lord Jesus, and love toward all the Saints,

16 I cease not to give thanks for you, making mention of you in my prayers;

17 ^a That the God of our Lord Jesus Christ, that Father of glory, might give unto you the Spirit of wisdom, and revelation through the ^b acknowledging of him,

18 That the eyes of your understanding may be lightned, that ye may know what the ^a hope is of his calling, and what the riches of his glorious inheritance ^b in the Saints,

19 ^a And what is the exceeding greatness of his power toward us, which beleeve, ^b according to the working of his mightie power,

20 ^a Which he wrought in Christ, when

m For unless the Lord had opened us to us that mystery, we could never have so much as dreamed of it our selves.
13 Not onely the election, but also vocation proceedeth of meere grace.
14 The Father exhibited and gave Christ, who is the head of all the elect unto the world, at a time which was convenient, according as he most wisely disposed all times from everlasting. And Christ is he, in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: of which some were then in heaven, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and yet are daily gathered together.
n The faithfull are said to be gathered together in Christ, because they are joined together with him through faith, and become as it were one man.
15 He applieth severally the benefit of vocation to the beleieving Jews going back to the very fountain, even they alway not attribute their salvation, neither to themselves, nor to their stock, nor any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called.
16 Now he maketh the Ephesians (or rather all the Gentiles) equal to the Jews, because notwithstanding they came last yet being called by the same Gospel, they embraced it by faith, & were sealed up with the same spirit, which is the pledge of election until the inheritance is full in them also the glory of God might shine forth & be manifested.
17 That word which is truth indeed, because it cometh from God.
18 This is a borrowed kind of speech taken of a seal, which being put to any thing, maketh difference between those things that are authenticall and others that are not.
19 With that Spirit, which bringeth in the Law, but the promise of free adoption.
20 Full and perfect.
17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to us from God the Father in Christ, & by Christ, that for them he may be praised of us. The second is, that all those things (which he bringeth to two heads, to wit, faith & charitie) are increased in us by certain degrees, so that we must desire increase of his grace, from whom we have the beginning, and of whom we hope for the end.
18 The causes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Christ opened unto us in the Gospel, so the obtaining of everlasting life, & the setting forth of Gods glory.
19 Full of mercie.
20 For it is not enough for us to have known God once, but we must know him every day more and more.
21 What blessing they are which he calleth in to hope for whom he calleth to Christ.
19 The excellencie of faith is declared by the effects, because the mighty power of God is set forth & shewed therein.
2 Chap. 3. 7. Col. 2. 12.
20 The Apostle willeth us to behold in our most glorious Christ, with the eyes of faith, that most excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet very dark in us, by reason of the ignominie of the Crosse, and the weakness of the flesh.

he raised him from the dead, and set him at his ² right hand in the heavenly places:

21 Farre above all principallie, and power, and might, and domination, & every name that is named, not in this world only, but also in that that is to come,

22 And hath made all things subject under his feet, and hath given him over all things to be the ⁶ head to the Church,

23 Which is his body, even the ⁶ fulnesse of him that filleth all in all things.

⁷ To be set on Gods right hand, is to be partaker of the sovereignty which he hath over all creatures.

⁸ Every thing whatsoever it be, or above all things, be they of never so much power or excellencie.

⁹ That wee should not think that that excellent glory of Christ is a thing wherewith we have nought to doe, he witnesseth,

that he was appointed of God the Father, head of all the Church, and therefore the body must be joined to this head, which otherwise should be a maimed thing without members, which notwithstanding is not of necessity (seeing that the Church is rather quickened and sustained by the only vertue of Christ, so farre off is it that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to joine us to his Sonne. ¹⁰ In so much that there is nothing but is subject unto him: ¹¹ For the love of Christ is so great towards the Church, that though he doe fully satisfie all with all things, yet he esteemeth himselfe but a maimed and imperfect head, unless he have the Church joined to him as his body.

CHAP. II.

2 The better to set out the grace of Christ, he useth a comparison, calling them to minde. ³ 12 that they were altogether cast awayes: ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

And ¹ you hath he quickened, that were dead in ² trespasses and sinnes,

2 Wherein, in times past ye walked, according to the course of this world, and after the prince that ruleth in the ayre, even the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conversation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

4 But God which is rich in mercy, through his great love wherewith he loved us,

5 Even when we were dead by sinnes, hath quickened us to together in Christ, by whose grace ye are saved,

6 And hath raised us up together, and made us fit together in the heavenly places in Christ Jesus,

7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnesse toward us in Christ Jesus:

8 For by ⁹ grace are ye saved through faith, and that not of your selves: it is the gift of God,

¹ He declareth againe the greatnesse of Gods good will by comparing that miserable state wherein we are borne, with that dignitie wherunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions we are not onely borne halfe dead, but wholly and altogether dead.

² Coloss. 2.13.

³ Luke 9.41.

⁴ So then he calleth them dead, which are not regenerate: for as the immortality of them which are damned is no life: so this knitting together of body and soule, is properly no life, but death in them which are not ruled by the Spirit of God.

⁵ He sheweth the cause of death, to wit, sinnes.

⁶ He proveth, by the effects, that all were spirituall dead.

⁷ He proveth this evil to be universal, in so much as all are slaves to Satan.

⁸ At the pleasure of the Prince.

⁹ They are called the children of disobedience, which are given to disobedience.

¹⁰ After that he hath severally condemned the Gentiles, he confesseth that the Jewes amongst whom he numbred himselfe, are not a whit better.

¹¹ By the name of flesh, in the first place, he meaneth the whole man, which he divideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the soule, which they call reasonable: so that he leaveth nothing in man, but he divideth into the whole man, which is of nature the same of wrath.

¹² The Conclusion: All men are borne subject to the wrath and curse of God.

¹³ Men are said to be the children of wrath passively: that is to say, guilty of everlasting death by the judgement of God, who is angry with them.

¹⁴ Prophane people which know not God.

¹⁵ Now hercof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are delivered from that death and made partakers of eternall life, to the end that in length we may reigne with him.

¹⁶ And by divers and sundry meanes he beareth this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ himselfe is the materiall cause: and Faith is the instrument, which also is the free gift of God: and the end is Gods glorie.

¹⁷ To wit, as he addeth afterwards in Christ, for as yet this is not fulfilled in us but onely in our head, by whose Spirit we have begunne to die to sinne, and live to God: and that which he fully bringeth to an end, but yet the hope is certaine, for we are assured of that wee looke for, as we are of that we have received already.

¹⁸ So then, Grace, that is to say, the gift of God, and Faith: doe stand one with another, in which two, there are contrarie. To be freed by our selves, or by our works. Therefore what minde they would joine together things of so contrary nature?

9 Not of works, lest any man should boast himselfe:

10 For we are ¹ his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, and called uncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, *Isay*, at that time without Christ, and were ² aliens from the common wealth of Israel, and were ³ Strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stop of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both unto God in ⁴ one body by his crosse, and ⁵ slay hatred thereby,

17 And came, and preached peace to you which were afarre off, and to them that were neere.

¹ He maintaineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himself, affirming that he was not only appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles to call them on every side to salvation, because God had so determined it from the beginning, although he deferred a great while the manifestation of his counsell.

² These words, the prisoner of Iesus Christ, are taken passively, that is to say, I Paul am cast into prison for maintaining the Glory of Christ.

³ He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it revealed unto them very darkly and under figures.

⁴ The unlooked for calling of the Gentiles, was as it were a glasse to the heavenly Angels, wherein they might behold the marvellous wisdom of God.

⁵ God never had but one way only to save men by: but it had divers fashions and forms.

⁶ Which was before all beginnings.

⁷ He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyne prayers with the preaching and hearing of his word: which are needfull not only to them which are younglings in religion, but even to the oldest also.

⁸ That they growing up more and more by faith in Christ being confirmed with all spiritual gifts, may be grounded & rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his only Son.

⁹ All that whole people, which had but one household Father, and that is the Church, which is adopted in Christ.

¹⁰ According to the greatness of his mercie.

¹¹ Look Romans 7.22.

¹² Wherewith God loveth us, which is the root of our election.

¹³ How perfect that work of Christ is in every part God hath stamped us in Christ.

¹⁴ Which passeth all the capacities of mans wit, to comprehend it fully in his mind: for otherwise who so hath the spirit of God perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation.

¹⁵ So that we have abundantly in us whatsoever things are requisite to make us perfect with God.

For this cause, I Paul am the Prisoner of Iesus Christ for you Gentiles,

If ye have heard of the dispensation of the grace of God, which is given me to you-ward,

That is, that God by revelation hath shewed this mystrie unto me (as I wrot above in few words,

Whereby when ye read, ye may know mine understanding in the mystrie of Christ)

Which in other ages was not opened unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

That the Gentiles should be inheriters also, and of the same body, & partakers of his promise in Christ by the Gospel,

Whereof I am made a minister by the gift of the grace of God given unto me through the effectual working of his power

Even unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ,

And to make clear unto all men what the fellowship of the mystrie is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

To the intent, that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

According to the eternall purpose, which he wrought in Christ Iesus our Lord:

By whom we have boldnesse and entrance with confidence by faith in him.

Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

For this cause I bow my knees unto the Father of our Lord Iesus Christ,

(Of whom is named the whole family in heaven and in earth.)

That he might grant you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

That Christ may dwell in your hearts by faith:

That ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God.

Unto him therefore that is able to do exceeding abundantly above all that we aske or think, according to the power that worketh in us,

Be praise in the Church by Christ Iesus, throughout all generations for ever, Amen.

CHAP. IV.

These three last chapters contain precepts of manners. 1 He exhorteth them to mutuall love. 7 Sundry gifts are therefore bestowed of God. 16 that the Church may be built up. 18 He calleth them from the vanitie of the infidels, 23 from lying, 29 and from filthy talking.

Therefore, being prisoner in the Lord, pray you that ye walk worthy of the vocation whereunto ye are called,

With all humblenesse of mind, and meeknesse, with long suffering, supporting one another through love,

Endeavouring to keep the unitie of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your vocation.

There is one Lord, one Faith, one Baptisme,

One God and Father of all, which is above all, and through all, and in you all.

But unto every one of us is given grace, according to the measure of the gift of Christ.

Wherefore he faith, When he ascended up on high, he led captivitie captive, and gave gifts unto men.

(Now, in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?

He that descended, is even the same that ascended, far above all heavens, that he might fill all things.)

He therefore gave some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

For the repairing of the Saints, for the work of the ministerie, and for the edification of the body of Christ,

Till we all meet together (in the unitie of faith, and that acknowledging of the Son of God) unto a perfect man, and unto the measure of the age of the fulnesse of Christ.

reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his Church:) but yet notwithstanding these gifts are diversely and sundry waies divided according to his will and pleasure, therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profit of the whole body. f Which Christ hath given. g A multitude of captives. h Down to the earth, which is the lowest part of the world. i Fill with his gifts. k The Church. 6 First of all he reckoneth up the Ecclesiastical functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinare and perpetual, as Pastors and Doctors. 1 The Apostles were those twelve unto whom Paul was afterward added, whose office was to plant Churches throughout all the world. m The Prophets office was one of the chiefest, which were men of marvellous wisdom; and some of them could foretell things to come. n These the Apostles used as followers in the executing of their office, being not able to answer all places themselves. o Pastors are they which govern the Church, and Teachers are they which governe the schooles. 7 He sheweth the end of Ecclesiastical functions, to wit, that by the ministerie of men all the Saints may grow up together, that they may make one myltall body of Christ. 8 The Church. 8 The use of this ministerie is perpetuall, so long as we are in this world, that is, untill that time that having put off the flesh, and thoroughly and perfectly agreeing betwixt our selves, we shall be joynt with Christ our head. Which thing is done by that knowledge of the Son of God increasing in us, and he himself by little and little growing up in us, untill we come to be a perfect man, which shall be in the world to come, when God shall be all in all. 9 In that most neer communion which is knit and fastened together by faith. r Christ is said to grow up to full age, not in himself, but in us.

4 He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

1 Another part of the Epistle, containing precepts of Christian life, the sum whereof is this, that every man behave himself as it meet for so excellent grace of God.

2 By this is meant the generall calling of the faithfull, which is to be only as our God is holy. 2 Secondly, he commendeth meeknesse of the mind, which is shewed forth by bearing one with another.

3 Look Mat. 28: 25.

3 Thirdly, he requirerh perfect agreement, but yet such as is knit with the band of the holy Ghost.

4 An argument of great waight, for an earnest intertaining of brotherly love and charitie one with another, because we are made one body as it were, of one God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope of one self same glory, whereunto we are called.

Therefore who-soever breaketh charitie, breaketh all these things asunder.

5 Who only hath the chief authoritie over the Church.

6 Who only possesseth forth his providence, through all the members of the Church.

7 Who only is united together with us in Christ.

8 He teacheth us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

gives unto us, that we indeed are all one body, and that all good gifts proceed from Christ only, who

14 That

9 Betwixt our childhood (that is to say, a very weak state, while as yet we do altogether waver) and our perfit age, which we shall have at length in another world, there is a mean, to wit, our youth, and steadily going forward to perfection.

10 He compareth them, which rest not themselves upon the word of God, to little boats which are tossed hither and thither with the doctrines of men, as it were, with contrary winds, and there-withall forewarneth them that it cometh to passe not only by the lightnesse of mans brain, but also by the craftinesse of certain, which make as it were an art, of it.

11 With these uncertain chances which tesse men too and fro.

12 By the deceit of those men which are very well practised in deceiving of other.

13 By earnest affection of the truth and love, we grow up into Christ: for he (being effectual) by the ministry of his word, which as the vitall spirit doth so quicken the whole body, that it nonisfeth all the limbs thereof according to the measure and proportion of each one) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preferreth the proportion of every one, And thereof it followeth that neither this body can live without Christ, neither can any man grow up spiritually, which separateth himself from the other members.

14 Of Christ, who in manner of the full, quickeneth all the members.

15 Such increase as meet the body should have.

16 He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners and actions, setting down a most grave comparison between the children of God, and them, which are not regenerate: For in these men, all the powers of the mind are corrupted, and their mind is given to vanity, and their senses are darkened with most grosse mistinesse, and their affections are so accustomed by little and little to wickednesse, that at length they run headlong into all uncleannesse, being utterly destitute of all judgement.

17 Rom. 1. 21.

18 If the noblest parts of the soul be corrupted, what is man but corruption only? 19 Whereby God liveth in them, 20 Void of all judgement.

21 They strive to passe one another, as though there had been some gain to be gotten by it.

22 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Christ, which have other principles of their doings far different, to wit, holy and honest desires, and a mind clean changed by the vertue of the holy Ghost, from whence proceed also like effects, as a just and holy life indeed.

23 As they have learned, which acknowledge Christ indeed, and in god earnest.

24 Col. 3. 8. 25 Your selves.

26 Where there ought to have been the greatest force of reason, there is the greatest corruption of all, which wasteth all things.

27 After the image of God.

28 Not joined nor counterfeited.

29 He commendeth severally certain peculiar Christian vertues, and first of all, he requireth truth, that is to say, sincere manners, condemning all deceit and dissembling, because we are borne one for another.

30 He teacheth us how to bridle our anger, in such sort, that although it be hot, yet that it break not out, and that it be straightway quenched before we sleep: lest Satan taking occasion to give us evil counsell, through that wicked counsellor, destroy us.

31 If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.

32 Let not the night come upon you in your anger, that is, make an accustomed snaky for all matters.

14 That we henceforth be no more children, 15 wavering and caried about with every wind of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceive.

15 But let us follow the truth in love, and in all things grow up into him, which is the head, that is, Christ:

16 By whom all the body being coupled and knit together by every joynt, for the furniture thereof (according to the effectual power, which is in the measure of every part) receiveth increase of the body, unto the edifying of itself in love.

17 This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walk, in vanitie of their mind,

18 Having their understanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their heart:

19 Which being past feeling, have given themselves unto wantonneffe, to work all uncleannesse, even with greedinesse.

20 But ye have not so learned Christ,

21 If so be ye have heard him, and have been taught by him, as the truth is in Jesus,

22 That is, that ye cast off concerning the conversation in time past, that old man, which is corrupt through the deceiverable lusts,

23 And be renewed in the Spirit of your mind,

24 And put on the new man, which after God is created unto righteousness, and true holinesse.

25 Wherefore cast off lying, and speak every man truth unto his neighbour: for we are members one of another.

26 Be angry, but sin not: let not the sun go down upon your wrath,

27 Neither give place to the devill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may have to give unto him that needeth.

29 Let no corrupt communication proceed out of your mouthes: but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption.

31 Let all bitternesse, and anger, and wrath, crying, and evill speaking be put away from you, with all malicioufnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, even as God for Christs sake, freely forgave you.

ly not destroyed, but also instructed.

33 Word for word, rotten.

34 By grace, he meaneth that, whereby men may profit to be going on forward in godlinesse and love.

35 A general precept against all excesses of affections which dwell in that part of the mind, which they call Angrie, and he setteth against them the contrary meane. And with a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderatenesse and intemperancie, who dwelleth in us, to this end, to moderate all our affections.

36 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

CHAP. V.

3 Left in those vices which he reprehended, they should set light by his admonitions. 5 He terrifieth them by denouncing severe judgements, 8 and stirreth them forward. 15 Then he descendeth from generall lessons of manners, 21 to the particular duties of wives, 25 and husbands.

BE ye therefore followers of God, as deare children,

2 And walke in love, even as Christ hath loved us, and hath given himselfe for us, to be an offering and a sacrifice of a sweet smelling savour to God.

3 But fornication, and all uncleannesse, or covetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither jesting, which are things not comely, but rather giving of thanks.

5 For this ye know, that no whoremonger, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for, for such things commeth the wrath of God upon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darknes, but are now light in the Lord: walk as children of light,

9 A bondslave to idolatry, for the covetous man thinketh that his life standeth in his goods.

10 Mat. 24. 4. Marke 13. 5. Luke 21. 8.

11 The Apostle warneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light.

12 And therefore the other commit all villenies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is,) to reprove their darknesse, and to walke so (having Christ that true light going before them) as it becommeth wise men.

13 The falsefull are called light, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

16 He descendeth from the heart, to the hands, condemning theft: &c. because the men which give themselves to this wickednesse, use to pretend poverty, he sheweth that labour is a good remedie against poverty, which God blesteth in such sort, that they which labour have alwayes some overplus to help other, so far is it from this, that they are constrained to steal other mens goods.

17 By labouring in things that are holy, and profitable to his neighbour.

18 He brideleth the tongue also, teaching us so to temper our talke, that our hearers minds be not only

19 By grace, he meaneth that, whereby men may profit to be going on forward in godlinesse and love.

20 A general precept against all excesses of affections which dwell in that part of the mind, which they call Angrie, and he setteth against them the contrary meane. And with a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderatenesse and intemperancie, who dwelleth in us, to this end, to moderate all our affections.

21 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

16 He descendeth from the heart, to the hands, condemning theft: &c. because the men which give themselves to this wickednesse, use to pretend poverty, he sheweth that labour is a good remedie against poverty, which God blesteth in such sort, that they which labour have alwayes some overplus to help other, so far is it from this, that they are constrained to steal other mens goods.

17 By labouring in things that are holy, and profitable to his neighbour.

18 He brideleth the tongue also, teaching us so to temper our talke, that our hearers minds be not only

19 By grace, he meaneth that, whereby men may profit to be going on forward in godlinesse and love.

20 A general precept against all excesses of affections which dwell in that part of the mind, which they call Angrie, and he setteth against them the contrary meane. And with a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderatenesse and intemperancie, who dwelleth in us, to this end, to moderate all our affections.

21 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

22 The falsefull are called light, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

23 The Apostle warneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light.

24 And therefore the other commit all villenies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is,) to reprove their darknesse, and to walke so (having Christ that true light going before them) as it becommeth wise men.

25 The falsefull are called light, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

26 The Apostle warneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light.

27 And therefore the other commit all villenies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is,) to reprove their darknesse, and to walke so (having Christ that true light going before them) as it becommeth wise men.

28 The falsefull are called light, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

29 The Apostle warneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light.

30 And therefore the other commit all villenies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is,) to reprove their darknesse, and to walke so (having Christ that true light going before them) as it becommeth wise men.

31 The falsefull are called light, both because they have the true light in them which lighteth them, and also because they give light to other, in so much, that their honest conversation reproveth the life of wicked men.

d By whose force we are made light in the Lord.
e Make them open to all the world, by your good life.
f The Scriptures, or God in the Scriptures.
g Hee speaketh of the death of sinne.
h The worse and more corrupt that the manners of this world are, the more watchfull ought wee to be against all occasions, and respect nothing but the will of God.
i Coloss. 4. 5.
k This is a metaphor taken from the merchants: who preferre the least profit that may bee, before all their pleasures.
l The times are troublesome and short.
m Rom. 12. 2.
n Thess. 4. 3.
o Hee setteth the sober and holy assemblies of the faithful, against the dissolute banquets of the unfaithfull, in which the Lord onely multiplying, be it in prosperity or adversity.
p All kind of riot, joined with all manner of filthinesse and wantonnesse.
q With an earnest affliction of the heart, and not with the tongue onely.
r A short repetition of the end wherunto all things ought to be referred, to serve one another for Gods sake.
s Col. 3. 18.
t Tit. 2. 5.
u 1 Pet. 3. 1.
v Now he descendeth to a family, dividing orderly all the parts of a family. And hee saith, that the dutie of wives consisteth herein, to be obedient to their husbands.
w The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.
x 1 Cor. 11. 3.
y A declaration of the former saying: Because God hath made the man head of the woman in matrimony, as Christ is the head of the Church.
z Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not only just, but also very profitable: as also the salvation of the Church is of Christ, although farre otherwise.
aa The conclusion of the wives dutie towards their husbands. * Coloss. 3. 19. 12 The husbands duties toward their wives, is to love them as themselves, of which love, the love of Christ toward his Church is a lively pattern.
ab Because many men pretend the infirmities of their wives to excuse their owne hardnesse and cruelty, the Apostle willet us to marke what manner of Church Christ gar, when he joynted it to himself, and how he doeth not onely, not loath at her filth and uncleannesse, but ceaseth not to wipe the same away with his cleannesse, until he wholly purged it.
ac Make it holy. n Through the free promise of free justification and sanctification in Christ, reserved by faith.
ad The Church as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke is shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinkle.
ae Another argument: Every man loveth himselfe, even of nature, therefore hee striveth against nature that loveth not his wife: he proveth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be divided.

9 (For the fruit of the^d Spirit is in all goodnes, and righteousness, and truth)

10 Approving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitfull works of darkenesse, but even^e reprove them rather.

12 For it is shame even to speake of the things which are done of them in secret.

13 But all things when they are reprov-
ed of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore^f he saith, Awake thou that sleepest, and stand up from the^g dead, and Christ shall give thee light.

15 * Take heed therefore that yee walke circumspectly, not as fooles, but as^h wife,

16^h Redeeming the season: for the dayes are evil.

17 * Wherefore, be ye not unwise, but understand what the will of the Lord is.

18ⁱ And be not drunken with wine, wherein is^k excesse: but be fulfilled with the Spirit,

19 Speaking unto your selves in psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your^l hearts,

20 Giving thanks alwayes for all things unto God even the Father, in the Name of our Lord Jesus Christ,

21^m Submitting your selves one to another in the feare of God.

22 ¶ * 7 Wives, submit your selves unto your husbands,ⁿ as unto the Lord.

23^o * 9 For the husband is the wives head, even as Christ is the head of the Church,
10 and the same is the saviour of his body.

24ⁱ Therefore as the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.

25 ¶ * 12 Husbands, love your wives, even as Christ loved the Church, and gave himselfe for it,

26^j That hee might^m sanctifie it, and cleanse it by the washing of water through theⁿ word,

27 That he might make it unto himselfe a glorious Church, ^o not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28^k So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himselfe.

29 For no man ever yet hated his^p own flesh, but nourisheth and cherisheth it, even as the Lord doeth the Church.

30 For we are members of his body,
of his flesh, and of his bones.

31 * For this cause shall a man leave father and mother, and shal^q cleave to his wife, and they twaine shalbe one flesh.

32^r This is a great secret, but I speake concerning Christ, and concerning the Church.

33^s Therefore every one of you, do yeso: let every one love his wife, even as himself, and let the wife see that she feare her husband.

tually, and such as farre differeth from the common capacity of man: as which consisteth by the virtue of the Spirit, and not of the flesh, by faith and by no naturall band. 16 The conclusion both of the husbands dutie toward his wife, and of the wives toward her husband.

CHAP. VI.

1 He sheweth the duties of children. 5 servants, 9 and masters. 10 Then he speaketh of the fierce battell that the faithful have, 12 and what weapons we must use in the same: 21 In the end he commendeth Tybicus.

Children, ¹ * obey your parents ² in the Lord; ³ for this is right.

2 * 4 Honour thy father and mother (which is the first commandment with⁴ promise)

3 That it may be well with thee, and that thou mayest live long on earth.

4 * And yee fathers, provoke not your children to wrath: but bring them up in instruction and^e information of the Lord.

5 7 * Servants, be obedient unto them that are your masters, ⁸ according to the flesh, with^d feare and trembling in singleness of your hearts, as unto Christ,

6 Not with service to the eye, as men-pleasers, but as the servants of Christ, ⁹ doing the will of God from the heart,

7 With good will, serving the^e Lord, and not men.

8 10 And know yet that whatsoever good thing any man doth, that same shal he receive of the Lord, whether he be bond or free.

9 12 And ye masters, doe the same things unto them, putting away threatening: and know that even your master also is in heaven, neither is there^f respect of person with him.

mandament hath a promise of mercy to a thousand generations, but that promise is generally. 6 It is the dutie of fathers to use their fatherly authoritie moderately, and to Gods glory. 7 Now he descendeth to the third part of a family, to wit: to the dutie both of the masters, and of the servants. And hee sheweth that the dutie of servants consisteth in an hearty love and reverence to their masters. * Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. 8 He mitigateth the sharpnesse of service, in that they are spirituall free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall service: inasmuch that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reverence, for slavish feare is not allowable, much lesse in Christian servants. 9 To cut off occasion of all pretences, hee teacheth us that it is Gods will that some are either borne or made servants, and therefore they must respect Gods will, although their service be never so hard. e Being moved with a reverence to God, as though they served God himselfe. 10 Although they serve unkind and cruel masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the dutie of masters, to use the authority that they have over their servants modestly and humbly, seeing that they in an other respect have a common master which is in heaven, who will judge both the bond and the free. * Deut. 10. 17. 2 Chron. 19. 7. 1 Cor. 3. 19. Galat. 2. 6. Coloss. 3. 25. 1 Pet. 1. 17. f Either of freedome or bondage.

p His own body.
q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the supper.
r Gen. 2. 24.
s Matt. 19. 5.
t Mar. 10. 7.
u 1 Cor. 6. 16.
v See Matt. 15. 5.
w That no man might dream of naturall conjunction, or knitting of Christ and his Church together: (such as the husbands and the wives is) he sheweth that it is secret, to wit, spiri-

1 He commeth to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them.
x Coloss. 3. 20.
y The first argument: because God hath so appointed: whereupon it followeth also that children are so farre forth bound to obey their parents, as they may not swerve from the true worship of God.
z For the Lord is author of all fatherhood, and therefore we must yield such obedience as hee will have us.
aa The second argument: Because this obedience is most just.
ab Exod. 20. 12.
ac Deut. 5. 16.
ad Eccles. 3. 9.
ae Matt. 15. 4.
af Mar. 7. 10.
ag A prooffe of the first argument.
ah The third argument taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandment amongst all the rest, of a speciall blessing.
ai With a speciall promise: for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is generally. 6 It is the dutie of fathers to use their fatherly authoritie moderately, and to Gods glory. 7 Now he descendeth to the third part of a family, to wit: to the dutie both of the masters, and of the servants. And hee sheweth that the dutie of servants consisteth in an hearty love and reverence to their masters. * Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. 8 He mitigateth the sharpnesse of service, in that they are spirituall free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall service: inasmuch that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reverence, for slavish feare is not allowable, much lesse in Christian servants. 9 To cut off occasion of all pretences, hee teacheth us that it is Gods will that some are either borne or made servants, and therefore they must respect Gods will, although their service be never so hard. e Being moved with a reverence to God, as though they served God himselfe. 10 Although they serve unkind and cruel masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the dutie of masters, to use the authority that they have over their servants modestly and humbly, seeing that they in an other respect have a common master which is in heaven, who will judge both the bond and the free. * Deut. 10. 17. 2 Chron. 19. 7. 1 Cor. 3. 19. Galat. 2. 6. Coloss. 3. 25. 1 Pet. 1. 17. f Either of freedome or bondage.

12 He concludeth the other part of this Epistle, with a grave exhortation, that all bee ready, and fight constantly, trusting to spirituall weapons, untill their enemies bee cleane put to flight. And first of all, hee warneth us to take the armour of God, wherewith onely our enemy may be dispatched.

13 Secondly, he declareth that our chiefest & mightiest enemies are invisable, that wee may not thinke that our chiefest conflict is with men.

g Against men, which are of a fraile and brittle nature, against which are set spirituall subtillties, more mighty then the other by a thousand parts.

* Chap. 2, 2. h Hee giveth these names to the evill angels, by reason of the effects which they worke: not that they are able to doe the

same of themselves, but because God giveth them the bridle. 14 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with uprightnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be inort, with the word of God, and using daily earnest prayer for the health of the Church, and especially for the continuance of the true, godly, and valiant ministers of the word. i Luke Chap. 5. 16. k That the preparation of the Gospel may be as it were shewes to you: and it is very fitly called the Gospel of peace, for that seeing we have to goe to God through most dangerous ranks of enemies, this may encourage us to go on manfully in that we know by the doctrine of the Gospel, that we may take our journey to God, who is at peace with us.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.

12 For we wrestle not against flesh and blood, but against ^h principalities, against powers, ^{and} against the worldly governors, the princes of the darkenesse of this world, against spirituall wickednesse, which are in the high places.

13 ¶ For this cause take unto you the whole armour of God, that yee may bee able to resist in the ⁱ evill day, and having finished all things, stand fast.

14 Stand therefore, and your loynes girded about with verity, and having on the brest plate of righteousness,

15 And your feet shod with the ^k preparation of the Gospel of peace.

16 Above all, take the shield of faith, wherewith ye may quench al the fierie darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 And pray alwayes with all manner prayer and supplication in the ^l Spirit: and watch thereunto with all perseverance and supplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whom I have sent unto you for the same purpose, that ye might know mine affaires, and that hee might comfort your hearts.

23 Peace be with the brethren, and love with faith from God the Father, and from the Lord Jesus Christ.

24 Grace be with all them which love our Lord Jesus Christ, to their ^m immortalitie, Amen.

¶ Written from Rome unto the Ephesians, and sent by Tychicus.

l That holy prayers may proceede from the holy spirit.

15 A familiar and very amiable declaration of his state together with a solemn prayer, wherewith Paul is wont to end his Epistles.

m To life everlasting.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

3 Having testified his godly and tender affection towards the Philippians, 12 he intreateth of himself, and his bonds: 22 And pricketh them forward by his own example, 27 and exhorteth them to unite, 28 and patience.

1 The marke wherewith hee thootheth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to goe forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing hee saith, hee hopeth fully they will doe, and that by the testimony of their lively charity, but in the meane season hee referreth all things to the grace of God.

a By the Bishops are meant both the Pastors, which have the disposition of the word, and the Elders that governe and by Deacons, are meant those that were stewards of the treasure of the Church, and had to doe with the poore. b Because that you also are made partakers of the Gospel. c Ever since I knew you. d The Spirit of God will not forsake you unto the very latter end, untill your mortall bodies shall appaare before the judgement of Christ to be glorified.



Aul & Timotheus the servants of Jesus Christ, to al the Saints in Christ Jesus, which are at Philippi, with the ^a Bishops, and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 I thanke my God, having you in perfect memory,

4 (Alwayes in all my prayers for all you, praying with gladnesse.)

5 Because of the ^b fellowship which ye have in the Gospel, from the ^c first day unto now.

6 And I am perswaded of this same thing, that he that hath begun this good worke in you, wil performe it untill the ^d day of Jesus Christ,

7 As it becommeth me so to judge of you al, because I have you in remembrance, that both in my ^e bonds, and in my defence, and confirmation of the Gospel, you all were partakers of my ^f grace.

8 ¶ For God is my record, how I long after you all from the very heart root in Jesus Christ.

9 ¶ And this I pray, that your love may abound yet more and more in knowledge, and in all judgement,

10 That yee may allow those things which are best, that yee may bee pure, and without offence untill the day of Christ.

11 Filled with the ^g fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 ¶ I would yee understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel,

13 So that my bonds ^h in Christ are famous throughout all the ⁱ judgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldned through my bonds,

the offence that might come by his persecution, whereby divers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignitie of the Gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.

b For Christ's sake. c In the Emperours court.

a A true proofe of a true knitting together with Christ.

f Hee calleth his bonds grace, as though hee had received some singular benefit.

2 He declareth his good will towards them, therewith all shewing by what means chiefly they may bee confirmed, to wit, by continual prayer.

3 Hee sheweth what thing wee ought chiefly to desire, to wit, that we may increase in the true knowledge of God, (so that wee may bee able to discern things that differ one from another) and also in charity, that even to the end wee may give our selves to good workes in deed, to the glory of God by Jesus Christ.

g If righteousness be the tree, and good workes the fruits, then must the Pastors need bee deceived, when they say that workes are the cause of righteousness.

4 Hee preventeth the occasion to disgrace his Apostleship.

and

^k The Gospel is called the word, to set forth the excellencie of it.

^l Not with a pure minde, for otherwise their doctrine was pure.

^m He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that aske it.

ⁿ Under a goodly colour, and pleve: for they made Christ a cloake for their ambition and envie.

^o We must continue even to the end, with great confidence, having nothing before our eyes but Christs glorie onely, whether we live or die.

^p An example of a true shepherd, who maketh more account how he may profit his sheepe, then he doth of any commotion of his own whatsoever.

^q To live in this mortal body.

^r Having set down those things before in manner of a preface, hee descendeth now to exhortations, warning them first of all, to content both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to heare all adversitie, in such sort, that they admit nothing unworthy the profession of the Gospel.

^s The word signifieth to stand fast, and it is proper to wrestlers, that stand fast and firme, not a foot.

^t Wee ought not to be discouraged, but rather encouraged by the persecutions, which the enemies of the Gospel imagine, and practise against us: seeing that they are certaine witnesses, from God himselfe, both of our salvation, and of the destruction of the wicked.

^u Hee proveth that his saying, that perfection is a token of our salvation, because it is a gift of God to suffer for Christ, which gift hee bestoweth upon his own, as he doeth the gift of faith.

^v Now he sheweth for what purpose he made mention of his afflictions.

and dare more frankly speake the word.

15 Some preach Christ even through envie and strife, & some also of good wil.

16 The one part preacheth Christ of contention, and not purely, supposing to add more affliction to my bonds.

17 But the others of love, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner of wayes, whether it be under a pretence, or sincerely: and I therein joy: yea, and wil joy.

19 For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I fervently looke for, and hope, that in nothing I shal be ashamed, but that with all confidence, as alwayes, so now Christ shal be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life, and in death advantage.

22 And whether to live in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be looked, and to bee with Christ, which is best of all.

24 Neverthelesse, to abide in the flesh is more needfull for you.

25 And this am I sure of, that I shall abide, and with you al continue, for your furtherance and joy of your faith,

26 That ye may more abundantly rejoyce in J E S U S C H R I S T for me, by my comming to you againe.

27 Onely let your conversation be as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters, that ye continue in one Spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 For unto you it is given for Christ, that not onely yee should beleeve in him, but also suffer for his sake,

30 Having the same fight, which ye saw in me, and now heare to be in me.

CHAP. II.

1 Hee exhorteth them above all things

6 and that by the example of Christ.

19 Hee promisseth to send Timotheus shortly unto them,

26 and excuseth the long tarrying of Epaphroditus.

3 To humilitie,

19 Hee promisseth to

26 and excuseth the

long tarrying of Epaphroditus.

1 A most earnest request to remove all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to passe that they separate themselves one from another.

2 Fulfil my joy, that ye be like minded, as Christian comfort. 6 If any feeling of inward love,

having the same love, being of one accord, and of one judgement.

3 That nothing be done through contention or vaine glory, but that in meekenes of minde every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man also on the things of other men.

5 Let the same minde be in you that was even in Christ Jesus,

6 Who being in the forme of God, thought it no robbery to be equall with God:

7 But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, and was found in shape like a man.

8 Hee humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 Wherefore God hath also highly exalted him, and given him a Name above every name,

10 That at the Name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under the earth,

11 And that every tongue should confesse that Jesus Christ is the Lord, unto the glory of God the Father.

12 Wherefore my beloved, as ye have alwaies obeyed me, not as in my presence only, but now much more in mine absence: so make an end of your own salvation with feare and trembling.

13 For it is God which worketh in you, both the wil and the deed, even of his good pleasure.

14 Doe al things without murmuring and reasonings,

15 That ye may be blameles, and pure, and the sons of God without rebuke in the mids of a naughty and crooked nation, among whom yee shine as lights in the world,

16 Holding forth the word of life, that I may rejoyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the sacrifice, and service of your faith, I am glad, and rejoyce with you all.

18 For the same cause also be yee glad, and rejoyce with me.

^e Like love

^f Hee setteth before them a most perfit example of all modellie and sweete conversation, Christ Iesus; whom wee ought to follow with all our might: who abased himselfe so farre for our sakes, although hee bee above all, that he rooke upon him the forme of a servant, to wit, our flesh, willingly subject to all infirmitie, even to the death of the crosse.

^g Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.

^h Christ, that glorious and ever-lasting God, knew that hee might justly and lawfully not appear in the baseness of man, but remaine with Majesty meeke for God: yet hee chose rather to debas himselfe.

ⁱ If the same be equall with the Father, then is there of necessity an equalitie, which Arrius that Heretike denieth: and if the Son bee compared to the Father, then is there a distinction of persons, which Sabellius that Heretike denieth.

^j He brought himselfe from all things, as it were to nothing.

^k By taking our nature upon him.

^l He sheweth the most glorious event of Christs submission, to teach us that modestie is the true way to true praise and glory.

^m Dignitie and renowne, and the matter with it.

ⁿ All creatures shal at length bee subject to Christ.

^o Every nation.

^p The conclusion: We must goe on to salvation with humilitie and submission, by the way of our vocation.

^q Hee is said to make an end of his salvation, which runneth in the race of righteousness.

^r A most sure and grounded argument against pride, for that wee have nothing in us praise worthy, but it cometh of the free gift of God, and is without use for wee have no abilitie or power, so much as to will well, (much lesse to do well) but onely of the free mercy of God.

^s Why then? we are

not stuck, but yet we doe not will well of nature, but only because God hath made of our naughtie will a good will.

^t He describeth modellie by the contrary effects of pride, teaching us, that it is ferre both from all malicious and close or inward hatred, and also from open contention and brawlings.

^u 1. Pet. 4. 9. To be short, hee requireth a life without

faule, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

^v Matt. 5. 14. The Gospel is called the word of life, because of the effects which it worketh.

^w Again he pricketh them more over, to the end they should not be forie for the greatnesse of his afflictions, no not although he should die to make perfit their oblation with his blood, as it were, with a drinke offering.

^x As if hee said, I brought you Philipians to Christ, my desire is that you present your selves a living sacrifice to him, and then shall I not grieve me to be offered up as a drinke offering, to accept of this your spirituall offering.

B b 2 19 And

9 Moreover, hee confirmeth their mindes, both by sending back Epaphroditus unto them, whose fidelitie towards them, and great paines in helping him, he commended: and also promising to send Timothy shortly unto them, by whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them, if God will.

* Acts 16. 1.

9 May be confirmed in my joy of minde.

* 1. Cor. 10. 24.

* The most part.

19 And I trust in the Lord Iesus, to send * Timothy shortly unto you, that I also may bee of good comfort, when I know your state.

20 For I have no man like minded, who wil faithfully care for your matters.

21 * For all seeke their own, and not that which is Iesus Christs.

22 But ye know the prooffe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to send, assoone as I know how it wil goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus unto you, my companion in labour, and fellow souldier, even your messenger, and he that ministred unto me such things as I wanted.

26 For he longed after al you, and was full of heavinesse, because ye had heard that he had been sick.

27 And no doubt he was sick, very neere unto death: but God had mercy on him, and not on him onely, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more diligently, that when ye should see him again, ye might rejoyce, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ he was neere unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

f He calleth it here the worke of Christ, to visit Christ, being poore, and in bands, in the person of Paul.

C H A P. III.

2 He refuseth the vaine boastings of the false Apostles, 7 And setteth Christ against them. 10 He setteth out the force and nature of faith, 15 That laying all things aside, they may be partakers of the crosse of Christ, 18 The enemies whereof hee note h out.

1 A conclusion of whole things which have bene before said, to wit, that they goe forward cheerfully in the Lord.

2 A preface to the next admonition that followeth, to take good heed and beware of false apostles, which joyne circumcision with Christ, (that is to say, justification by works, with free justification by faith) and beat into mens heads

the ceremonies which are abolished, for true exercises of godlinesse and charitie. And he calleth them dogges, as prophane barkers, and evil workemen, because they neglected true works, and did not reach the true use of them. To bee short, he calleth them Concision, because in urging Circumcision, they cut off themselves and others from the Church.

a Which you have oftentimes heard of mee. b Hee alludeth to circumcision, of the name whereof whiles they balled, they cut asunder the Church. 3 He sheweth that wee ought to use true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may serve God in puritie of life.

c In outward things which yett are not to the soule. 4 Hee doubteth not to preferre himselfe even according to the flesh, before those perverse hot urgers of the Law, that al men may know, that he doeth with good iudgement of minde, highly esteeme of all those outward things: for so much as he lacketh nothing, which hath Christ, nay, the confidence of our workes cannot stand with the free justification in Christ by faith.

Moreover, my brethren, rejoyce in the Lord. It grieveth mee not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of evil workers: beware of the concision.

3 For wee are the circumcision, which worship God in the Spirit, and rejoyce in Christ Iesus, and have no confidence in the flesh:

4 Though I might also have confidence

in the flesh. If any other man thinketh that he hath wherof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kindred of Israel, of the tribe of Benjamin, * an Ebrew of the Ebrewes, * by the Law a Pharisee:

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was unrebukeable.

7 But the things that were ^d vantage unto me, the same I counted losse for Christs sake.

8 Yea, doubtlesse I think * all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and do judge them to be dung, that I might ^e winne Christ,

9 And might be found in ^g him, that is, ^h not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith,

10 That I may ⁱ know him, and the vertue of his resurrection, and the ^k fellowship of his afflictions, and bee made conformable unto his death,

11 If by any meanes I might attaine unto the ^k resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am ^l comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I have attained to it, but one thing I doe: I forget that which is behind, and endeavour my selfe unto that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let us therefore as many as be ^m perfect, be thus minded: and if ye be otherwise minded, God shall reveale even the same unto you.

16 Neverthelesse, in that wherunto we are come, Let us proceed by one rule, that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye have us for an ensample.

18 * For many walke, of whom I have told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ:

19 Whose end is damnation, whose god is their bellie, and whose glory is to their shame, which mind earthly things.

So that in this place hee calleth them perfect, which have somewhat profited in the knowledge of Christ and the Gospel, whom hee setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following. 8 Hee painteth out the false Apostles in their colours, not upon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospel (for that is joyed with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, and quietnesse, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end hee forewarned them of. * Rem. 16. 17. * Remward. • Which they know after at mens hands.

* 2. Cor. 11. 22;

* Acts 23. 6.

d Which I accounted for vantage.

e Hee sheweth out all workes, as well those that goe before, as those that come after faith.

f That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing.

g In Christ: for they that are found without Christ, are subject to condemnation.

h That is, to bee in Christ, to bee found not in a mans own righteousness, but clothed with the righteousness of Christ imputed to him.

i This is the end of righteousness by faith touching us, that by the vertue of his resurrection we may escape from death.

j That I may see him in deede, and have a triall of him.

k The way to that eternal salvation is to follow Christ his steps, by afflictions and persecutions, until we come to Christ himselfe, who is our marke whereto we shooete, and receive that reward wherunto God calleth us in him. And the Apostle setteth these true exercises of godlinesse, against those vaine ceremonies of the Law, wherein the false Apostles put the summe of godlinesse.

l To life everlasting, which followeth the resurrection of the Saints.

m For we runne not, but so farre forth, as we are layed hold on of Christ, that is: as God giveth us strength, and sheweth us the way.

n The conclusion of his exhortation standing upon three members: The one is, that such as have profited in the truth of this doctrine, should continue in it.

The second is, that if there be any which are yet ignorant, and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should bee gently borne withall, until they also bee instructed of the Lord.

The third is, that they esteeme the false Apostles, by their fruits: wherein he doubteth not to

set forth himselfe for an example. m Hee said before that he was not perfect. So that in this place hee calleth them perfect, which have somewhat profited in the knowledge of Christ and the Gospel, whom hee setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following.

8 Hee painteth out the false Apostles in their colours, not upon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospel (for that is joyed with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, and quietnesse, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end hee forewarned them of.

* Rem. 16. 17. * Remward.

• Which they know after at mens hands.

He stretcheth against these fellows, true labours which neglect earthly things, and aspire to heaven onely, where they know, that even in their bodies they shall be clothed with that eternall glory, by the vertue of God.
* 1. Cor. 1. 7.
Tim. 2. 13.

20 ⁹ But our conversation is in heaven, from whence also we look for the * Saviour, even the Lord Jesus Christ,

21 Who shall change our vile bodie, that it may be fashioned like unto his glorious body, according to the working, whereby hee is able even to subdue all things unto himselfe.

CHAP IV.

1 From particular exhortations, 4 He cometh to general. 10 He saith that he took such joy in their readines to liberality.
12 That he wil patiently beare the want.

Therefore, ¹ my brethren, beloved and longed for, my joy and my ² crown, so continue in the ³ Lord, ye beloved.

2 ² I pray Evodias, and beseech Syntyche, that they be of one accord in the Lord

3 Yea, and I beseech thee, faithful yoke-fellow, help those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * ⁴ book of life.

4 ³ Rejoyce in the ⁴ Lord alway, again I say, Rejoyce.

5 ⁴ Let your ⁵ patient minde be known unto al men. ⁵ The Lord is at hand.

6 ⁶ Bee nothing carefull, but in all things let your requests be shewed unto God in prayer and supplication with ⁷ giving of thanks.

7 And the ⁸ peace of God which passeth all understanding, shall preserve your ⁹ hearts and minds in Christ Jesus.

8 ⁷ Furthermore, brethren, whatsoever things are true, whatsoever things ¹ are honest, whatsoever things ² are just, whatsoever things ³ are pure, whatsoever things ⁴ are worthy love, whatsoever things ⁵ are of good report, if there be any vertue, or if there be any praise, think on these things,

9 Which ye have both learned, and received, and heard, and seene in mee: those things do, and the Gospel of peace shal be with you.

10 ⁸ Now I rejoyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding yee were careful, but yee lacked opportunitie.

11 I speake not because of ⁹ want: for I have learned in whatsoever state I am, therewith to be content.

12 And I can be ¹⁰ abased, and I can abound: every where in al things I am ¹¹ instructed, both to be full, and to be hungry, and to abound, and to have want.

13 I am able to ¹² do al things through the help of Christ, which strengthneth mee.

14 Notwithstanding yee have well done, that yee did communicate to mine affliction.

15 ⁹ And ye Philippians know also that in the ¹³ beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giving and receiving, but yee onely.

16 For even ¹⁴ when I was in Thessalonica, ye sent once, and afterward again for my necessitie:

17 ¹⁰ Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I have received all, and have plentie: I was even filled, after that I had received of Epaphroditus that which ¹⁵ came from you, an ¹⁶ odour that smelleth sweet, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities, through his riches, with glory in Jesus Christ.

20 Unto God even our Father be praise for evermore, Amen.

21 Salute all the Saints in Christ Jesus. The brethren which are with me, greet you.

22 All the Saints salute you, and most of all they which are of ¹⁷ Cesar's household.

23 The grace of our Lord Jesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

8 Hee witnesseth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet to moderating his words, that hee might declare himselfe void of al suspicion of dishonestie, and that hee hath a minde contented both with prosperitie and adverity, and to be short, that hee rejoyceth himselfe in the onely will of God.

k As though I passed for my want.
l He useth a general word, and yet he speaketh but of one kinde of crasse, which is poverty, for commonly poverty bringeth all kinds of discomfort with it.
m This is a metaphor taken from holy things, or sacrifices, for our life is like a sacrifice.

9 Hee witnesseth that hee remembreth also their former benefites, and again, putteth away finisious suspicion of immoderate desire, in that that he received nought of any else.

n At the beginning, when I preached the Gospel among you.

10 He witnesseth again, that hee alloweth well of their benefite, not so much for his owne sake, as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himselfe will not be forgetfull.

o He alludeth to the sweet smelling savours that were offered in the old law.

p Such as belong to the Emperours Nephew.



THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 He praiseth them the more, to make them attentive unto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 And sheweth that al the parts of our salvation consist in Christ alone.



PAVL an Apostle of Jesus Christ, by the will of God, and Timotheus our brother,

2 To them which are at Colosse, Saints, and faithfull brethren in Christ:

Grace be with you, & peace from God our Father, and from the Lord Jesus Christ.

3 Wee give thanks to God even the Father of our Lord Jesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Jesus, and of your love toward al Saints,

5 For the hopes sake, which is laid up for you in heaven, wherof yee have heard before by the word of truth, which is the Gospel,

6 Which is come unto you, even as it is unto al the world, and is faithful, as it is also among you, from the day that yee heard and truly knew the grace of God,

7 As yee also learned of Epaphras our deare fellow servant, which is for you a faithfull minister of Christ:

8 Who hath also declared unto us your love in the Spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, & to desire that ye might be fulfilled with knowledge of his will, in all wisdom, and spirituall understanding.

10 That ye might walke worthy of the Lord, and please him in all things, being fruitful in all good works, and increasing in the knowledge of God,

11 Strengthened with al might through his glorious power, unto all patience, and long suffering with joyfulness,

12 Giving thanks unto the Father

which hath made us meet to be partakers of the inheritance of the Saints in light:

13 Who hath delivered us from the power of darknesse, and hath translated us into the kingdom of his deare Sonne,

14 In whom wee have redemption through his blood, that is, the forgiveness of finnes.

15 Who is the image of the invisible God, the first begotten of every creature.

16 For by him were al things created which are in heaven, & which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalities, or Powers, al things were created by him, and for him.

17 And he is before al things, and in him all things consist.

18 And he is the head of the body of the Church: hee is the beginning, and the first begotten of the dead, that in all things he might have the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell,

20 And through peace made by that blood of that his crosse, to reconcile to him-selfe through him, through him, I say, all things, both which are in earth, and which are in heaven.

21 And you which were in times past strangers and enemies, because your minds were set in evill works, hath hee now also reconciled,

22 In that body of his flesh through death, to make you holy and unblameable, and without fault in his sight,

23 If ye continue grounded and stablished in the faith, and bee not moved away from the hope of the Gospel, wherof yee have heard, and which hath been preached to every creature which is under heaven, whereof I Paul am a minister.

*the Church. * Revel. 1. 5. I Cor. 15. 20. 1 Who is the first again that he should die no more, and who raiseth other from death to life by his power. * Iohn 1. 14. Chap. 2. 9. m Most plentiful abundance of all things pertaining to God. 9 Now he teacheth how Christ executed that office which his Father enjoyed him, to wit, by suffering the death of the Crosse (which was joynt with the curse of God) according to his decree, that by this sacrifice hee might reconcile to his Father all men, as well them which beleaved in him to come, and were already under this hope gathered into heaven, as them which should upon the earth beleave in him afterward. And thus is justification described of the Apostle, which is one and the chiefest part of the benefit of Christ. n The whole Church. 10 Sanctification is another worke of God in us by Christ, in that that hee restored us (which hated God extremely, and were wholly and willingly given to sinne) to his gracios favour, in such sort, that he therewithall purified us with his holy Spirit, and consecrated us to righteousness. o The Sonne. p In that fleshy body, to give us to understand that his body was not a fantastical body, but a true body. 11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is no where any other true Gospel. q To all men: whereby we learn that the Gospel was not kept up within the corners of Iudea alone. 12 He purchaseth authority to this doctrine by his Apostleship, and taketh a most true proof thereof, of his afflictions, which he suffereth for Christ his Name, to instruct the Churches with these examples of patience.*

a By the free voluntariness of God.

b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

1 He commendeth the doctrine that was delivered them by Epaphras, and their readiness in receiving it.

2 Wee cannot otherwise consider of God to our salvation, but as hee is Christ's Father, in whom we are adopted.

3 For the glory that is hoped for.

2 He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further both in the knowledge of the Gospel, and also in the true use of it.

3 Your spiritual love, or your love which cometh from the spirit.

4 Gods will.

5 The gift of continuance is not of us, but it proceedeth from the virtue of God, which hee doth freely give us.

6 It must not be unwilling, and as it were dragged us by force, but proceed from a merry and joyful mind.

7 Having ended the preface, he goeth to the matter itselfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly divided into three treatises: for first of all, he expoundeth the true doctrine according to the order of the canons, beginning from this verse to the 21 verse, and from thence he beginneth to apply the same to the Colossians, with divers exhortations to the first verse of the second Chapter. And last of all in the third place, even to the third Chapter, he refuteth the corruptions of true doctrine.

8 The efficient cause of our salvation is the only mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darknesse wherein we were borne and bringing us to the light of the knowledge of the glory of his Sonne.

¹ For your profit and
comendation.

² The afflictions of
the Church are said
to be Christs afflictions,
by reason of that
fellowship and knit-
ting together that the
body and the head
have, the one with
the other, not that
there is any more need
to have the Church
redeemed, but that
Christ sheweth his
power in the daily
weakness of his, and
that for the comfort
of the whole body.

³ He bringeth a-
nother proof of his
Apollship to wit,
that God is the au-
thour of it, by
whom also hee was
appointed peculiar-
ly Apoll of the
Gentiles, to the
end that by this
meane, that same
might be fulfilled
by him, which the
Prophets foretold
of the calling of
the Gentiles.

⁴ Rom. 16. 25.
Ephes. 3. 9.

⁵ Titus 1. 10.

⁶ Titus 1. 20.

⁷ Whom he chose to sanctifie wth himself in Christ: moreover he saith, that the mysterie of our redemption
was hidden since the world began, except it were revealed unto a few, who also were taught in ex-
traordinary way.

⁸ Thus Paul bridled the cur^{se} of men.

⁹ He protesteth that he
doth faithfully execute his Apollship in every place, bringing men unto Christ onely
through the Lords plentiful blessing of his labours.

¹⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁶ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁷ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁸ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

¹⁹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁶ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁷ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁸ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

²⁹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁶ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁷ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁸ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

³⁹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁶ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁷ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁸ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁴⁹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁶ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁷ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁸ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁵⁹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶⁰ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶¹ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶² Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶³ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶⁴ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

⁶⁵ Perfect and sound wisdom, which
is perfect in itself, and good in the end, make them perfect that follow it.

24 Now rejoyce I in my sufferings for
you, and fulfill the rest of the afflictions
of Christ in my flesh, for his bodies sake,
which is the Church.

25 Whereof I am a minister, accord-
ing to the dispensation of God, which is
given me unto you-ward, to fulfil the word
of God:

26 Which is the mystery hid since the
world began, and from all ages, but now is
made manifest unto his Saints,

27 To whom God would make known
what is the riches of his glorious mysterie
among the Gentiles, which riches is Christ
in you, the hope of glory.

28 Whom we preach, admonishing
every man, and teaching every man in all
wisdom, that we may present every man
perfect in Christ Jesus.

29 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

30 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

31 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

32 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

33 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

34 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

35 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

36 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

37 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

38 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

39 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

40 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

41 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

42 Whereunto I also labour and strive,
according to his working, which worketh
in me mightily.

9 For in him dwelleth all the ful-
nesse of the God head bodily.

10 And ye are compleat in him, which is
the head of all principality and power.

11 In whom also ye are circumcised
with circumcission made without hands, by
putting off the sinfull body of the flesh,
through the circumcision of Christ:

12 In that ye are buried with him
through baptisme, in whom ye are also
raised up together through the faith of the
operation of God, which raised him from
the dead.

13 And you which were dead in sins,
and in the uncircumcision of your flesh,
hath he quickned together with him, for-
giving you all your trespasses,

14 And putting off the hand writ-
ing of ordinances that was against us, which
was contrary to us, hee even took it out of
the way, and fastened it upon the crosse:

15 And hath spoyled the Principalities
and Powers, and hath made a shew of
them openly, and hath triumphed over
them in the same crosse.

16 Let no man therefore condemn
you in meat or drink, or in respect of an
holy day, or of the new moon, or of the
Sabbath dayes,

17 Which are but a shadow of things
to come: but the body is in Christ.

18 Let no man at his pleasure beare
rule over you by humbleness of minde,
and worshipping of Angels, advancing
himself in those things which he never saw,

19 And holdeth not the head, where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

20 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

21 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

22 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

23 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

24 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

25 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

26 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

27 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

28 Where-
of all the body furnished and knit together
by joynts, and bands, increaseth with the
increasing of God.

8 A reason: Be-
cause onely Christ,
God and man, is
most perfect, and
passeth farre above
all things, so that
whoever hath
him, may require
nothing more.

9 By these words is
shewed a distinction
of the nature.

10 This word (dwel-
leth) sheweth out unto
us the young toge-
ther of these natures,
in that of God and
Man in Christ.

11 These words set
downe a most perfect
God head to bee in
Christ.

12 The knitting toge-
ther of God and man
is substantiall and ef-
fectuall.

13 Now he dealeth
precisely against
the third kinde,
that is to say, 3-
gists them which
upheld the Jewish
religion, and that of
all, hee denieth
that we have need
of the circum-
cision of the flesh,
seeing that without
it, we are circum-
cised within by the
verue of Christ.

14 Rom. 2. 29.
These many words
are used to shew
what the old man is,
whom Paul in other
places calleth the body
of sinne.

15 The taking a-
way of an objec-
tion: Wee need
not to much as the
externall signe
which our fathers
had, seeing that
our Baptisme is a
newer, cleaer
and winnle of
that inward resto-
ring and renewing
of the heart.

16 Ephes. 1. 19.
q. Lame Rom. 6. 4.
r. So then all the
force of the matter
cometh not from us
very dead dead, that
is to say, it is not
the dipping of us into
the water by a Minister,
that maketh us to be
buried with Christ, as
the Papists say, but
the Baptisme sayeth
that we are buried
with Christ, and
that we are raised
up with him.

17 One end of Baptisme is he
death and buriall of the old man, and that by the mighty power of God onely, whose
verue we lay hold on by faith, in the death and resurrection of Christ.

18 Another end of Baptisme is, that we
which were dead in sinne, might obtaine free remission of sinnes and eternal life, through
faith in Christ who died for us.

19 A new argument which lieth in these few words,
and it is thus: Vncircumcision was no hinderance to you, why then being justified in Christ
should not obtaine life, therefore you need not circumcision to the attainment of salvation.

20 Hee speaketh now more generally against the whole service of the law, and sheweth
by two reasons, that it is abolished. First, to what purpose should hee that hath obtained
remission of all his sinnes in Christ, require those helps of the Law? Secondly, because
that if a man doe rightly consider those rites, hee shall finde that they were so many testi-
monies of our guiltinesse, whereby wee manifestly witnessed as it were by our owne
handwritings, that wee deserved damnation. Therefore did Christ put out that hand-
writing by his coming, and fastening it to the Crosse, triumphed over all our enemies,
were they never so mighty. Therefore to what end and purpose should wee now use
those ceremonies, as though wee were still guilty of sinne, and subject to the tyranny of
our enemies?

21 Ephesians 2. 15.
Abolishing the
rites and ceremonies,
v. Satan and his Angels.
x. As a conquerour made his
shew of those captives, and put them to shame.

22 The crosse was as a chariot of triumph. No
conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse.

23 The conclusion: wherein also he nameth certain kindes, as the difference of dayes,
and meares, and proveth by a new argument, that wee are not bound unto them: to wit, be-
cause those things were shadows of Christ to come, but wee possesse him now exhibited un-
to us.

24 The body as a thing of substance and substance, setteth against shadows,
16 Hee disputeth against the first kinde of corruptions, and setteth down the worship-
ping of Angels for an example: which kinde of false religion he confuteth first, this way:
because that they which bring in such a worship, attribute that unto themselves which is
proper onely to God, to wit, authoritie to binde mens consciences with religion, although
they seeme to bring in these words by humbleness of minde.

17 Secondly, because they rashly thrust upon them for oracles those things which they
neither law nor heard, but devised of themselves.

18 Thirdly, because these
things have no other ground whereupon they are built, but onely the opinion of men, which
please themselves without all measure in their owne devices.

19 Without reason.

20 The fourth argument, which is of great weight: because they spoile Christ of his
dignity, who onely is sufficient both to nomish and also to increase his whole body.

21 Christ.

22 With the increasing which cometh from God.

23 20 Where-

20 Now last of all, he fighteth against the second kinde of corruptions, that is to say, against meer superstitions, invented of men, which partly deceive the simplicity of some with their craftinesse, and partly with very foolish superstitions, and to bee laughed at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some certain kinde of meate, and such like things, which the inventors of such rites themselves understand not, because indeed it is not.

And he useth an argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you bee delivered from those externall rites where with it pleased the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though yee were citizens of this world, that is to say, as though yee depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order then he doth in the confutation: because hee sheweth there, by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs, the Lord set at length that service of the Law, which some abused in like sort: but in the confutation hee began with the abolishing of the Law service, that he might shew by comparison, that those false services ought much more to be taken away.

As though your felicity stood in these earthly things, and the kingdom of God were not rather spirituall. 21 An imitation in the perion of these superstitious men, rightly expressing their nature and use of speech.

22 Another argument: The spirituall and inward kingdom of God cannot consist in these outward things, and such as perish with the using.

23 The third argument: Because God is not the author of these traditions, and therefore they doe not binde the consciences.

24 The taking away of an objection. These things have a goodly shew, because men by this meanes, seem to worship God with a good minde, and humble themselves, and neglect the body, which the most part of men curiously pamper up, and cherish: but yet notwithstanding the things themselves are of no value, for so much as they pertain not to the things that are spirituall and everlasting, but to the nourishment of the flesh.

Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven. 25 Hence spring the works of supererogation, as the Papists term them, that is to say, needlesse works, as though men performed more than is commanded them: which was the beginning and the very ground, whereon Monks merits were brought in.

A lively description of Monks. 26 Seeing they stand in meat and drink, wherein the kingdom of God doth not stand.

CHAP. III.

- 1 Against earthly exercises, which the false Apostles urged, 2 he setteth heavenly: 3 And beginneth with the mortifying of the flesh, 4 whence he draweth particular exhortations, 5 and particular duties which depend on each mans calling.

1 Another part of this Epistle, wherein he taketh occasion, by reason of those vain exercises, to shew the duty of a Christian life: which is an ordinary thing with him, after he hath once set down the doctrine in itself.

2 Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holinesse, out of which sundry arms or rivers do afterwards flow.

3 For if we bee partakers of Christ, wee are carried out into another life, where wee shall need neither meat nor drink, for wee shall be like unto the Angels.

4 The end and mark which al the duties of Christian life shoot at, is to enter into the kingdom of heaven, and to give our selves to those things which leade us thither, that is, to true godlinesse, and not to those outward and corporall things.

5 So he calleth that stee of religion which he spake of in the former chapter.

6 A reason taken of the efficient causes, and others: you are dead as touching the flesh, that is, touching the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the Spirit, therefore give your selves to spirituall and heavenly, and not to carnall and earthly things.

7 The taking away of an objection: whiles wee are yet in this world, wee are subject to many miseries of this life, so that the life that is in us, as it were hidden: yet notwithstanding wee have the beginnings of life and glory, the accomplishment whereof which lieth now in Christs, and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.

8 Let not your dead nature be any more effectuell in you, but let your living nature be effectuell. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spirituall live. And he reckoneth up a great long scroule of vices, and their contrary vertues.

9 Ephes. 5. 3. c The motions and lusts that are in us, are in this place very properly called members: because that the reason and will of man corrupted, doth use them as the body doth his members.

10 For those wives do not well, that do not set God in Christ before them in their love, but this Philosophy knoweth not.

11 1. Pet. 3. 1. 12 Hee requireth of children, that according to Gods commandment they be obedient to their parents.

13 In the Lord, and so it is expounded, Ephes. 5. 19. 14 Of servants, that fearing God himselfe, that they be gentle towards their children.

15 Of servants, that fearing God himselfe, to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.

16 Ephes. 6. 5. Titus 2. 9. 1. Pet. 2. 18.

6 For the which things sake, the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 But now put ye away even all these things, wrath, anger, malicioufnes, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his works,

10 And have put on the new, which is renewed in knowledge, after the image of him that created him,

11 Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindnesse, humblenesse of minde, meeknesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Christ forgave, even so do ye.

14 And above all these things put on love, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankfull.

16 Let the word of Christ dwell in you plenteously in all wisdome, teaching and admonishing your own selves, in Psalmes, and Hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.

17 And whatsoever ye shal do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God even the Father by him.

18 ¶ 10 Wives, submit your selves unto your husbands, as it is comely in the Lord.

19 ¶ 11 Husbands, love your wives, and be not bitter unto them.

20 ¶ 12 Children, obey your parents in all things: for that is well pleasing unto the Lord.

21 ¶ 13 Fathers provoke not your children to anger, lest they be discouraged.

22 ¶ 14 Servants, be obedient unto them that are your masters according to the flesh, in all things, not with eye-service as men-pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye do, do it hartily, as to the Lord, and not to men,

civill life of man, to precepts pertaining to every mans family, and requireth of wives, subjection in the Lord.

For those wives do not well, that do not set God in Christ before them in their love, but this Philosophy knoweth not.

1. Pet. 3. 1. 12 Hee requireth of children, that according to Gods commandment they be obedient to their parents.

In the Lord, and so it is expounded, Ephes. 5. 19. 14 Of servants, that fearing God himselfe, that they be gentle towards their children.

15 Of servants, that fearing God himselfe, to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.

Ephes. 6. 5. Titus 2. 9. 1. Pet. 2. 18.

24 Know-

4 ¶ Jeth to come.

7 A definition of our new birth taken of the parts thereof, which are the putting off of the old man, that is to say, of the wickednesse, which is in us by nature, & the restoring, and repairing of the new man, that is to say, of purenesse, which is given us by grace: but both of them are but begun in us in this present life, and by certain degrees finished: the onedying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newnesse of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and purenesse of the whole soul.

9 Hee speaketh of an effectual knowledge.

9 He telleth them again that the Gospel doth not respect those externall things, but true justification and sanctification in Christ only, which have many fruites, as he reckoneth them up here: But commendeth two things especially, to wit, godly concord, and continual studie of Gods word.

So put on, that ye never put off.

Those most tender affections of exceeding compassion.

Which bindeeth and knitteth together all the duties that passe from man to man.

Rule and govern all things.

You are joyned together into one body through Gods goodness, that you might help one another as fellow members.

By Psalmes he meaneth all godly songs, which were written upon divers occasions, and by Hymnes, all such as contain the praise of God, and by spirituall songs, other more peculiar and artificeous songs, which were also in praises of God, but they were made fuller of musick.

1. Cor. 10. 31. mCall upon the name of Christ, when you do it, or do it to Christs praise and glory.

Ephes. 5. 22.

He goeth from precepts which concern the whole

1. Cor. 10. 31. mCall upon the name of Christ, when you do it, or do it to Christs praise and glory.

Ephes. 5. 22.

He requireth of children, that according to Gods commandment they be obedient to their parents.

In the Lord, and so it is expounded, Ephes. 5. 19.

Of servants, that fearing God himselfe, that they be gentle towards their children.

14 Of servants, that fearing God himselfe, to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.

Ephes. 6. 5. Titus 2. 9. 1. Pet. 2. 18.

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doth wrong, shall receive for the wrong that he hath done: and there is no respect of persons.

15 He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongfull doings without any respect of masters or servants, they shew themselves just and upright, with equity, unto their servants.

CHAP. IV.

2 He returneth to generall exhortations, 3 touching prayer, and gracious speech, 7 and so endeth with greetings and commendations.

YE Masters, do unto your servants, that which is just and equall, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving,

3 Praying also for us, that God may open unto us the door of utterance, to speak the mystery of Christ, wherefore I am also in bonds,

4 That I may utter it, as it becometh me to speak.

5 Walk wisely toward them that are without, and redeem the season.

6 Let your speech be gracious alwayes, and powdered with salt, that ye may know how to answer every man.

7 Tychicus our beloved brother and faithfull minister, and fellow servant in the Lord, shall declare unto you my whole state:

8 Whom I have sent unto you for the same purpose, that he might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloved, framed to the profit of your neighbour.

ved brother, who is one of you: They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin, (touching whom ye received commandements; If he come unto you, receive him.)

11 And Jesus which is called Justus, which are of the circumcision. These only are my workfellows unto the kingdom of God, which have been unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 Luke the beloved Physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it to be read in the Church of the Laodiceans also, and that ye likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thanksgiving; 4 to put them in mind that whatsoever was praise worthy in them, it came of Gods goodnesse: 7 and that they are ensamples unto others.



PAUL, and Silvanus, and Timotheus, unto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be with you, and peace from God our father, and from the Lord Jesus Christ.

2 We give God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceasing, remembreing your effectuall faith, and diligent love, and the patience of your hope in our Lord Jesus Christ, in the sight of God, even our Father.

4 Knowing, beloved brethren, that ye are elect of God.

1 An example of a right Christian rejoicing, whereby also we learne, that such as have great gifts in them, are in two sorts bidden, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

3 Another reason, why they ought in no wise that back, but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed unto them even from heaven, as they themselves did well know.
4 Paul sheweth by two things that there followed very great fruit of his preaching, to wit, by the gifts of the holy Ghost, and that certain assurance which was thoroughly sealed in their minds, as appeared by their willing bearing of the Cross.

4 Another reason, because even to this day they embraced the Gospel with great cheerfulness, in so much that they were an example to all their neighbours: so that it should be more shame to them to faile in the mid race.

c With joy which cometh from the holy Ghost. d All the believers. e It is no true conversion to forsake idols, unless a man therewithall worship the true and living God, in Christ the only Redeemer. f This word (That) is not put here without cause, and by (wrath) it meant that revenge and punishment, wherewith the Lord will judge the world at length in his terrible wrath.

5 For our Gospel was not unto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the holy Ghost:

7 So that ye were as ensamples to all that beleeve in Macedonia and in Achaia:

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also which is toward God, spread abroad in all quarters, that we need not to speak any thing.

9 For they themselves shew of us what manner of entring in we had unto you, and how ye turned to God from Idols, to serve the living and true God,

10 And to look for his son from heaven, whom he raised from the dead, even Jesus which delivereth us from that wrath to come.

CHAP. II.

1 He declareth both faithfully he preached the Gospel unto them, seeking no gain. 2 nor praise of men: 3. and he proveth the same by their own testimonies: 4. that they did courageously bear persecutions of their country men. 5. that he desired very much to see them.

1 That which hee touched before thornly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.

2 The vertues of a true Faithour are freely and without feare to preach the Gospel, even in the midst of dangers.

3 A 16. 12.

4 Through Gods his gracious helpe.

5 To preach pure doctrine faithfully and with a pure heart.

6 By any wicked and naughty kinde of dealing.

7 To approve his conscience to God, being free from all flattery and covetousnesse.

8 Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell only in himself, in felicitie, that seeing we are not able to think a good thought, that whosoever he first claspeth to those callings, he maketh them able, and doth not find them able.

9 And therefore in that we are allowed of God, it hangeth upon his mercy.

10 To submit himself even to the basest, to win them, and to eschew all pride.

11 When I might lawfully have lived upon the expenses of the Church, if we were not rough, but gentle as a nurse, that is, neither ambitious, nor covetous, but taketh all pains as patiently as if she were a mother.

12 To have the flock that is committed unto him in more estimation then his own life.

For ye yourselves know, brethren, that our entrance in unto you was not in vaine,

2 But even after that we had suffered before, and were shamefully intreated at Philippi, (as ye know) we were bold in our God, to speak unto you the Gospel of God with much striving.

3 For our exhortation was not by deceit, nor by uncleannesse, nor by guile:

4 But as we were allowed of God, that the Gospel should be committed unto us, so we speak, not as they that please men, but God, which approveth our hearts.

5 Neither yet did we ever use flattering words, as ye know, nor coloured covetousnesse, God is record.

6 Neither sought we praise of men, neither of you, nor of others, when we might have been chargeable, as the Apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children.

8 Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of God onely, but also our own soules, because ye were dear unto us.

9 To submit himself even to the basest, to win them, and to eschew all pride. 10 When I might lawfully have lived upon the expenses of the Church, if we were not rough, but gentle as a nurse, that is, neither ambitious, nor covetous, but taketh all pains as patiently as if she were a mother.

11 To have the flock that is committed unto him in more estimation then his own life.

9 For ye remember, brethren, our labour and travell: for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and justly, and unblameably we behaved our selves among you that beleeve.

11 As ye know how that we exhorted you, and comforted, and besought every one of you (as a father his children.)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, that when ye received the word of God, which he heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeve.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye have also suffered the same things of your own countrymen, even as they have of the Jewes,

15 Who both killed the Lord Jesus and their own Prophets, and have persecuted us away, and God they please not, and are contrary to all men,

16 And forbid us to preach unto the Gentiles, that they might be saved, to fulfill their sins alwayes: for the wrath of God is come on them to the utmost.

17 Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twise) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoycing? are not even you in the presence of our Lord Jesus Christ at his coming?

20 Yes, ye are our glory and joy.

1 To shew his affection towards them, he sendeth Timotheus unto them: 2 He is so moved by the report of their prosperous state, 3 that he cannot give sufficient thanks: 4 and therefore he breaketh out into prayer.

5 Therefore since we could no longer forbear, we thought it good to remain at Athens alone.

6 And have sent Timotheus our brother and minister of God, and our labour-fellow in the Gospel of Christ, to stablish you,

7 To depart with his owne right rather then to be chargeable to his sheep.

8 To exhort other in example of godly life.

9 To exhort all men diligently and earnestly to lead a godly life.

10 To exhort all men diligently and earnestly to lead a godly life.

11 Having approved his ministry, he commendeth again (to that end and purpose that I spake of) the cheerfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

12 He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their owne countrymen: which came as well (saith he) to the Churches of the Jewes, as to them: and therefore they ought to take it in good part.

13 Which Christ hath gathered together.

14 Even of them, which are of the same country, and the same tongue that you are of.

15 He preventeth an offence which might be taken, for that the Jewes especially, above all other, persecuted the Gospel. That is no new thing, saith he, seeing they slew Christ himself, and his Prophets, and have banished me also.

16 He foretelleth the utter destruction of the Jewes, left any man should be moved by their rebellion.

17 For the Jewes would neither enter into the Kingdom of God themselves, nor suffer other to enter in.

18 Vntill that wickednesse of theirs which they have by inheritance, as it were, of their fathers, be given so great, that the measure of their iniquity be filled, God may come forth to wrath.

19 The judgement of God being angry, which indeed appeared shortly after in the destruction of the city of Hierusalem, whither many were driven out of divers Provinces, when it was besieged.

20 He meeteth with an objection, why he came not to them straightwayes being in so great misery. I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timotheus my faithfull companion unto you, because you are most dear to me.

21 We were kept asunder from you, and as it were orphans.

7 To depart with his owne right rather then to be chargeable to his sheep.

8 To exhort other in example of godly life.

9 To exhort all men diligently and earnestly to lead a godly life.

10 To exhort all men diligently and earnestly to lead a godly life.

11 Having approved his ministry, he commendeth again (to that end and purpose that I spake of) the cheerfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

12 He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their owne countrymen: which came as well (saith he) to the Churches of the Jewes, as to them: and therefore they ought to take it in good part.

13 Which Christ hath gathered together.

14 Even of them, which are of the same country, and the same tongue that you are of.

15 He preventeth an offence which might be taken, for that the Jewes especially, above all other, persecuted the Gospel. That is no new thing, saith he, seeing they slew Christ himself, and his Prophets, and have banished me also.

16 He foretelleth the utter destruction of the Jewes, left any man should be moved by their rebellion.

17 For the Jewes would neither enter into the Kingdom of God themselves, nor suffer other to enter in.

18 Vntill that wickednesse of theirs which they have by inheritance, as it were, of their fathers, be given so great, that the measure of their iniquity be filled, God may come forth to wrath.

19 The judgement of God being angry, which indeed appeared shortly after in the destruction of the city of Hierusalem, whither many were driven out of divers Provinces, when it was besieged.

20 He meeteth with an objection, why he came not to them straightwayes being in so great misery. I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timotheus my faithfull companion unto you, because you are most dear to me.

21 We were kept asunder from you, and as it were orphans.

22 We were kept asunder from you, and as it were orphans.

23 We were kept asunder from you, and as it were orphans.

24 We were kept asunder from you, and as it were orphans.

25 We were kept asunder from you, and as it were orphans.

26 We were kept asunder from you, and as it were orphans.

27 We were kept asunder from you, and as it were orphans.

28 We were kept asunder from you, and as it were orphans.

29 We were kept asunder from you, and as it were orphans.

30 We were kept asunder from you, and as it were orphans.

31 We were kept asunder from you, and as it were orphans.

32 We were kept asunder from you, and as it were orphans.

33 We were kept asunder from you, and as it were orphans.

34 We were kept asunder from you, and as it were orphans.

35 We were kept asunder from you, and as it were orphans.

36 We were kept asunder from you, and as it were orphans.

37 We were kept asunder from you, and as it were orphans.

38 We were kept asunder from you, and as it were orphans.

39 We were kept asunder from you, and as it were orphans.

40 We were kept asunder from you, and as it were orphans.

41 We were kept asunder from you, and as it were orphans.

42 We were kept asunder from you, and as it were orphans.

43 We were kept asunder from you, and as it were orphans.

44 We were kept asunder from you, and as it were orphans.

45 We were kept asunder from you, and as it were orphans.

46 We were kept asunder from you, and as it were orphans.

47 We were kept asunder from you, and as it were orphans.

48 We were kept asunder from you, and as it were orphans.

49 We were kept asunder from you, and as it were orphans.

50 We were kept asunder from you, and as it were orphans.

¹The will of God, who calleth his, on this condition, to bring them to glory by affliction. ²Is a most sure remedy against all afflictions.

³ Because they have hitherto gone so well forward, hee exhorteth them againe to make an end of the rest of the journey, seeing that therein also they shall do him, their Apostle, a great pleasure.

⁴ For now you cannot otherwise thinke me safe and in good case, unless you go forward in religion and faith.

⁵ Rom. 1. 10. and 15. 23.

⁶ Paul was constrained through the importunate dealing of the enemies, to leave the building which he had scarce begun: And for that cause he had left Silas and Timotheus in Macedonia, and when Timotheus came to Achaia, he sent him backe againe straightway. So that he desireth to see the Thessalonians, that he may thereby throughly accomplish their faith and religion, that was as yet imperfect.

⁷ Another part of the Epistle, wherein hee speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then purifie his work by the same grace wherewith he begun it in us.

⁸ 1 Cor. 15. 8.

you, and to comfort you touching your faith,

3 That no man should be moved with these afflictions: for ye your selves know, that we are appointed thereunto.

4 For verily when we were with you, we told you before that we should suffer tribulations, even as it came to passe, and ye know it.

5 Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had beene in vaine.

6 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, & that ye have good remembrance of us alwayes, desiring to see us, as we also doe you,

7 Therefore brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For now are we alive, if ye stand fast in the Lord.

9 For what thanks can we recompense to God again for you, for al the joy wherewith we rejoyce for your sakes before our God,

10 Night and day, * praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith?

11 Now God himselfe, even our Father, and our Lord Jesus Christ, guid our journey unto you.

12 And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we doe toward you:

13 To make your hearts stable and unblameable in holines before God even our Father, at the comming of our Lord Jesus Christ with all his Saints.

CHAP. IV.

1 He exhorteth them, 3 to holinesse, 9 and brotherly love.

13 He forbiddeth them to sorow after the manner of infidels.

15 He setteth out the History of our resurrection.

And furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us, how ye ought to walke, and to please God.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God even your sanctification, and that ye should abstaine from fornication,

4 That every one of you should know, how to possesse his vessell in holinesse and honour,

5 And not in the lust of concupiscence, even as the Gentiles which know not God:

¹ Look 1 John. 17. 17

² Another reason, because it defileth the body. ³ The third, because the Saints are discerned from them which know not God by honestie and puritie.

6 That no man oppresse or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you before time, and testified.

7 For God hath not called us unto uncleannesse, but unto holinesse.

8 He therefore that despiseth these things, despiseth not man, but God who hath even given you his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye are taught of God to love one another.

10 Yea, and that thing verily ye doe unto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more,

11 And that ye studie to be quiet, and to meddle with your owne businesse, and to worke with your owne hands, as we commanded you,

12 That ye may behave your selves honestly toward them that are without, and that no thing be lacking unto you.

13 I would not, brethren, have you ignorant concerning them which are asleepe, that ye sorow not even as other which have no hope.

14 For if we beleve that Jesus is dead, and is risen, even so them which sleepe in Jesus, will God bring with him.

15 For this say we unto you by the word of the Lord, that we which live, and are remaining in the comming of the Lord, shall not prevent them which sleepe.

16 For the Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which live and remain, bee caught up with them also in the cloudes, to meet the Lord in the aire: and so shall we ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

¹ Christ, which continue in faith whereby they are grafted into Christ, even to the last glimpse. ² Will call their bodies out of their graves, and reigne their soules to them againe.

³ The manner of the resurrection shalbe thus: The bodies of the dead shalbe as it were raised out of sleep at the found of the trumpet of God. Christ himselfe shall descend from heaven. The Saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise, shall be taken up into the clouds to meet the Lord, and shalbe in perpetuall glory with him.

⁴ In the Name of the Lord, as though he himselfe spake unto you. ⁵ He speaketh of these things, as though he should be one of them whom the Lord shall finde alive at his comming, because that time is uncertaine: and therefore every one of us ought to be in such a readinesse, as if the Lord were comming at every moment.

⁶ The word which the Apostle useth here, signifieth properly that encouragement which mariners use one to another, when they at together with one shout put forth their oares and row together. ⁷ 1 Cor. 15. 52.

⁸ Suddenly and in the twinkling of an eye.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs comming. 6 he warneth them to be ready daily to receive him: 11 And so giveth them sundry good lessons.

But of the times and seasons, brethren, ye have no need that I write unto you.

2 For ye yourselves know perfectly, that the day of the Lord shall come, even as a thiefe in the night.

¹ 1 Cor. 6. 8.

² Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most severely, as the prophet of God, that God will revenge such wickednesse.

³ 1 Cor. 1. 2.

⁴ These commandments which I gave you.

⁵ Thirdly, he requirerh a readie minde to all manner of lovingkindnesse, and exhorteth them to profite more and more in that vertue.

⁶ 1 John. 13. 34. and 15. 12.

⁷ 1 John 2. 8. and 4. 21.

⁸ He condemneth unquiet beaines, and such is curious in matters which appertaine not unto them.

⁹ He rebuketh idlenesse & idleness, which vices whosoever are given unto, fall into other wickednesse, to the great offence of the Church.

¹⁰ The third part of the Epistle, which is interlarded among the former exhortations (which he returneth unto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day.

¹¹ We must take heed that we doe not immoderately bewaile the dead, as they use to doe which thinke that they are utterly perished.

¹² A confirmation: for death is but a sleepe of the body (for he speaketh of the faithful) untill the Lord commeth.

¹³ A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.

¹⁴ They die in

¹⁵ The manner of the resurrection shalbe thus: The bodies of the dead shalbe as it were raised out of sleep at the found of the trumpet of God. Christ himselfe shall descend from heaven. The Saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise, shall be taken up into the clouds to meet the Lord, and shalbe in perpetuall glory with him.

¹⁶ In the Name of the Lord, as though he himselfe spake unto you.

¹⁷ He speaketh of these things, as though he should be one of them whom the Lord shall finde alive at his comming, because that time is uncertaine: and therefore every one of us ought to be in such a readinesse, as if the Lord were comming at every moment.

¹⁸ The word which the Apostle useth here, signifieth properly that encouragement which mariners use one to another, when they at together with one shout put forth their oares and row together.

¹⁹ 1 Cor. 15. 52.

²⁰ Suddenly and in the twinkling of an eye.

²¹ The day that God hath appointed for his judgement, we know not. But this is sure that it shall come upon men when they looke for nothing lesse.

²² Look 1 John. 17. 17

²³ Another reason, because it defileth the body.

²⁴ The third, because the Saints are discerned from them which know not God by honestie and puritie.

3 For when they ſhall ſay, Peace and ſafe-
tie, then ſhall come upon them ſudden de-
ſtruction, as the travail upon a woman with
child, and they ſhall not eſcape.

4 ² But ye, brethren, are not in darkneſſe,
that that day ſhall come on you, as it were
a thief.

5 Ye are all the children of light, and
the children of the day: we are not of the
night, neither of darkneſſe.

6 Therefore let us not ſleep as do other,
but let us watch and be ſober.

7 For they that ſleep, ſleep in the night,
and they that be drunken, are drunken in
the night.

8 ³ But let us which are of the day, be
ſober, * putting on the breſtplate of faith
and love, and the hope of ſalvation for an
helmet.

9 ⁴ For God hath not appointed us un-
to wrath, but to obtain ſalvation by the
means of our Lord Jeſus Chriſt,

10 ⁵ Which died for us, that whether
we wake or ſleep, we ſhould live together
with him.

11 ⁶ Wherefore exhort one another,
and edify one another, even as ye do.

12 ⁷ Now we beſeech you, brethren,
that ye ^b acknowledge them which labour
among you, and are over you in the ^c Lord,
and admoniſh you,

13 That ye have them in ſingular love
for ^d their works ſake. ^e Be at peace among
your ſelves.

14 ⁹ We deſire you, brethren, admoniſh

² Returning to
exhortations, he
warneth us which
are lightened with
the knowledge of
God, that it is our
duty not to live
ſecurely in deli-
ciousneſſe, left we
be ſuddenly taken
in a dead ſleep in
pleaſures: but con-
trariwiſe to have
an eye to ^y Lord,
and not ſuffer our
ſelves to be op-
preſſed with the
cares of this
world, for that is
meet for the dark-
neſſe of the night,
and this for the
light.

³ We muſt fight
with faith & hope,
much leſſe ought
we to lie careleſſly
ſnorring.

* Eſa. 59. 17.

⁴ He pricketh us
forwards by ſet-
ting moſt certain
hope of victory
before us.

⁵ The death of
Chriſt is a pledge
of our victory, for
therefore he died,
that we might be
partakers of his
life or virtue, yea
even whiles we
live here.

⁶ We muſt not
onely watch our
ſelves, but we are
alſo bound to ſtir
up and confirme
one another.

⁷ We muſt have
great confi-
deration of them
which are appoin-
ted to the miniſte-
ry of the word and
government of
the Church by God,
and doe their duty.

^b That you acknowledge and take them for ſuch as they
are, that is to ſay, men worthy to be greatly accepted of among you. ^c In theſe things which per-
tain to Gods ſervice: ſo in the Eccleſiaſtical ſubjection diſtinguiſhed from civill authority, and true Shep-
herds from wolves. ^d So then where the conſe ceaſeth, there muſt the labour ceaſe. ^e The
maintenance of mutuall concord, is eſpecially to be looked unto. ⁹ We muſt have confi-
deration of every man, and as the diſeaſe is, ſo muſt the remedie be uſed.

them that are ^a out of order: comfort the
feeble minded: bear with the weak: be pa-
tient toward all men.

15 ¹⁰ * See that none recompence evil for
evill unto any man: but ever follow that
which is good, both toward your ſelves,
and toward all men.

16 ¹¹ Rejoyce evermore.

17 ^{*} Pray continually.

18 In all things, give thanks: for this ^{is} the
^e will of God in Chriſt Jeſus toward you.

19 ¹² Quench not the Spirit.

20 Deſpiſe not ⁸ prophecyng.

21 Try all things, and keep that which
is good.

22 ¹³ Abſtain from all ^h appearance of
evill.

23 Now the very God of peace ⁱ ſancti-
fie you throughout: and *I pray God* that
your whole ſpirit and ſoul and body, may
be kept blameleſſe unto the coming of
our Lord Jeſus Chriſt.

24 ¹⁴ * Faithfull ^{is} he which calleth you,
which will alſo ^l do it.

25 ¹⁵ Brethren, pray for us.

26 Greet all the brethren with an holy
kiſſe.

27 I charge you in the Lord, that this
Epiſtle be read unto all the brethren the
Saints.

28 The grace of our Lord Jeſus Chriſt
be with you, Amen.

¶ The firſt Epiſtle unto the Theſſalonians,
written from Athens.

a ſure wiſeſſe in our vocation. * 1 Cor. 1. 9. ^k Alwayes one, and ever like himſelf,
who performeth indeed whatſoever he promiſeth: and an effectually calling is nothing elſe but a right
declaring and true ſetting forth of Gods will: and therefore the ſalvation of the elect, is ſafe and ſure.
^l ſo will alſo make you perfect. ¹⁵ The laſt part of the Epiſtle, wherein with moſt
weightie charge he commendeth both himſelf and this Epiſtle unto them.

^a That keep not their
rank or ſtanding.
¹⁰ Charitie ought
not to be over-
come with any in-
juries.

* Proverb. 17. 13.
and 20. 22.
Matth. 5. 39.
Rom. 12. 17.
1 Pet. 3. 9.

¹¹ A quiet & ap-
peared mind, is
nouriſhed with
continual prayers,
reſpecting the
will of God.

* Lue. 18. 1.
^f An acceptable
thing to God, & ſuch
as he liketh well of.
¹² The ſparkes
of the ſpirit of
God that are kind-
led in us, are nour-
iſhed with daily
hearing the word
of God: but true
doctrine muſt be
diligently diſtin-
guished from
faſe.

^g The expounding
of the word of God.

¹³ A general
conclusion, that
we waiting for the
coming of
Chriſt, do give our
ſelves to purenes,
both in mind, will,
and body, through
the grace and
ſtrength of the
ſpirit of God.
^h Whatſoever bath
but the very ſame
evill, abſtain from
it.

ⁱ Separate you
from the world, and
make you holy to
yourſelf through the
ſpirit, in Chriſt, in
whom only you ſhall
attain unto that true
peace.

¹⁴ The good will
and power of God
is a ſure confir-
mation againſt all
difficulties.

whereof we have
a ſure wiſeſſe in our vocation.



THE SECOND EPISTLE OF PAUL TO THE THESS- SALONIANS.

CHAP. I.

3 He commendeth the increaſe of faith, and charitie, 4 and
the patience of the Theſſalonians: 6 and deſcribing Gods
vengeance againſt ſuch as oppreſſe the godly, 10 he teacheth
the godly to wait for the laſt judgement.



Aul and Silvanus,
and Timotheus, un-
to the Church of the
Theſſalonians, which
is in God our Fa-
ther, and in the Lord
Jeſus Chriſt:

2 Grace be with
you, and peace from

God our father, and from the Lord Jeſus
Chriſt.

3 ^{*} We ought to thank God adwayes
for you, brethren, as it is meet, becauſe that
your faith ^a groweth exceedingly, and the
love of every one of you toward another
aboundeth,

4 So that we our ſelves rejoyce of you
in the Churches of God, becauſe of your
patience and faith in all your perſecutions
and tribulations that ye ſuffer.

5 ^{*} Which ^{is} a manifeſt token of the
righteous judgement of God, that ye may
be counted worthy of the Kingdom of
God, for the which ye alſo ſuffer.

* Jude 6. 2 He openeth the fountain of al true comfort, to wit, ^y in afflictions which we
ſuffer of the wicked for righteousneſſe ſake. we may behold as it were in a glaſſe ^y teſtimonie
of ^y judgement to come, & ^y end thereof moſt acceptable to us, & moſt charge to his enemies.

* 1 Theſ. 1. 2.

¹ The firſt part of
the Epiſtle, where-
in he rejoyceth,
that through the
grace of God, they
have manfully ſu-
ſtained all the af-
ſaults of their ene-
mies, wherein he
confirmeth them:
moreover ſhow-
ing with what
gifts they muſt
chiefly fight, to
wit, with faith &
charitie, which
muſt daily in-
creaſe.

^a That whereas ^y
grew up before, ^y
doeth alſo receive
ſome increaſe every
day more and more.

6 For

3 A profe: God is just, therefore he will worthily punish the unjust, and will do away the miseries of his people.

4 He confirmeth them also by the way, by this means that the condition both of this present state and the state to come, is common to him with them.

* 1 Thes. 4. 16.

5 A most glorious description of the second coming of Christ, to be let against all the miseries of the godly, & the triumphs of the wicked.

6 There is no knowledge of God unto salvation, without the Gospel of Christ.

7 The children of God shall be counted by the faith which they have in the Gospel, which is preached unto them by the Apostles.

8 Seeing that we have the mark set before us, it remaineth that we go unto it. And we go to it, by certain degrees of causes: first by the free love and good pleasure of God, by virtue where-

of all other inferior causes work: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and us in Christ.

9 By (calling) he meaneth not the very act of calling, but that self same thing whereunto we are called, which is the glory of that heavenly Kingdom. Which he determined long since, only upon his gracious and merciful goodness toward you. d So then, faith is an excellent work of God in us: and we see here plainly that the Apostle leaveth nothing to free will, to make us disagree with Gods working therein, as the Papists dream.

CHAP. II.

2 He sheweth that the day of the Lord shall not come till there be a departure from the faith, 3 and that Antichrist be revealed, 8 whose destruction he setteth out, 15 and thereupon exhorteth to constancy.

NOW we beseech you, brethren, by the comming of our Lord Jesus Christ, and by our assembling unto him,

2 That ye be not suddenly moved from your mind, nor troubled, neither by spirit, nor by word, nor by letter, as it were from us, as though the day of Christ were at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that that man of sin be disclosed, even the son of perdition:

4 Which is an adverfariie, and exalteth himself against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himself that he is God.

5 Remember ye not, that when I was

1 The second part of the epistle, containing an excellent prophetic of the state of the Church, which shall be from the Apostles time unto the latter day of judgement.

a If we think earnestly upon that unmeasurable glory, which we shall be partakers of with Christ, it will be an excellent remedy for us against wavering and impatience, so that neither the glorying of the world shall allure us, nor the dreadful fight of the crosse dismay us.

2 We must take heed of false Prophets, specially in this matter, which go about to deceive, and that for the most part after three sorts: for either they brag of fained propheticall revelations,

or they bring conjectures and reasons of their own, or use counterfeit wittings.

b By dreams and fables, which men pretend to be spirittuall revelations. c Either by word of mouth, or by books written.

d Either by forged letter, or falsly glossed upon. 3 The Apostle foretelleth that before the comming of the Lord, there shall be a throne set up cleane contrary to Christs glory, where in that wicked man shall sit, and transerre all things that appertin to God, to himself, and many shall fall away from God to him.

e All men speaking of one, he pointeth out the body of the tyrannous and persecuting Church. f All men know who he is that sayth he can shut up heaven and open it at his pleasure, and took upon him to be Lord and Master above all Kings and Princes, before whom Kings and Princes fall down and worship, knowing that Antichrist as a god.

4 He foretelleth that Antichrist (that is, whosoever he be) shall occupie that seat that falleth away from God, shall not reigne without the Church, but in the very bosom of the Church. 5 This prophetic was continually declared to the ancient Church, but it was neglected of them that followed.

yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the myserie of iniquitie doeth already work: only he which now withholdeth, shall let till he be taken out of the way.

8 And then shall that wicked man be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightness of his comming;

9 Even him whole comming is by the effectual working of Satan, with all power, and signes, and lying wonders,

10 And in all deceivablenesse of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleieve lyes:

12 That all they might be damned which beleaved not the truth, but had pleasure in unrighteousnesse.

13 But we ought to give thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth,

14 Whereunto he called you by our Gospel, to obtain the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and keep the instructions, which ye have been taught, either by word, or by our Epistle.

16 Now the same Jesus Christ our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good work.

madnesse that may be. 10 The elect shall stand steadfast and safe from all their mischiefs, now election is known by these testimonies: faith is gathered by sanctification: faith, by that that we accord unto the truth: truth by calling, through the preaching of the Gospel: from whence we come at length to a certain hope of glorification.

q Faith which layeth hold not upon lies, but upon the truth of God, which is the Gospel. r To sanctifie you.

11 The conclusion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apostles, through that free good will of God, which comforteth us with an invincible hope, and also in all godliness of our whole life long.

CHAP. III.

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdraw themselves from those, who through idleness, 11 and curiositie pervert good order:

14 Whom he excludeth from the company of the faithful.

FURTHERMORE, brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you,

2 And that we may be delivered from

free passage of the Gospel, and for the safety of the faithful ministers of the same, * Ephes. 6. 19. Colos. 4. 3.

g What hindereth and stayeth.

6 Even in the Apostles time the first foundation of the Apostolicall seat were laid, but yet so that they deceived men.

7 He foretelleth, that when the empire of Rome is taken away, the seat that falleth away from God, shall succeed and hold his place, as the old writers, Tertullian, Chrysostome and Hierome do expound it.

h He which is now in authority, and ruleth all, to wit, the Romane Empire.

8 That wickednesse shall at length be detected by the word of the Lord, and shall utterly be abolished by Christs comming.

i Word for word, that lawlesse fellow that is to say, he that shall tread Gods Law down under foot.

* Esai. 11. 4.

k Bring to nought.

l With his word, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlasting word, which shall break his enemies in sunder, as it were an iron rod.

9 He foretelleth, that Satan will bestow all his might and power, and use all false miracles that he can to establish that seat, & that with great successe because the wickednesse of the world doeth so deserve it: yet so that onely the unfaithfull shall perish through his deceit.

m Which are partly false, and partly wrought to establish a falsehood.

n A most mightie working to deceive them.

o They liked best so well, that they had pleasure therein, which is the greatest

1 He addeth now consequently according to his manner, divers admonitions: The first of them is, that they make prayers for the increase and safety

of the faithful ministers of the same,

* Ephes. 6. 19. Colos. 4. 3.

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

unre-

^a Which have no care of their duty.

² It is no marvel that the Gospel is hated of so many, seeing that faith is a rare gift of God.

Notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is grounded & stayed upon the faithful promise of God.

^b From Satans snares, or from evil.

³ The second admonition is, that they follow alwayes the doctrine of the Apostles as a rule for their life.

⁴ Thirdly, he diligently and earnestly admonisheth them of two things which are given us by the only grace of God, to wit, of charitie, and a watchfull mind to the coming of Christ.

⁵ Fourthly, he faith, that idle and lazie persons ought not to be relieved of the Church, nay, that they are not to be suffered.

⁶ Left he might seem to deal hardly with them, he setteth forth himself for an example, who besides his travaile in preaching, laboured with his hands, which he sayth he was not simply bound to doe.

⁷ 1 Corin. 11.

⁸ 1 Thess. 4. 11.

⁹ What shall we doe then with those idle bellied Monkes, and sacrificing Priests? A Monke (sayth Sacratas, book 8. of his Tripartite Inſtitutio) which worketh not with his hands, is like a thief.

^a unreasonable and evill men : ² for all men have not faith.

³ But the Lord is faithfull, which will stablish you, and keep you from ^b evill.

⁴ ³ And we are perswaded of you through the Lord, that ye both do, and will do the things which we warne you of.

⁵ ⁴ And the Lord guid your hearts to the love of God, and the waiting for of Christ.

⁶ ⁵ We warn you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh inordinately, and not after the instruction which he received of us.

⁷ ⁶ For ye your selves know, ^{*} how ye ought to follow us : ^{*} for we behaved not our selves inordinately among you,

⁸ Neither tooke we bread of any man for nought : but we wrought with labour and travail night & day, because we would not be chargeable to any of you.

⁹ Not because we have not authoritie, but that we might make our selves an example unto you to follow us.

¹⁰ For even when we were with you, this we warned you of, that if there were any which would not work, that he should ^c not eat.

¹¹ The Lord hath placed him. ¹² We must take heed, that some mens unworthinesse cause us not to be slacke in well doing. ¹³ Excommunication is a punishment for the obstinate. ¹⁴ We must have no familiaritie nor fellowship with the excommunicate. ¹⁵ The end of excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance. ¹⁶ We must to elchew familiaritie with the excommunicate, that we diligently seek all occasions and means that may be to bring them again into the right way. ¹⁷ Prayers are the feales of all exhortations. ¹⁸ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

¹¹ For we heare, that there are some which walk among ⁷ you inordinately, and work not at all, ⁸ but are busie bodies.

¹² ⁹ Therefore them that are such, we warn and exhort by our Lord Jesus Christ, that they work with quietnesse, and eat their own bread.

¹³ ¹⁰ And ye, brethren, be not wearie in well doing.

¹⁴ ¹¹ If any man obey not this our saying in this letter, note him, and have no ¹² companie with him, ¹³ that he may be ashamed :

¹⁵ ¹⁴ Yet count him not as an enemy, but admonish him as a brother.

¹⁶ ¹⁵ Now the Lord himself of peace give you peace alwayes by all means. The Lord ^{be} with you all.

¹⁷ ¹⁶ The salutation of me Paul, with mine own hand, which is the token in every Epistle : so I write,

¹⁸ The grace of our Lord Jesus Christ ^{be} with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

⁷ How great a fault idlenesse is, he declareth by that, that God created no man in vain, or to no purpose, neither is there any unto whom he hath not allotted, as it were a certain standing and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is greivous and wickednesse.

⁸ He reprehendeth a vice, which is joyined with the former, whereupon follow an infinite sort of mischiefs : to wit, that there are none more busie in other mens matters, then they which neglect their own.

⁹ The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that every man doe quietly and carefully see to do his dutie in that office and calling wherein the Lord hath placed him.

¹⁰ We must take heed, that some mens unworthinesse cause us not to be slacke in well doing.

¹¹ Excommunication is a punishment for the obstinate.

¹² We must have no familiaritie nor fellowship with the excommunicate.

¹³ The end of excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance.

¹⁴ We must to elchew familiaritie with the excommunicate, that we diligently seek all occasions and means that may be to bring them again into the right way.

¹⁵ Prayers are the feales of all exhortations.

¹⁶ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.



THE FIRST EPISTLE OF PAUL TO TIMOTHY. THE V. S.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching. ⁴ he warneth him that vain questions set apart, he teach these things, ⁵ which further charitie and faith : ¹² and that his authoritie be not condemned. ¹⁴ he sheweth what an one he is made through the grace of God.

¹ First of all, he avoucheth his own free vocation and also Timotheus, that the one might be confirmed by the other: and therewithall he declareth the sum of the Apostollicall doctrine, to wit, the mercie of God in Christ Jesus, apprehended by faith, the end whereof is yet hoped for.

² Or, ordinance.

³ There is as much difference betwixt mercie and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chooseth us in Christ, and mercie is that free justification which followeth in



PAUL an Apostle of Jesus Christ, by the [†] commandement of God our Saviour, and of our Lord Jesus Christ our hope :

² Unto Timotheus my naturall son

in the faith : Grace, ^{*} mercy, and peace from God our Father, and from Christ Jesus our Lord.

³ ² As I besought thee to abide still in Ephesus, when I departed into Macedonia, ^{so} doe, that thou mayest warne some, that they teach none other doctrine,

⁴ ³ Neither that they give heed to fables and ^b genealogies which are endlesse, which breed questions rather then godly edifying which is by faith.

⁵ ⁴ For ^{*} the end of the ^c commandement is ^d love out of a pure heart, and of a good conscience, and of faith unfained :

⁶ ⁵ From the which things some have erred, and have turned unto vaine jangling.

⁷ ⁶ The second admonition is, that the right use and practise of the doctrine must be joyined with the doctrine. And that consisteth in pure charitie, & a good conscience, and true faith.

⁸ ⁷ There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

⁹ That which he spake before generally of vain and curious controversies, he applyeth to them which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

² This whole Epistle consisteth in admonitions, wherein all the duties of a faithful Pastour are lively set out. And the first admonition is this, that no innovation be made either in the Apostles doctrine it self, or in [†] manner of teaching it.

³ The doctrine is corrupted not only by false opinions, but also by vain and curious speculations : the declaration whereof can nothing help our faith.

⁴ He noteth out one kind of vain questions.

⁵ The end of the doctrine must be joyined with the doctrine. And that consisteth in pure charitie, & a good conscience, and true faith.

⁶ There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

⁷ That which he spake before generally of vain and curious controversies, he applyeth to them which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

⁸ The second admonition is, that the right use and practise of the doctrine must be joyined with the doctrine. And that consisteth in pure charitie, & a good conscience, and true faith.

⁹ There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

¹⁰ That which he spake before generally of vain and curious controversies, he applyeth to them which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

¹¹ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

¹² We must take heed, that some mens unworthinesse cause us not to be slacke in well doing.

¹³ Excommunication is a punishment for the obstinate.

¹⁴ We must have no familiaritie nor fellowship with the excommunicate.

¹⁵ The end of excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance.

¹⁶ We must to elchew familiaritie with the excommunicate, that we diligently seek all occasions and means that may be to bring them again into the right way.

¹⁷ Prayers are the feales of all exhortations.

¹⁸ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

¹⁹ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁰ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²¹ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²² The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²³ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁴ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁵ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁶ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁷ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁸ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

²⁹ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

³⁰ The Apostle subſcribeth his letter with his own hand, that false letters might not be brought and put in place of true.

6 There are none more unlearned, and more impudent in usurping the name of holiness, then foolish sophistical babblers.

7 The taking away of an objection: He condemneth not the Law, but requireth the right use and practice of it.

8 He indeed expareth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giveth himselfe with all his heart, to observe it: and not he that maketh a vaine babbling of outward and curious matters.

9 And such a one is he, whom the Lord hath endued with true doctrine, and with the holy Ghost. f To such as make an art, as it were, of sinning.

10 He setteth against fond and vain babbling, not onely the Law, but the Gospell also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospell, and the Gospell of the blessed God, the vertue whereof these babblers knew not.

11 A reason why neither any other Gospell is to bee taught then he hath taught in the Church, neither stir any other fort, because there is no other Gospell beside that, which God committed to him.

12 He maintaineth of necessity his Apostleship against some that did carp at his former life, defaming himselfe even to hell, to advance Christs onely mercie, wherewith he abolished all those his former doings, which gave mee strength, not onely when I had no will to doe well, but also when I was wilfully given to evil.

13 These are the preparative works which Paul braggeth of.

14 He proveth this change by the effects, for that, he that was a profane man, is

become a beleever: and he that did most outrageously persecute Christ, burneth now in love toward him. 13 He turneth the reproch of the adversaries upon their own head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of the whole Church. i Worthy to be believed. * Mat. 9. 13. Mark 2. 17. 14 He breaketh out into an exclamation, even for very zeale of mind, for that he cannot satisfie himselfe in amplifying the grace of God. k Look Iohn 17. 3. 15 The conclusion of both the former fatherly admonitions, to wit, that Timothee striving manfully against all lets, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience. l By the help of them. m Wholesome and sound doctrine. 16 Whosoever keep not a good conscience, do lose also by little and little, the gift of understanding: which he proveth by two most lamentable examples. * 1 Cor. 5. 5. 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. n Cast out of the Church, and so delivered them to Satan. o That by their smart they might learne what is to be shunned.

7 They would be doctors of the Law, and yet understand not what they speake, neither whereof they affirm.

8 And we know, that the Law is good; if a man use it lawfully.

9 Knowing this, that the Law is not given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to sinners, to the unholy, and to the profane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to lyars, to the perjured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospell of the blessed God, which is committed unto me.

12 Therefore I thank him, which hath made me strong, that is, Christ Jesus our Lord: for he counted me faithfull, and put me in his service,

13 When before I was a blasphemers, and a persecuter, and an oppressor: but I was received to mercy: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.

15 This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners of whom I am chief.

16 Notwithstanding for this cause was I received to mercy, that Jesus Christ should first shew on me all long suffering unto the ensample of them, which shall in time to come beleeve in him unto eternall life.

17 Now unto the King everlasting, immortall, invisable, unto God only wife, be honour, and glory, for ever and ever; Amen.

18 This Commandement commit I unto thee, son Timotheus, according to the prophecies, which went before upon thee, that thou by them shouldest fight a good fight,

19 Having faith and a good conscience, which some have put away, and as concerning faith, have made shipwrack.

20 Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they might learn not to blaspheme.

C H A P. II.

1 Hee exhorteth them to make publicke prayers for all men, 4. 5. and that for two causes. 8 And therefore be willeth, all men in all places to pray. 9 And declareth in what apparell. 11 and with what modesty, women ought to behave themselves in holy assemblies.

1 Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men;

2 For Kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godlinesse, and honesty:

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men shall be saved, and come unto the acknowledging of the truth.

5 For there is one God, and one Mediatour between God and man, which is the man Christ Jesus,

6 Who gave himself a ranfome for all men, to be that testimony in due time.

7 Whereunto I am ordained a Preacher and an Apostle (I speake the truth in Christ, and lie not) even a Teacher of the Gentiles in faith and verity,

8 I will therefore that the men pray, every where lifting up pure hands without wrath, or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modesty, not with broided hair, or gold, or pearles, or costly apparell.

10 But (as becommeth women that profess the fear of God) with good works.

11 Let the woman learn in silence with all subjection.

12 I permit not a woman to teach, neither to usurpe authority over the man, but to be in silence.

13 For Adam was first formed; then Eve.

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith, and love, and holinesse with modesty.

attour between God & all sorts of men, by having taken upon him his nature, of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all. b Christ Jesus which was made man. 5 A confirmation because that even to the Gentiles is y secret of salvation now opened & made manifest. 6 Apostle himself being appointed properly to this office, which he doth faithfully & sincerely execute. * 2 Tim. 1. 11. c Faithfully & sincerely: & by faith he meaneth wholesom & sound doctrine, & by truth, an upright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one only nation, and in one certain place, came together to publick services but now Churches or Congregations are gathered together every where, (orderly and decently) & men come together to serve God publicly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence. d He putteth the signe for the thing it self, the lifting up of hands for the calling upon God. e Without these griefs and offences of the mind, which hinder us from calling upon God with a good conscience. f Doubting, which is against faith, 1 James, 1. 6. * 1 Pet. 3. 3. 7 Thirdly, he appointeth women to learn in the publick assemblies with silence and modesty, being comely apparelled, without any riot or excess in their apparell. * 1 Cor. 14. 34. 8 The first argument, why it is not lawfull for women to teach in the Congregation, because by this means, they should be placed above men; for they should be their masters: which is against Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to the man, by that that God made the woman after man, for mans sake. * Gen. 1. 27. & 2. 7. 21. * Gen. 3. 6. 10 Then, because after sin, God enjoyned the woman this punishment, for y the man was deceived by her. g Adam was deceived, but through his wives means, and therefore she is justly for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindreth not but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, with faith and charity.

1 Having dispatched those things, which pertaine to doctrine, he speaketh now in the second place of the ministerie of the word, to wit, of publicke prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of Magistrates; which thing was at that time somewhat doubted of, seeing that Kings, yea, and the most part of Magistrates, were at that time enemies of the Church.

2 An argument taken of the end: to wit, because that magistrates are appointed to this end, y men might peaceably and quietly live in all godlinesse and honesty, and therefore we must commend them especially to God: that they may faithfully execute so necessary an office.

3 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kind, age, or order: to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the Gospell, will have his Church gathered together after this sort, and therefore prayers to be made for all.

4 God should not else be manifested to bee the onely God of all men, unless hee should shew his goodnesse in saving of all sorts of men: neither should Christ be seeme to be the onely Medi-

ator between God & all sorts of men, by having taken upon him his nature, of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all. b Christ Jesus which was made man. 5 A confirmation because that even to the Gentiles is y secret of salvation now opened & made manifest. 6 Apostle himself being appointed properly to this office, which he doth faithfully & sincerely execute. * 2 Tim. 1. 11. c Faithfully & sincerely: & by faith he meaneth wholesom & sound doctrine, & by truth, an upright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one only nation, and in one certain place, came together to publick services but now Churches or Congregations are gathered together every where, (orderly and decently) & men come together to serve God publicly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence. d He putteth the signe for the thing it self, the lifting up of hands for the calling upon God. e Without these griefs and offences of the mind, which hinder us from calling upon God with a good conscience. f Doubting, which is against faith, 1 James, 1. 6. * 1 Pet. 3. 3. 7 Thirdly, he appointeth women to learn in the publick assemblies with silence and modesty, being comely apparelled, without any riot or excess in their apparell. * 1 Cor. 14. 34. 8 The first argument, why it is not lawfull for women to teach in the Congregation, because by this means, they should be placed above men; for they should be their masters: which is against Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to the man, by that that God made the woman after man, for mans sake. * Gen. 1. 27. & 2. 7. 21. * Gen. 3. 6. 10 Then, because after sin, God enjoyned the woman this punishment, for y the man was deceived by her. g Adam was deceived, but through his wives means, and therefore she is justly for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindreth not but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, with faith and charity.

C H A P.

C H A P. III.

He setteth out Bishops, 8 and Christian Deacons, with their wives, 12 children and family: 15 he calleth the Church the house of God.

THis is a true saying, If any man desire the office of a Bishop, he desireth a worthy work.

2 * A Bishop therefore must be unreprouvable, the husband of one wife, watching, temperate, modest, harberous, apt to teach,

3 Not given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,

4 One that can rule his owne house honestly, having children under obedience with all honesty:

5 For if any cannot rule his own house, how shall he care for the Church of God?

6 He may not be a young scholler, lest he being puffed up fall into the condemnation of the devill.

7 He must also be well reported of, even of them which are without, lest he fall into rebuke, and the snare of the devill.

8 Likewise must Deacons be grave, not double tongued, not given unto much wine, neither to filthy lucre.

9 * Having, the mysterie of the faith in pure conscience.

10 And let them first be proved: then let them minister, if they be found blamelesse.

11 Likewise their wives must be honest, not evil speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their own households.

13 For they that have ministered well, get themselves a good degree, and great liberty in the faith, which is in Christ Jesus.

14 These things write I unto thee, trusting to come very shortly unto thee.

15 But if I tary long, that thou mayest yet know, how thou oughtest to behave thy self in the house of God, which is the Church of the living God, the pillar and ground of truth.

16 And without controversie, great is the mystery of godlineffe, which is, God is manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gen-

1 Having dispatched the Treatise, as well of doctrine and of the manner of handling of it, as also of publicke prayer, he now in the third place commeth to the persons themselves, speaking first of Pastors, and afterward, of Deacons, and he useth a Preface, that the Church may know that these be certaine and sure rules.

2 A Bishoprick, or the ministerie of the word is not an idle dignitie, but a worke, and that an excellent worke, and therefore a Bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ablenesse, and his life.

a Hee speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the minde and disposition of man, framed and disposed to helpe and edifie the Church of God, when, and wheresoever it shall please the Lord.

* Titus 2. 6. b Therefore he that spinneth out married men from the office of Bishops, only because they are married in Antichrist.

c A common tippler, and one that will sit by it.

d Lest by reason that hee is advanced to that degree, he take occasion to be proud, which will undoe him, and so he fall into the same condemnation that the devill himselfe is fallen into.

3 Likewise the Deacons must first be proved, that there may be a good trial of their honesty, truth, sobriety, mind void of covetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integrity.

* Chap. 1. 19.

f The doctrine of the Gospel, which is a mystery indeed: for flesh and blood doe not reveale it.

g They that have more wives then one at one time, must neither be called to be Ministers, nor to be Deacons.

h Honour and estimation.

i Bold and assured confidence without feare.

j Paul purposing to adde many peculiar things pertaining to the daily office of a Pastour, speaketh first a word or two concerning his coming to Timothee, that he should be so much the more carefull, lest at his coming he might be reprooved of negligence.

k The Pastour hath alwayes to thinke, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept.

l To wit, in respect of men: for the Church resteth upon the corner Stone, Christ, and is the preserver of the truth, but not the mother.

m There is nothing more excellent then this truth, whereof the Church is the keeper and preserver here among men, the ministerie of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose Majestie notwithstanding in so great weaknesse was manifested many wayes, inasmuch that the light of it pierced the very Angels, and to conclude, he being preached unto the Gentiles, was received of them, and is now placed above in glory unspeakable.

n The power of the Godhead shewed it selfe so marvellously in that weaknesse of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

o These are they that had to see to the poore.

p Regard must be had also, to the Pastours and Deacons wives.

q Bold and assured confidence without feare.

r The power of the Godhead shewed it selfe so marvellously in that weaknesse of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

tiles, beleevd on in the world, and received up in glory.

C H A P. IV.

1 Hee condemneth aswell false doctrines, 3 of marriage and the choice of meates, 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the daily reading of the Scripture.

Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of devils,

2 Which speake lies through hypocrisie, and have their consciences burned with an hote yron,

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be received with giving thanks of them which beleve and know the truth.

4 For every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hath been nourished up in the words of faith, and of good doctrine, which thou hast continually followed.

7 But cast away profane, and old wives fables, and exercise thy selfe unto godlineffe.

8 For bodily exercise profiteth little: but godlineffe is profitable unto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all means worthy to be received.

10 For therefore we labour and are rebuked, because we trust in the living God, which is the Saviour of all men, specially of those that beleve.

11 These things warn and teach.

12 Let no man despise thy youth, but be unto them that beleve, an ensample, in word, in conversation, in love, in spirit, in faith, and in purenesse.

of his glory, who will be honoured in the use of them. And herewithall, the Apostle declareth, that we must use the liberality of God, soberly, and with a good conscience.

7 He setteth an Apostolical rule, for taking away the difference of meates, against that false doctrine.

8 He useth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

d It is made pure and holy in respect of us, so that we may use it with a good conscience, as received at the Lords hands.

e We confesse and acknowledge that God is the maker and giver of these creatures which we use.

f Secondly, that we are of the number of those, who through Christs benefits have recovered that right over all creatures, which Adams lost by his fall.

g Thirdly, by our prayers we crave of the Lord, that we may use those meates with a good conscience, which we receive at his hands.

h Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meates sanctified to us.

i The conclusion with an exhortation to Timothee, to propound these things diligently to the Churches, which he had sucked of the Apostle, even in a manner from the teate.

j Never departing from the side of us, 10 He setteth again true doctrine not only against that false and apostolical doctrine, but also against all vain and curious subtilties.

k It is not only requisite that the Minister of the word be found in doctrine, but also that his life be godly and religious.

l In the true serving of God, 12 Godlineffe consisteth in spirituall exercise, and not in outward austereenesse of life, which though it be something to be accounted of, if it be rightly used, yet it is in no wise comparable with godlinesse.

m For it profiteth not of it self, but through the benefit of another, but this hath promise both of the life present, and of that that is to come.

n He goeth a little from the matter, & sheweth that they which give themselves to godlinesse, although they are afflicted & reproached, are notwithstanding not to be counted miserable, as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farr different one from the other.

o For how can God forsake his, which is bountifull, even toward his enemies? And he willeth that his doctrine be well beaten into their heads.

p Now he returneth to that exhortation, shewing which are the true vertues of a Pastour, whereby he may come to be revered, although he be but young, to wit, such speech and life as are witness of charity, zeale, faith, and purity: but here is no mention made of the srober stiffe, ring, clocke, and such other foolish and childish toys.

13 The private exercise of Pastours, is continually reading of the Scriptures, where-out they may draw water of whole-some doctrine and exhortation, both to themselves and to other.

b Faith is by hearing, and hearing by preaching: & therefore the Ministers of the word are so said to save themselves and others, for that in them the Lord hath put the sword of reformation.

1 Of keeping measure in private reprehensions, according to the degrees of ages and kinds.

2 The Apostle giveth these rules touching the care of widows.

a Have care of those widows which have need of help.

3 Widows children and nephews must take care for their parents according to their ability.

4 The first reason, because that which they bestowed upon theirs, they bestow it upon themselves.

5 Another, because nature it self teacheth us to recompense our parents.

6 The third: because this dutifullness pleaseth God.

7 The second rule. Let the Church have care of such as are widows indeed, that is to say, such as are poore and destitute of help of their own friends, and live godly and religiously.

8 The third rule: Let widows that live in pleasure, and neglect the care of their own familie, be holden and accounted as fallers away from God, and his religion, and worse then very infidels.

9 The fourth rule: Let none under threescore year old, be taken into the number of widows, to serve the Congregations or Churches, and such as are free from all reproach of unchastitie, and are well reported of, for their diligence, charity, and integrity.

b That hath had no more husbands, but one at one time. c This is spoken in respect of the manner of those countries. 10 The first reason, why younger widows are not to be admitted to this ministry, is to wit, because for the lightnes of their ages they will at length shake off the burden that Christ hath laid upon them, and thinke rather upon marrying againe: and so will forsake the ministry whereunto they had bound themselves.

d Take them not into the Colledge of widows. 11 Another reason: because they are for the most part prattlers and busibodies, and gadders up and down, neglecting their charge and duty.

13 ¹⁵ Till I come, give attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the company of the Eldership.

15 These things exercise, and give thy selfe unto them, that it may be seene how thou profitest among all men.

16 Take heed unto thy selfe, and unto learning: continue therein: for in doing this thou shalt both ^b save thy self, and them that heare thee.

CHAP. V.

1 Having set down a manner how to rebuke all degrees, 3 he intreateth of widows, who then were chosen for the service of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

Rebuke ^a not an Elder, but exhort him as a Father, and the younger men as brethren,

2 The elder women as Mothers, the younger as sisters, with all purenesse.

3 ^{2a} Honour widowes, which are widowes indeed.

4 ³ But if any widow have children, or nephews, let them learn first to shew godlinesse ^a toward their own house, and ^b to recompense their kinred: ^c for that is an honest thing, and acceptable before God.

5 ⁷ And she that is a widow indeed, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 ⁸ But she that liveth in pleasure, is dead while she liveth.

7 These things therefore warn them of, that they may be blamelesse.

8 If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 ⁹ Let not a widow be taken into the number under threescore yeare old, that hath been the wife of ^b one husband,

10 And well reported of for good works, if she have nourished her children, if she have lodged the strangers, if she have ^c washed the Saints feet, if she have ministered unto them which were in adversity, if she were continually given unto every good work.

11 ¹⁰ But ^d refuse the younger widows: for when they have begun to wax wanton against Christ, they will marry,

12 Having damnation, because they have broken the first faith.

13 ¹¹ And likewise also being idle, they

learn to goe about from house to house: yea, they are not onely idle, but also prattlers and busie-bodies, speaking things which are not comely.

14 ¹² I will therefore that the younger women marry, and beare children, and govern the house, and give none occasion to the adversary to speake evill.

15 For certain are already turned back after Satan.

16 ¹³ If any faithfull man or faithfull woman have widows, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widows indeed.

17 ¶ ¹⁴ The Elders that rule wel, let them be had in ^a double honour, ^b especially they which labour in the word and doctrine.

18 For the Scripture faith, ^a Thou shalt not muzzle the mouth of the ox that treadeth out the corn: and, ^a The labourer is worthy of his wages.

19 ¹⁵ Against an Elder receive none accusation, but under two or three witnesses.

20 ¹⁶ Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ ¹⁷ I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, and do nothing partially.

22 ¹⁸ Lay hands ^b suddenly on no man, nither be partaker of other mens sins: keep thy self pure.

23 ¹⁹ Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

24 ²⁰ Some mens sins are open before hand, and go before unto judgement: but some mens follow after.

25 ²¹ Likewise also the good works are manifest before-hand, and they that are otherwise, cannot be hid.

in Ecclesiasticall proceedings (especially against the Elders) because God himselfe is there present, and the Lord Jesus Christ with a multitude of Angels. 18 The first rule. Let the minister lay hands suddenly on no man. Let him not be faulty herein, either by favouring any mans folly, or perverse affection: If ought be done otherwise then well of his fellowes, let him keep his conscience pure. ^a As much as in thee lieth, doe not rashly admit any what sever to any Ecclesiasticall function. 19 The sixth rule. Let the Elders have indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creep into the ministry, although there be never so great diligence used, the Apostle willett the Pastours not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 He sheweth the duty of servants: 10 and what a mischievous evil covetousnesse is: 13 and having spoken somewhat of rich men, he once againe forbiddeth Timothy 20 to cumbe himselfe with vain babblings.

Let ^a as many servants as are under the Loke, count their masters worthy of all honour, ^a that the Name of God, and his doctrine be not evill spoken of.

by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let servants that are come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelity. 2 The reason, left God should seem by the doctrine of the Gospel to stirre up man to rebellion and all wickednesse.

12 The first rule: Let younger widows marry, and govern their houses godly.

13 The sixth rule: Let the faithfull help their widows at their own charges as much as they can, and let not the Congregation be burdened with these expences.

14 Now he giveth rules, and sheweth how he ought to behave himself with the Elders, that is to say, with the Pastours, and such as have the governance in the discipline of the Church, which is president of their company. The first rule. Let the Church or Congregation see unto this especially, as God himself hath commanded, that the Elders that doe their dutie well, be honestly maintained.

e Wee must be more careful for them then for the rest.

f There were two kinds of Elders, the one attended upon the government only, and looked to the manners of the Congregation, the other did beside that attend upon preaching and prayers, to and for the Congregation.

* Deuter. 25.4.

1 Cor. 9.9.

* Matth. 10. 10.

Luke 10.7.

15 The second rule. Let no accusation be admitted against an Elder, but under two or three witnesses.

16 The third rule. Let the Elders be convicted be rebuked openly, that they may be an example to others.

* Chap. 6. 13.

17 The fourth rule. Let sincerity be used without any prejudice or respect of persons

18 The first rule. Let the minister lay hands suddenly on no man.

19 The sixth rule. Let the Elders have indifferent consideration of their health, in the manner of their diet.

20 Because hypocrites sometimes creep into the ministry, although there be never so great diligence used, the Apostle willett the Pastours not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein.

21 Another comfort belonging to them, which sometimes are slandered and misreported of.

22 Lay hands suddenly on no man, nither be partaker of other mens sins: keep thy self pure.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

24 Some mens sins are open before hand, and go before unto judgement: but some mens follow after.

25 Likewise also the good works are manifest before-hand, and they that are otherwise, cannot be hid.

1 He addeth also rules for the servants duty towards their masters: whereupon no doubt there were many questions then moved

And this is the first rule: Let servants that are come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelity.

2 The reason, left God should seem by the doctrine of the Gospel to stirre up man to rebellion and all wickednesse.

3 The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them.

a Let this be sufficient, that as touching these things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

4 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads.

5 He condemneth severely, and excommunicateth or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlinesse) but wearie both themselves and others, in vain questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceivers, because they favour or fount of nothing but vanity: as mad men, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and judgment: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthy lucre. b Striving about words, and not about matter: and by words he meaneth all those things which have not pitch in them, and whereby we can reape no profit. c Such as we see in those shamelesse Schooles of Popery, which are nothing else but vaine babling and prating. 6 He turneth away fully the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after another sort, to wit, because it bringeth true sufficiency. 7 He mocketh their folly, which doe so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that exesse. 8 He fraieth Timothy from covetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, & those very hurtfull, wherewith covetous men doe torment themselves so farre forth, that in the end they cast away from them their faith and salvation. d Sorrows and grieves do as it were pearce throu the mind of man, and are the harvest and true fruits of covetousnesse. 9 A peculiar exhortation to divers vertues, wherewith it becometh the Pastours especially to be furnished. e Whom the spirit of God ruleth.

2 And they which have believing masters, let them not despise them, because they are brethren, but rather doe service, because they are faithfull, and beloved, and partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine, which is according to godlinesse,

4 He is putt up and knoweth nothing, but doteth about questions and strife of words, whereof commeth envie, strife, railings, evill surmisings,

5 Froward disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 But godlinesse is great gain, if a man be content with that he hath.

7 For wee brought nothing into the world, and it is certaine, that we can cary nothing out.

8 Therefore when we have food and raiment, let us therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.

10 For the desire of money is the root of all evill, which while some lusted after, they erred from the faith, and pearced themselves through with many sorrows.

11 But thou, O man of God, flee these things, and follow after righteousness,

and corrupt mens mindes and judgment: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthy lucre. b Striving about words, and not about matter: and by words he meaneth all those things which have not pitch in them, and whereby we can reape no profit. c Such as we see in those shamelesse Schooles of Popery, which are nothing else but vaine babling and prating. 6 He turneth away fully the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after another sort, to wit, because it bringeth true sufficiency. 7 He mocketh their folly, which doe so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that exesse. 8 He fraieth Timothy from covetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, & those very hurtfull, wherewith covetous men doe torment themselves so farre forth, that in the end they cast away from them their faith and salvation. d Sorrows and grieves do as it were pearce throu the mind of man, and are the harvest and true fruits of covetousnesse. 9 A peculiar exhortation to divers vertues, wherewith it becometh the Pastours especially to be furnished. e Whom the spirit of God ruleth.

godlines, faith, love, patience, and meeknes.

12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, and unrebukeable, untill the appearing of our Lord Jesus Christ,

15 Which in due time he shall shew, that is blessed and Prince onely, the King of kings, and Lord of lords:

16 Who onely hath immortality, and dwelleth in the light that none can attaine unto; whom never man saw, neither can see, unto whom be honour and power everlasting, Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in uncertain riches, but in the living God, (which giveth us abundantly, all things to enjoy.)

18 That they do good, and be rich in good works, and be ready to distribute, and communicate.

19 Laying up in store for themselves a good foundation against the time to come, that they may obtain eternall life.

20 O Timotheus, keep that which is committed unto thee, and avoid profane and vain babling, and oppositions of science falsely so called,

21 Which while some professe, they have erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

ought to be deeply imprinted in the minds of all Ministers of the word, to wit, that they eschew all vaine babblings of Sophistry, and continue in the simplicity of sincere doctrine. i Not onely in word, but also in countenance and gesture: to be short, what their behaviour was such, that even when they held their peace, they would make men believe, their head were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

* Chap. 5. 21. 10 A most earnest request and charge to observe & keep all the premisses faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to set against the vaine glittering of this world, and his power against all the terrors of the wicked.

* Matt. 27. 11. John 18. 37. f He heapeth many words together, to one purpose: namely he couereth the power of God, which if we stick fast unto, we shall not be moved out of our standing.

* Chap. 1. 11. verse 17. 14. & 19. 16. * John 1. 18.

g He addeth for an overplus, as it were, a sharpe admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, & deceitfull hope, against which he setteth three excellent vertues, hope in the living God, liberality towards their neighbour, and gentle conditions.

h In things pertaining to this life, with which these men are compared, which are rich in good works.

* Marke 4. 19. Luke 12. 15.

i He is onely, and that everlasting: for he setteth the fraile nature of riches against G. d.

* Matth. 6. 2. 12 The praise of liberality, by the effects thereof: because it is a true testimony of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us.

13 He rehearseth the chiefest of all the former exhortations, which

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS,

CHAP. I.

5 He commendeth Timotheus faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for the bonds, 15 nor the revoling of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to have care of the thing committed unto him, 16 and praiseth Onesiphorus.



Paul an Apostle of Jesus Christ, by the will of God, ^a according to the promise of life which is in Christ Jesus, ² To Timotheus my beloved son:

Grace, mercie and peace from God the Father, and from Jesus Christ our Lord.

3 I thanke God, ^{*} whom I serve from mine ^b Elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with joy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 ² Wherefore, I put thee in remembrance that thou ^c stirre up the gift of God which is in thee, by the putting on of mine hands:

7 For God hath not given us the spirit of ^d feare, but of power, and of love, and of a sound minde.

8 ³ Be not therefore ashamed of the testimony of our Lord, neither of mee ^e his prisoner: but be partaker of the afflictions of the ^f Gospel, according to the ^g power of God:

9 ⁴ Who hath saved us, and called us with an ^{*} holy calling, not according to our ^{*} works, but according to his own purpose

^a Sent of God to preach that life, which he promised in Christ Jesus.

¹ The chiefest marke that he shooteth at in this Epistle is to confirme Timotheus to continue constantly, and manfully, even to the end, setting first before him, the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timotheus, and his ancestors, which might so much the more make him bound to God.

^b *Ab.* 22. 3. ^c From Abraham, Isaac, and Jacob: for he speaketh not of Pharisaisme, but of Christianisme.

² He warneth us to set the invincible power of the Spirit, which God hath given us against those flames which may, and do come upon us.

³ The gift of God is as it were a certaine lively flame kindled in our hearts, which the flesh and the devill goe about to put out: and therefore we, on the contrary side, must labour as much as we can to foster and keepe it burning.

^d To persece as thov, and terrifie us, as men whom the Lord will destroy.

³ He proveth that the ignominie or shame of the crosse, is not onely, not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel, wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

^e For his sake.

^f The Gospel after a sort is said to be afflicted in them that preach it.

^g Through the power of God.

⁴ He sheweth with how great benefits God hath bound us, to maintaine boldly and constantly his glory which is joynd with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternall purpose of God, to save us in Christ, which was to come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death, and author of immortalitie. ^{*} *1 Cor.* 1. 2. ^{*} *Tim.* 3. 5.

and grace, which was ^h given to us through Christ Jesus ⁱ before the ^{*} world was,

10 But is now made manifest by that appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortalitie unto ^k light through the Gospel,

11 ^{*} 5 Whereunto I am appointed a preacher, and an Apostle, and a teacher of Gentiles.

12 ⁶ For the which cause I also suffer these things, ⁷ but I am not ashamed: for I know whom I have beleevd, and I am perswaded that he is able to keep that which I have committed to him against that day.

13 ^{*} Keep the true paterne of the wholesome words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 ⁹ That worthy thing, which was committed to thee, keep ¹⁰ through the holy Ghost, which dwelleth in us.

15 ¹¹ This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find mercie with the Lord at that day: and in how many things he hath ministred unto me at Ephesus, thou knowest very well.

paterne and shape whereof Timotheus knew in the Apostle. ⁹ An amplification taken of the dignitie of so great a benefit committed to the ministers. ¹⁰ The taking away of an objection. It is an hard thing to doe it, but the spirit of God is mighty, who hath inwardly indued us with his vertue. ¹¹ He preventeth an offence which arose by the meanes of certaine that fell from God, and the religion, and uttereth also their names, that they might be knowne of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh down all evil examples.

CHAP. II.

1 The better to set out perseverance in the Christian warfare, ³ he taketh similitudes ⁴ from souldiers, ⁶ and from husbandmen. ¹⁰ He sheweth that his bonds are for the profit of the Saints: ¹⁵ Then he warneth Timotheus to divide the word of truth aright, ¹⁷ to beware of the examples of the wicked, ²² and to doe all things modestly.

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of

they do not keep that worthy thing that is committed unto them, which keep it to themselves, but they rather, which do most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance

Did 2 me,

^h He saith, that that grace was given us from everlasting, unto which we were predestinate from everlasting. So that the doctrine of foreseene faith & foreseene works, is cleane contrary to the doctrine which preacheth & teacheth the grace of God. ⁱ Before that course of yeares which hath runne on, ever since the beginning of the world. ^{*} *Rom.* 16. 25. *Eph.* 1. 4. *Col.* 1. 16. *Titus* 1. 2.

^k Hath caused life and immortalitie to appeare. ^{*} *1. Tim.* 2. 7. ⁵ That is, the Gospel which the Apostle preached. ⁶ He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. ⁷ By setting his own example before us, he sheweth us how it may be, that we shall not be ashamed of the Crosse of Christ, to wit, if we be sure that God both can and will keep the salvation which he hath, as it were, layd up in store by himselfe for us against that day.

⁸ He sheweth wherein he ought to be most constant, to wit, both in the doctrine is selfe, the abridgement whereof is faith and charitie; and next in the manner of teaching it, a lively wherein he ought to be most constant, to wit, both in the doctrine is selfe, the abridgement whereof is faith and charitie; and next in the manner of teaching it, a lively

¹ The conclusion of the former exhortation: which hath also added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themselves, but they rather, which do most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance

¹ The conclusion of the former exhortation: which hath also added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themselves, but they rather, which do most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance

^a When many were by, which can beare witness of these things.

² Another admonition: That the ministerie of the word is a spirituall warfare, which no man can so traualle in, that he may please his captain, unless he forgoe and part with all hinderances which might draw him away from it.

³ The third admonition: The Ministry is like to a game of jousting, wherein men strive for the victory, and no man is crowned, unless he strive according to the lawes which are prescribed, be they never so hard and painefull.

⁴ Another similitude, tending to the same end, no man may looke for the harvest, unless he first take paines to plow and sow his ground.

⁵ All these things cannot be understood, and much lesse practised, unless we aske of God, and he give us understanding.

⁶ He confirmeth plainly two principles of our faith, which are always assaulted of heretikes. the one whereof (to wit, that Christ is the true Messias, made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

⁷ The taking away of an objection: True it is, that he is kept in prison as an evill doer, yet there is no cause, why therefore some should goe about to derogate credite from his Gospell, seeing that notwithstanding God did blese his ministerie, nay rather, that example of this his captivitie and patience, did fundrie wayes confirme the Church in the hope of a better life.

⁸ The fourth admonition: Wee ought not to contend upon words and questions, which are not onely unprofitable, but also for the most part hurtfull: but rather upon this, how we may frame our selves to all manner of patience, and to die also with Christ (that is so say, for Christs Name) because that is the plaine way to the most glorious life: as contrariwise, the talling away of men can diminish no part of the truth of God although by such meanes they procure most certaine destruction to themselves.

^a Rem. 6. 5. ^b Math. 10. 33. ^c Marke 8. 38.

^d Rom. 3. 31. ^e and 9. 6. ^f Call God to witnesse, or as a Judge: as Moses, 1. of Moses, Samuel, and Paul himselfe did, After 20.

^g The first admonition: A Minister must not be an idle disputer, but a faithfull steward, in dividing aright the word of truth, as to much that he must stop the mouthes of other vaine babblers.

^h By adding nothing to it, neither ever skipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to heare, and what is fit to edifying.

ⁱ Marke with much, and see they creep on no further.

^j He discovereth the subtiltie of Satan, who beginning with these principles, draweth us by little and little to ungodlinesse through the meanes of that wicked and prophane babbling, still creeping on: which he proveth by the horrible example of them that taught, that the resurrection was already past.

me by ^a many witnesses, the same deliver to faithfull men, which shall be able to teach others also.

³ ² Thou therefore suffer affliction as a good souldier of Jesus Christ.

⁴ No man that warreth, entangleth himselfe with the affaires of ^b this life, because he would please him that hath chosen him to be a souldier.

⁵ ³ And if any man also strive for a matterie, he is not crowned, except he strive as he ought to doe.

⁶ ⁴ The husbandman must labour before he receive the fruits.

⁷ ⁵ Consider what I say: and the Lord give thee understanding in all things.

⁸ ⁶ Remember that Jesus Christ, made of the seed of David, was raised againe from the dead, according to my Gospell,

⁹ ⁷ Wherein I suffer trouble as an evill doer, even unto bonds: but the word of God is not bound.

¹⁰ Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Jesus, with eternall glory.

¹¹ ⁸ It is a true saying, For if we be ^c dead together with him, we shall also live together with him.

¹² If we suffer, we shall also reigne together with him: ^d if we denie him, he also will denie us.

¹³ If ^e we beleieve not, yet abideth he faithfull: he cannot denie himselfe.

¹⁴ Of these things put them in remembrance, and ^f protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers.

¹⁵ ⁹ Studie to shew thy selfe approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.

¹⁶ ^f Stay prophane and vaine babblings: for they shall increase unto more ungodlinesse.

¹⁷ And their word shall fret as a canker: ^g of which sort is Hymeneus and Philetus,

¹⁸ Which as concerning the truth, have erred from the marke, saying, that the resurrection is past already, and do destroy the faith of certaine.

¹⁹ ¹¹ But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that ^h calleth on the Name of Christ, depart from iniquitie.

²⁰ ¹² Notwithstanding, in a great house are not onely vessels of gold, and of silver, but also of wood, and of earth, ⁱ and some for honour, and some unto dishonour.

²¹ If any man therefore ^j purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Lord, and prepared unto every good worke.

²² ¹³ Flee also from the lusts of youth, and follow after righteouses, faith, love, and ^k peace, with them that ^l call on the Lord with pure heart,

²³ ^{*} And put away foolish and unlearned questions, knowing that they ingender strife.

²⁴ But the servant of the Lord must not strive, but ^m must be gentle toward all men, apt to teach, ⁿ suffering the evill.

²⁵ Instructing them with meekenesse that are ^o contrary minded, proving if God at any time will give them repentance, that they may acknowledge the trueth,

²⁶ And come to amendment out of the snare of the devill, of whom they are taken prisoners, to doe his will.

^{worketh in us a good and an effectfull will.} ¹³ Returning to the matter from whence he digressed, verse 16. he warneth him to exercise himselfe in weighty matters, and such as pertaine to godlinesse. ¹⁴ The sixth admonition: We must above all things eschew all bitterness of mind, both in teaching all men, and also in calling them backe which have gone out of the way. ^{*} 1 Cor. 1. 2. ^{*} 1 Tim. 1. 4. and 4. 7. Titus 3. 9. ⁱ To winne them through our patient bearing with them, but not to please them, or excuse them in their wickednesse. ^k He meaneth such as doe not yet see the trueth.

CHAP. III.

¹ He foretelleth the dangerous times that are to ensue: ⁹ But with the certaine hope of victorie, ¹⁰ he encourgeth him to the combat, setting out especially the triall of sound doctrine.

THis ^{*} know also, that in the ^{*} last dayes shall come perillous times:

² For men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, ^{*} unholy,

³ Without naturall affection, truce breakers, false accusers, intemperate, fierce, no lovers at all of them which are good,

⁴ Traitours, headie, high minded, lovers of pleasures more then lovers of God,

⁵ Having a shew of godlinesse, but have denied the power thereof: ^{*} turn away therefore from such.

⁶ For of this sort are they which creepe into houses, and leade captive simple women laden with finnes, and led with divers lusts,

⁷ Which women are ever learning, and are never able to come to the acknowledging of the trueth.

⁸ ^{*} And as Jannes and Jambres withstood Moses, so doe these also resist the trueth, men

¹¹ A digression, wherein he saveth that offence that role by their falling away, shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to us: and therefore it is no marvelle if we count hypocrites offenders for the true brethren: but we must take heed that we be not like them, but rather that we be indeede such as we are laid to be.

^g That jerome and woordshipp him, and as it were named of him, a faithfull man, or Christian.

¹² The taking away of an objection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must looke to this, that we be found vessels prepared to honour.

^{*} Rom. 9. 21. ^h By these words is meant the execution of the matter, and not the cause: for in that we purge ourselves, it is not to be attributed to any free will that is in us, but to God, who freely and wholly

¹ The seventh admonition: We may not hope for any Church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bosome of the Church, which notwithstanding shall make a shew and countenance of great holinesse, and charitie.

^{*} 1 Tim. 4. 1. ² Pet. 3. 3.

^{Ind. 18.} ^a Which make no account, either of right or benefite.

² We must not dally with such men as resist the trueth, not of simple ignorance but of a perverser mind, (which thing appeareth by their fruits, which he painteth out heere lively) but we must rather turn away from them.

^{*} Exod. 7. 11.

³ He addeth accom-
fort: The Lord
will at length pluck
off all their vizards

⁴ That we be not
deceived by such
hypocrites, we
must set before us
the vertues of the
holy servants of
God, and we must
not be afraid of
persecution which
they suffered wil-
lingly, and which
always followeth
true godlinesse.

But we must espe-
cially hold fast the
doctrine of the A-
postles, the summe
whereof is this,
that we are saved
through faith in
Christ Jesus.

⁴ Thou knowest
thoroughly not onely
what I taught and
did, but also how I
was mistreated and dis-
spised.

⁵ Which is in Pisi-
dia.

⁶ Their wickednesse
shall daily increase.

⁷ 2 Pet. 1. 20.

⁸ The eight admoni-
tion which is
most precious: A
pastour must be
wise by the word
of God onely:

wherein we have
perfectly deliv-
ered unto us what-
ever pertaineth
either to discerne,
know, and establish
true opinions, and
to confute false:
& furthermore to
correct evil man-
ners, and to frame
good.

⁹ The Prophets and
expounders of Gods
will, are properly
& regularly called,
Men of God.

men of corrupt mindes, reprobate con-
cerning the faith.

⁹ But they shall prevail no longer: for
their madnesse shall be evident unto all
men, as theirs also was.

¹⁰ ¶ But thou hast fully known my
doctrine, manner of living, purpose, faith,
long-suffering, love, patience,

¹¹ Persecutions, and afflictions which
came unto me at Antiochia, at Iconium,
and at Lystra, which persecutions I suffer-
ed: but from them all the Lord delivered
me.

¹² Yea, and all that will live godly in
Christ Jesus, shall suffer persecution.

¹³ But the evil men and deceivers shall
wax worse and worse, deceiving, and be-
ing deceived.

¹⁴ But continue thou in the things which
thou hast learned, and which are commit-
ted unto thee, knowing of whom thou hast
learned them:

¹⁵ And that thou hast known the holy
Scriptures of a child, which are able to make
thee wise unto salvation, through the faith
which is in Christ Jesus.

¹⁶ * For the whole Scripture is given
by inspiration of God, and is profitable to
teach, to convince, to correct, and to in-
struct in righteousness:

¹⁷ That the man of God may be absolute,
being made perfect unto all good works.

CHAP. IV.

¹ He chargeth him to preach the Gospel with all diligence. ³ In
that so miserable a time: ⁶ That his death is hard at hand,
⁸ yet so, that as a conquerour, he maketh haste to a glorious
triumph. ¹⁰ He sheweth the cause why he sendeth for Timo-
theus, ¹¹ even by reason of his present state.

¹ Charge thee therefore before God, and
before the Lord Jesus Christ, which shall
judge the quick and dead at that his appear-
ing, and in his kingdome,

² Preach the word: be instant in season,
and out of season, improve, rebuke, exhort
with all long-suffering and doctrine:

³ For the time will come, when they
will not suffer wholesome doctrine: but
having their eares itching, shall after their
own lusts, get them an heape of teachers,

⁴ And shall turn their eares from the
truth, and shall be given unto fables.

⁵ But watch thou in all things: suffer
adversitie: do the work of an Evangelist:
cause thy ministry to be thoroughly liked
of.

⁶ For I am now ready to be offered,
and the time of my departing is at hand.

⁷ I have fought a good fight, and have
finished my course: I have kept the faith.

⁸ For henceforth is laid up for me the
crown of righteousness, which the Lord
the righteous judge shall give me at that
day: and not to me onely, but unto all them
also that love that his appearing.

⁹ Make speed to come unto me at
once:

¹⁰ For Demas hath forsaken me, and
hath embraced this present world, and is
departed unto Thessalonica. Crescens is
gone to Galatia, Titus unto Dalmatia.

¹¹ * Onely Luke is with me. Take Mark
and bring him with thee: for he is profit-
able unto me to minister.

¹² And Tychicus have I sent to Ephe-
sus.

¹³ The cloak that I left at Troas with
Carpus, when thou comest, bring with
thee, and the books, but specially the parch-
ments.

¹⁴ Alexander the coppersmith hath
done me much evil: the Lord reward him
according to his works.

¹⁵ Of whom be thou ware also: for he
withstood our preaching fore.

¹⁶ At my first answering no man assist-
ed me, but all forsook me: I pray God, that
it may not be laid to their charge.

¹⁷ Notwithstanding the Lord assisted
me, and strengthened me, that by me the
preaching might be fully beleaved, and that
all the Gentiles should heare: and I was
delivered out of the mouth of the lion.

¹⁸ And the Lord will deliver me from
every evil work; and will preserve me
unto his heavenly kingdome: to whom
be praise for ever and ever, Amen.

¹⁹ Salute prisca and Aquila, and the
* household of Onesiphorus.

²⁰ Erastus abode at Corinthus: Tro-
phimus I left at Miletum sick.

²¹ Make speed to come before winter.
Eubulus greeteth thee, and Pudens, and
Linus, and Claudia, and all the brethren.

²² The Lord Jesus Christ be with thy
spirit: Grace be with you, Amen.

¶ The second Epistle written from Rome
unto Timotheus, the first Bishop
elected of the Church of Ephesus,
when Paul was presented the second
time before the Emperour Nero.

⁴ He foretelleth
his death to be at
hand, and setteth
before them an
excellēt example,
both of invincible
constancy, and
sure hope.

⁵ To be offered for a
drink offering: and
be alledged to the
pouring out of blood
or wine which was
used in sacrifices.

⁵ The last part of
the Epistle, setting
forth grievous
complaints against
certain, and ex-
amples of singular
godlines in every
place, & of a mind
never wearied.
⁶ Contented himself
with this world.
* Col. 4. 10. 14.

⁶ Of Nero.

⁷ Preserve me pure
from committing any
thing unworthy my
Apostleship.

⁸ To make me par-
taker of his kingdome.

* Chap. 1. 16.

¹ The principall
and chief of all ad-
monitions, being
therefore propo-
sed with a most
earnest charge, is
this: that the word
of God be pro-
pounded with a
certain holy im-
portunitie, as ne-
cessity requireth:
but so, that a good
and true ground
of the doctrin be
laid, and the we-
hemency be tem-
pered with all holy
meeknesse.

² Faithfull pastours
in times past, took
all occasions they
could, because me
were very prompt
& ready to return
to their fables.

³ To false and un-
profitable doctrines
which the world is
now so bewitched
withall, that it had
rather, the open light

of the truth were utterly
put out, then it should come out of darkness.

⁴ Prove and shew by good and iustifi-
cations, that thou art the true minister of God.

⁵ The wickednesse and
falling away of the world ought to cause faithfull ministers to be so much the more careful.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen ministers,
10 How vain bablers' mouths should be stopped: 12 And
through this occasion he toucheth the nature of the Cretians,
14 and the Jews: who put boylineſſe in outward things.

I He voucheth his
Apostleſhip (not
for Titus, but for
the Cretians sake)
both by the testi-
mony of his out-
ward calling, and
by his consent,
wherein he agree-
th with all the ec-
lect from the be-
ginning of the
world.

a A minister, as
Christ himself, in
that that he was a
Minister and head
of the Prophets, is
called a servant, Ef.
43. 10.

b Of those whom God
hath chosen.

2 The faith wher-
in all the elect co-
sent, is the true &
sinere knowledge
of God, tending
to this end, & wor-
shipping of God a-
right, they may
at length obtain
life everlasting ac-
cording to the
promise of God,
who is true, which
promise was exhi-
bited in Christ in
due time accord-
ing to his eter-
nal purpose.

c Hope is the end of
faith.

d Freeſie, and of his
mere liberality.
Rom. 16. 25.

Ephes. 3. 9.

Col. 2. 26.

2 Tim. 1. 9.

1 Pet. 1. 20.

e Luke 2. Tim. 1. 9.

3 This truth is no
otherwhere to be
sought, but in the
preaching of the
Apostles.

* Galat. 1. 1.

f This word (Savi-
our) doth not only
ſignifie a preſerver
of life, but alſo a gi-
ver of life.

4 The Apostle mo-
veth the Cretians
to heare Titus, by
ſetting forth his
conſent and agree-
ment with him in
the faith, and ther-
ewithall ſheweth
by what ſpecial
note we may di-
ſtinguiſh true mi-
niſters from falſe.
5 There is but one
way of ſalvation,

common both to the Paſtor and the flock. 6 The firſt admonition to ordain Elders in every
city. * 1 Tim. 3. 2. g This word is proper to horſes and oxen, which will not abide the yoke. 7 The
ſecond admonition: what faults Paſtors (whom he comprehended afore under the word
(Elders) ought to be void of, and what virtues they ought to have. h Whom the Lord hath
appointed ſteward of his gifts. i Not hard, conditioned, and evil to pleaſe. k Circumſpect, and of
a ſound judgement, and of a ſingular example of moderation. 8 The third admonition: The Pa-
ſtor muſt hold faſt that doctrine, which the Apoſtles delivered, and pertaineth to ſalvation,
leaving all curious and vain matters. 9 The fourth admonition: To apply the knowledge
of true doctrine unto uſe, which conſiſteth in two things, to wit, in governing them which
ſhew themſelves apt to learn, and conſuting the obſtinate. 10 An applying of the general
propoſition to a particular. The Cretians above all other need ſharp reprehensions: both be-
cauſe their minds are naturally given to lies and ſlothfulneſſe, & alſo becauſe of certain co-
vetous Jews, which under a colour of godlineſſe, joyned partly certain vain traditions, and
partly old ceremonies with the Goſpel. l Of the Levites, or rather of thoſe Jews which went about
to join Chriſt and the Law together.



Aul: a ſervant of
God, and an Apo-
ſtle of Jeſus Chriſt,
according to the
faith of Gods^e elect,
2 and the acknow-
ledging of the truth,
which is according
unto godlineſſe,

2 Unto the^c hope of eternall life, which
God that cannot lie, hath^d promiſed be-
fore the^{*c} world began:

3 But hath made his word manifeſt in
due time through the preaching, which is
* committed unto me, according to the
commandement of God our^f Saviour.

4 To Titus my naturall ſon according
to the common faith, Grace, mercy and
peace from God the father, and from the
Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Creta, that
thou ſhouldeſt continue to redreſſe the
things that remain, and ſhouldeſt ordain El-
ders in every city, as I appointed thee,

6 If any be unrepoveable, the husband
of one wife, having faithfull children, which
are not ſlandered of riot, neither are^g diſo-
bedient.

7 For a Biſhop muſt be unrepoveable,
as Gods^h ſteward, notⁱ iroward, not angry,
nor given to wine, no ſtriker, not given to
filthy lucre,

8 But harberous, one that loveth good-
neſſe, * wife, righteous, holy, temperate,

9 Holding faſt that faithfull word accord-
ing to doctrine, * that he alſo may be able
to exhort with whoſome doctrine; and
convince them that ſay againſt it.

10 For there are many diſobedient
and vain talkers and deceivers of minds,
chiefly they of the^l Circumciſion,

11 Whoſe mouthes muſt be ſtopped,
which ſubvert whole houſes, teaching
things, which they ought not, for filthy lu-
cres ſake.

12 One of themſelves, even one of
their own prophets ſaid, The Cretians are
alwayes liars, evill beaſts, ſlow bellies.

13 This witneſſe is true: wherefore con-
vince themⁿ ſharply, that they may be
found in the faith,

14 And not taking heed to * Jewiſh fa-
bles, and commandements of men, that
turn away from the truth.

15 Unto the pure^{*} are all things pure,
but unto them that are defiled, and unbe-
leeving^u nothing pure; but even their^o
minds and conſciences are defiled.

16 They profeſſe that they know God,
but by works they deny him, and are abo-
minable and diſobedient, and unto every
good work reprobate.

CHAP. II.

2 He ſetteth out the duties of ſundry perſons and ſtates, 6 and
willeth him to inſtruct the Church in manners. 11 He draweth
an argument from the end of our redemption; 12 which is,
that we live godly and uprightly.

But¹ ſpeake thou the things which be-
come whoſome doctrine,

2 That the elder men be watchfull,
grave, temperate, ſound in the faith, in love,
and in patience.

3 The elder women likewiſe, that they be
in ſuch behaviour as becometh holineſſe,
not falſe accuſers, not ſubject to much
wine, but teachers of honeſt things,

4 That they may inſtruct the yong women
to be ſober minded, that they love their
husbands, that they love their children,

5 That they be temperate, chaſt, * keeping at
home, good & * ſubject unto their husbands,
that the word of God be not evill ſpoke of.

6 Exhort yong men likewiſe, that they
be ſober minded.

7 In all things ſhew thy ſelf an example
of good works with uncorrupt doctrine,
with^b gravity, integritie,

8 And with the whoſome word, which
cannot be condemned, that he which with-
ſtandeth, may be aſhamed, having nothing
concerning you to ſpeake evill of.

9 Let ſervants be ſubject to their ma-
ſters, and pleaſe them in all^c things, not an-
ſwering again,

10 Neither pickers, but that they ſhew all
good faithfulnes, that they may adorne the
doctrine

m Epimenides, who
was counted a pro-
phet amongſt them,
Look upon Laertes,
and Cicero in his firſt
book of divination.

n Roughly & plain-
ly, and go not about
the buſh with ſhapp.

* 1 Tim. 1. 4.

11 He ſheweth in
few words, y purity
conſiſteth not in
any external wor-
ſhip, and that, that
is according to the
old law (as in dif-
ference of meats,
and waſhings,
and other ſuch
things which are
abolished) but in
y minde and con-
ſcience: and who-
ſoever teach other-
wiſe, know not
what is true religi-
on indeed, and alſo
are nothing leſſe
then that they
would ſeem to be.

* Rom. 14. 20.

o If our minds and
conſciences be nu-
cleans, what cleannes
is there in us be-
fore regeneration?

1 The fifth admo-
nition: The do-
ctrine muſt not
only be generally
pure, but alſo be
applied to all ages
and orders of men
according to the
diverſitie of cir-
cumſtances.

2 What are the
chiefeſt virtues
for old and yong
both men and wo-
men, and how
they ought to be
ſtirred up unto
them continually.

a No gadder up and
down.

* Ephes. 5. 23.

3 The ſixth admo-
nition: That both
the Paſtors life
and doctrine muſt
be found.

b Not ſuch a gravi-
ty as may drive men
from coming to the
miniſter, but ſuch as
may cauſe them to
come in meek reve-
rent and honeſt ſort.

* Ephes. 6. 5.

1 Pet. 2. 18.

4 The ſeventh ad-
monition, of ſer-
vants duty toward
their maſters.

c Which may be done
without offence to
God.

* 1 Cor. 1.2.
Colos. 1.23.

5 The eight admonition, belonging to all the godly, that seeing God calleth all men to the gospel, and Christ hath justified us, that he hath also sanctified us, we must all of us give our selves to true godliness, and righteousness, setting before us a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainers also must be reprov'd, by the authority of the mighty God.

d Lusts of the flesh, which belong to the present state of this life and world.

doctrine of God our Saviour in all things.

11 * For that grace of God, that bringeth salvation unto all men, hath appeared,

12 And teacheth us that we should deny ungodlinesse and worldly lusts, and that we should live soberly, and righteously, and godly in this present world:

13 * Looking for that blessed hope, and appearing of that glory of that mighty God, and of our Saviour Jesus Christ,

14 Who gave himselfe for us, that he might redeeme us from all iniquity, and purge us, to be a peculiar people unto himselfe, zealous of good works.

15 These things speake, and exhort, and convince with all authority. See that no man despise thee.

e Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laid up for himselfe. g With all authority possible.

CHAP. III.

1 He willeth that all generally be put in minde to reverence such as be in authority: 3 That they remember their former life, and attribute all justification unto grace. 9 And if any braver wish stand these things, 10 he willeth that he be rejected.

Put them in remembrance that they be subject to the Principalities and powers, and that they be obedient, and ready to every good work,

2 That they speak evill of no man, that they be no fighters, but soft, shewing all meeknesse unto all men.

3 * For we our selves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousnesse and envy, hatefull, and hating one another.

4 But when that bountifulnesse and that love of God our Saviour toward man appeared,

5 * Not by the works of righteousness,

which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the holy Ghost,

6 Which hee shed on us abundantly, through Jesus Christ our Saviour,

7 That we, being justified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I wil thou shouldest affirm, that they which have beleev'd God, might be carefull to shew forth good works. These things are good and profitable unto men.

9 * But stay foolish questions, and genealogies, and contentions, and brawlings about the law: for they are unprofitable and vain.

10 * Reject him that is an heretick, after once or twice admonition,

11 Knowing that he that is such, is perverted, and sinneth, being damned of his own selfe.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their journey diligently, that they lack nothing.

14 And let ours also learn to shew forth good works for necessary uses, that they be not unfruitfull.

15 All that are with me, salute thee. Greet them that love us in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

b Which the virtues of the holy Ghost worketh.

3 Again, with great earnestnesse beate into our heads, how y we ought to give our selves to true godlinesse, and eschew all vain questions, which serve to nothing but to move strife and debate.

c Give themselves earnestly unto good works.

* 1 Tim. 1.4. and 4.7.2 Tim. 2.23.

4 The ministers of the word, must at once cast off hereticks, that is, such as stubbornly and seditionously dispute the Church, & will give no ear to ecclesiasticall admonitions.

5 Last of all, hee writeth a word of two of private matters, and commeth certain men.



THE EPISTLE OF PAUL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his manner mounteth aloft unto God. 8 Sending again to Philemon his vagabound and theevish servant, he entreateth pardon for him, and very gravely preacheth of Christian equity.



Aula prisoner of Jesus Christ and our brother Timotheus, unto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the

Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

4 I * give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I hear of thy love and faith, which thou hast toward the Lord Jesus, and toward all Saints.)

6 That the fellowship of thy faith may be made effectuell, and that whatsoever good thing is in you through Christ Jesus, may be known,

* 1 Thess. 4.2.

2 Thess. 1.3.

a By fellowship of faith, he meaneth those duties of charity which are bestowed upon the Saints, and flow forth of an effectual faith.

b That by this means all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifullness.

7 For we have great joy and consolation in thy love, because by thee, brother, the Saints^e bowels are comforted.

8 Wherefore, though I by very bold in Christ to command thee, that which is inconvenient,

9 ⁱ Yet for loves sake, I rather beseech thee, though I be as I am, even Paul aged, and even now a prisoner for Jesus Christ.

10 I beseech thee for my son * Onesimus, whom I have begotten in my bonds,

11 Which in times past was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I have sent again: thou therefore, receive him, that is, mine own ^dbowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.

14 But without thy minde would I do nothing, that thy benefit should not be as it were of ^e necessity, but willingly.

15 It may be that he therefore ^f departed for ^g a season, that thou shouldest receive him for ever,

16 Not now as a servant, but above a servant, *even as a brother beloved*, especially

to me: how much more then unto thee, both in the ^h flesh, and in the Lord?

17 If therefore thou count our things common, receive him as my self.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul have written *this* with mine own hand: I will recompense it, albeit I do not say to thee, that thou owest moreover unto me even thine own self.

20 ⁱ Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote unto thee, knowing that thou wilt do even more then I say.

22 Moreover also prepare me a lodging: for I trust through your prayers I shall be freely given unto you.

23 There salute thee Epaphras my fellow-prisoner in Christ Jesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Jesus Christ, be with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a servant.

^e Because thou didst so dutifully and cheerfully refresh the Saints, that they conceived inwardly a marvellous joy: for by this word (bowels) is meant not only the inward feeling of joys and miseries that men have one of another's state, but also that joy & comfort which entrench in to the very bowels, as though the heart were refreshed and comforted.

ⁱ An example of a Christian excuse, and commendation for another man.

^k Coloss. 4. 9. ^l As mine own son, and as if I had begotten him of mine own body.

^m That thou mightest not seem to have lent me thy servant upon constraint, but willingly.

ⁿ Thus he assuageth the harder kind of speech, which is to say, he ran away. ^o For a little time.

^p Because he is thy servant, as other servants are, & because he is the Lord's servant, so that thou must needs love him, both for the Lord's sake, and for thine own sake.

^q Good brother, let me obtain this benefit at thine hand.



THE EPISTLE TO THE HEBREWS.

The drift and end of this epistle, is to shew that Jesus Christ the Son of God, both God and man, is that true eternall and onely Prophet, King, and high Priest, that was shadowed by the figures of the old law, and is now indeed exhibited: of whom the whole Church ought to be taught, governed, and sanctified.

CHAP. I.

1 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, 4 he advanceth him above the Angels: 10 And proveth by divers testimonies of the Scripture, that he farre passeth all other.

1 The first part of the general proposition of this Epistle: the sonne of God is indeed that Prophet or teacher, which hath actually now performed that, that God after a sort, & in shadows signified by his Prophets, and hath fully opened his Father's will to the world.

^a So that the former declaration made by the Prophets was not full, and nothing must be added to this later. ^b Which one Sonne is God and man.

2 The second part of the same proposition: The same Son is appointed of the Father to be our King, and Lord, by whom also he made all things: and in whom only he setteth forth his glory, yea, and himself also to be beholden of us, who beareth up and sustaineth all things by his will and pleasure. ^c Possessor and equal partner of all things with the Father. ^d That is, what ever hath been at any time, is, or shall be. ^e Col. 1. 15. ^f He in whom this glory and Majesty of the Father shineth, which is otherwise infinite, and cannot be beholden.



A sundry times, and in divers manners, God spake in the old time to *our* fathers by the Prophets: in these ^h last dayes he hath spoken unto us by his ⁱ Sonne,

2 ^a Whom he hath made ^e heire of all things, by whom also he made the ^d worlds.

3 ^{*} Who being the ^e brightnesse of the

glory, and the ingraven form of his ^f person, and ^g bearing up all things by his mighty word, ^h hath by himself purged our sins, and ⁱ sitteth at the right hand of the majesty in the highest places,

4 ^{*} And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent ⁱ Name then they:

5 ^{*} For unto which of the Angels said he at any time, ^{*} Thou art my Son, ^{*} this day begat I thee? ^{*} and again, I ^{*} will be his Father, and he shall be my Sonne?

6 ^{*} And ⁱ again, when he bringeth in his first begotten Sonne into the world, he saith, ^{*} And let all the Angels of God worship him.

7 ^{*} And of the Angels he saith, ^{*} He that therewithall he is God also. ⁱ Dignity and honour. 5. 6. 7. 8. 9. 10. He proveth and confirmeth the dignity of Christ manifested in the flesh, by these six evident testimonies, whereby it appeareth that he farre passeth all Angels, inasmuch that he is called both Son, and God, in verities 5. 6. 7. 8. 10. 13. ^{*} Psal. 2. 7. Chap. 5. 5. ^k The Father begat the Son, from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore be addeth this word (To day) ^{*} 2 Sam. 7. 14. 1 Chron. 22. 10 ^l The Lord was not content to have spoken it once, but he repeateth it in another place. ^{*} Psal. 97. 7. ^{*} Psal. 104. 4.

^f His fathers person. ^g Sustaineth, defendeth, and cherisheth. ^h The third part of the same proposition: The same Son executed the office of the high Priest in offering up himself, and is our onely and most mighty Mediator in heaven. ⁱ This sheweth that the favour of that his sacrifice is not onely most acceptable to the Father, but also everlasting, and furthermore, how farre this high Priest passeth all the other high Priests.

^k Before he cometh to declare the office of Christ, he setteth forth the excellency of his person, and first of all he sheweth him to be man.

maketh

m Chas. P. sal. 18.

11. n Seraph. Esa. 6. 2.

* P. sal. 45. 7.

* The throne is proper to Princes and not to servants.

* For everlasting, for this doubling of the word increaseth the signification of it beyond all measure.

* The government of thy kingdom is righteousness.

* This kind of rehearsing, which the Jews use by contraries, hath great force in it.

* In that, that the word become flesh, by joining the holy Ghost upon him without measure.

* For he is the head, and we are his members.

* P. sal. 102. 25.

* Made the earth, firm and sure.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

* P. sal. 110. 1.

1 Cor. 15. 25.

Chap. 10. 12. 13.

* By that name, by which we commonly call Princes messengers, see here called the spirits.

maketh the spirits his ^m messengers, and his ministers a ⁿ flame of fire.

8 But unto the Son *he saith*, * O God thy throne is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loved righteousness and hated iniquity. Wherefore God, even thy God, hath annointed thee with the oyle of gladness above thy fellows.

10 And, * Thou Lord in the beginning hast established the earth, and the heavens are the workes of thine hands.

11 They shall perish, but thou dost remaine: and they all shall wax old as doeth a garment,

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy yeares shall not faile.

13 Unto which also of the Angels said he at any time, * Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all * ministring spirits, sent forth to minister, for their sakes which shall be heires of salvation?

CHAP. II.

Therefore he inferreth that good heed must be given to Christs doctrine: 9 And he setteth him out unto us even as our brother in our flesh, that wee may with a good will yeeld up our selves wholly unto him.

Wherefore we ought diligently to give heed to the things which we have heard, least at any time wee run out.

2 For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward,

3 How shall we escape, if we neglect so great salvation, which at the first began to be preached by the Lord, and afterward was confirmed unto us by them that heard him,

4 * God bearing witness thereto, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his owne will?

5 For hee hath not put in subjection unto the Angels the world to come, whereof we speake.

6 But one in a certaine place witnessed, saying, * What is man that thou shouldest be mindfull of him? or the son of man, that thou wouldest consider him?

*Now as it were pausing with himselfe, and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellency of Christ, above all creatures, that his doctrine, majesty, and Priesthood, is most perfect, hee useth an exhortation taken from a comparison. a Hee maketh himselfe an hearer. b They are said to let the word run out, which hold it not fast when they have heard it. c The Law which appointed punishment for the offenders: and which Paul saith was given by Angels, Galat. 3. 19. and Seven. Acts 7. 53. d If the breach & transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawful for us to neglect the Gospell which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signes and wonders from heaven, and especially with so great and mighty working of the holy Ghost. e By the Apostles. * Marke 16. 20. f This is the true end of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed things: and virtues, because they give us a glimpse of Gods mighty power. g If it were an hainous matter to contemne the Angels which are but servants, much more hainous is it to contemne that most mighty King of the restored world. h The world to come, whereof Christ is Father. Esa. 9. 6. or the Church, which as a new world, was to be gathered together by the Gospell. i He sheweth that the use of this kingly dignity consisteth herein, that men might not only in Christ recover that dignity which they have lost, but also might be through him advanced above all things, which dignity of men, David describeth most excellently. * P. sal. 8. 6. k What is there in man that thou shouldest have so great regard of him, and doe him that honour? l Hee calleth all the citizens of that heavenly kingdom, as they are considered in themselves, before that God giveth them the liberty of that city in Christ. Man, and the Son of man.*

7 Thou madest him a little inferiour to the Angels: thou crownedst him with glory and honour, and hast set him above the workes of thine hands.

8 * Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, hee left nothing that should not be subject unto him. But we yet see not all things subdued unto him.

9 But we see Jesus crowned with glory and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all these things, and by whom are all these things, seeing that he brought many children unto glory, that he should consecrate the prince of their salvation through afflictions:

11 For he that sanctifieth, and they which are sanctified are all of one: wherefore he is not ashamed to call them brethren.

12 Saying, * I will declare thy Name unto my brethren: in the mids of the Church will I sing praises to thee.

13 And againe, * I will put my trust in him. And againe, * Behold, here am I, and the children which God hath given mee.

14 For as much then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them that he might destroy through death, him that had the power of death, that is, the devil,

15 And that he might deliver all them, which for feare of death were all their lifetime subject to bondage:

16 For hee in no sort tooke on him

*ther arguments, why it behoved the Son of God who is true God (as he proved a little before) to become man notwithstanding, subject to all miseries, sin only except. * Gal. 10 First of all, because the Father, to whose glory all things are to be referred, purposed to bring many sons unto glory. And how could hee have men for his sons, unless his only begotten son had become brother to men. 11 Secondly, The Father determined to bring those sons to glory, to wit, out of that ignominy wherein they lay before. Therefore the son should not have beene seene plainly to be made man, unless he had beene made like unto other men, that hee might come to glory by the selfe same way, by the which hee should bring other: yea rather, it became him which was Prince of the salvation of other, to be consecrated above other, through those afflictions, Prophet, King, and Priest, which are the parts of that principality for the salvation of other. g The Chief name, who as he is chiefest in dignity, so is he the first begotten from among the dead, amongst many brethren. 12 The ground of both the former arguments, for neither should we be ious through him, neither could he be consecrated through afflictions unless he had bin made man like unto us. But because this Son of God dependeth not upon nature only, for no man is accounted the sons of God, unless besides that, he is a son of man, hee be also Christs brother. (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. 13 He useth the time that now is, to shew us that wee are yet still going on, and increasing in this sanctification: and by sanctification hee meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us. f One, of one selfe same nature of man. 13 That which hee taught before of the incarnation of the sanctifier, hee applieth to the propheticall office. * P. sal. 22. 25. 14 Hee applieth the same to the kingly power of Christ, in delivering his from the power of the devil and death. * P. sal. 18. 2. I will commit my selfe to him, and to his defence. * Esa. 8. 18. v This Esai saith of himselfe and his disciples, but betokening thereby all ministers, as also his disciples figure the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these words are more rightly verified of him, then of Esai. x Are made of flesh and blood, which is a frail and brittle nature. * Hebr. 13. 14. 1 Cor. 15. 55. y The devil is said to have the power of death, because he is the author of sin: and from sin cometh death, and for this cause hee useth us daily to sin. z He speaketh of one, as of the Prince, saying to him secretly all his Angels. a By (death) thou shalt understand here, that death which is ioynd with the wrath of God, as it must needs be if it be without Christ, then the which there can be nothing devised more miserable. 15 Hee expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And hee nameth Abraham, respecting the promises made to Abraham in this behalfe.*

This is the first bene of the citizen of the world to come, that they are next the Angels.

k For they shall be in very great honour when they shall be partakers of the kingdom. And hee speaketh of the thing that shall be, as though it were already, because it is so certain.

** 1 Cor. 15. 27.*

5 An objection: But where is this so great rule and dominion?

6 The answer: This is already fulfilled in Jesus Christ our head, who was for a time for our sake inferiour to the Angels, being made man: but now is advanced into most high glory.

l By his virtue and power which appeareth manifestly in the Church.

** P. sal. 2. 8.*

m Who abased himselfe for a season, and took upon him the shape of a servant.

n Hee sheweth the cause of this subjection, to wit, to talke of death for our sakes, that so doing the part of a redeemer, hee might not only be our Prophet and King, but also our high Priest.

o That he might die.

p Feels death.

q Herein consisteth the force of the argument: for wee could not as length: hee glorified with him, unless he had beene abated for us, even all the faithfull. And by this occasion the Apostle cometh to the other part of the declaration of Christs person, wherein hee proveth him to be in such sort God, as he is also man.

r Hee proveth moreover by o-

⁴ The nature of Angels.

^c The very nature of man.

¹⁶ Hee applieth the same to the Priesthood, for which hee should not have bene fit, unless hee had become man, and that like unto us in all things, sin onely except.

^d Not onely as touching nature, but qualities also.

^e That he might be truly touched with the feeling of our miseries.

^f Doing his office sincerely.

the^b Angels nature, but he tooke on him the^c seed of Abraham.

¹⁷ ¹⁶ Wherefore in^d all things it be-
hoved him to be made like unto his bre-
thren, that he might be^e mercifull, and a^f
faithfull high Priest in things concerning
God, that he might make reconciliation
for the sins of the people:

¹⁸ For in that hee suffered, and was
tempted, he is able to succour them that
are tempted.

^g Was tried and egged to wickednesse by the devill.

CHAP. III.

¹ Now he sheweth how far inferiour Moses is to Christ, 5. 6. e-
ven so much as the servant to the master: and so he bringeth
in certaine exhortations and threatnings, taken out of David,
3. against such as either stubbornly resist, 12. or else are va-
ry flow to oley.

¹ Having laid the foundation, that is to say, declared and proved both the natures of one selfe same Christ, hee giveth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching, and governing, compar-
eth him with Moses and Joshua, unto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And hee propoundeth that which hee purposed to speak of, with a most grave exhorta-
tion, that all our faith may tend to Christ, as to the onely everlasting teacher, gover-
nour, and high Priest.

^a The Embassadour or messenger, Rom. 15. hee is called the minister of Circumcision.

^b Of the doctrine of the Gospel which we profess.

² Hee confirmeth his exhortation with two reasons, first of all, because Christ Jesus was appointed such an one of God, secondly, because hee thoroughly executed the offices that his Father enjoyed him.

^c Apostle and high Priest.

³ Now hee com-
meth to the com-
parison with Mo-
ses, had hee ma-
ked them like
one of the other
in this, that they
were both ap-
pointed rulers over Gods house, and executed faithfully their offices: but by and by after
hee sheweth that there is great unlikenesse in that same similitude. * Num. 12. 7.

⁴ The first comparison: The builder of the house is better then the house it selfe, therefore
is Christ better then Moses. The reason of the consequent is this: because the builder of
this house is God, which cannot be attributed to Moses: and therefore Moses was not pro-
perly the builder, but a part of the house: but Christ as Lord and God made all this house.

⁵ Another comparison: Moses was a faithful servant in this house, that is, in the Church,
serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

⁶ Hee applieth the former doctrine to his end, exhorting all men by the words of David to
heare the Son himselfe speake, and to give full credite to his words, seeing that otherwise
they cannot enter into that eternall rest. ^d To wit, Christ. ^e He calleth that excellent effect
of faith whereby we cry Abba that is, Father confidence, and to confidence bea ieynah hope. * Psal.

⁷ Now weighing the words
of David, hee sheweth first by this word, To day, that wee must not neglect the occasion
while wee have it: for that word is not to bee restrained to Davids time, but it comprehendeth
all that time wherein God calleth us.

Therefore, ¹ holy brethren, partakers
of the heavenly vocation, consider
the ^a Apostle and high Priest of our^b pro-
fession Christ Jesus:

² ² Who was faithfull to him that hath
appointed him, ³ even as ^{*} Moses was in
all his house.

³ ⁴ For this man is counted worthy of
more glory then Moses, in as much as he
which hath builded the house, hath more
honour then the house.

⁴ For every house is builded of some
man, and hee that hath built all things, is
God.

⁵ ⁵ Now Moses verily was faithfull in
all his house, as a servant, for a witnesse of
things which should be spoken after:

⁶ But Christ is as the son, over his owne
house, ⁶ whose^d house we are, if we hold
fast that ^e confidence and that rejoycing of
that hope unto the end.

⁷ Wherefore, as the holy Ghost faith,
^{*} To day if ye^f shall heare his voice,

⁸ Harden not your hearts, as in the
⁸ provocation, according to the day of the
tentation in the wilderness,

⁹ Where your fathers tempted mee,
proved mee, and saw my workes forty
yeares long.

¹⁰ Wherefore I was grieved with that
generation, and said, They^h erre ever in
their heart, neither have they knowen my
wayes.

¹¹ Therefore I sware in my wrath, If
they shall enter into my rest.

¹² ⁷ Take heed, brethren, lest at any
time there be in any of you an evill heart,
and unfaithfull, to depart away from the
living God,

¹³ But exhort one another dayly,
ⁱ while it is called to day, lest any of you be
hardned through the deceitfulness of sin.

¹⁴ ^{*} For wee are made partakers of
Christ, if wee keepe sure unto the end that
beginning, wherewith we are upholden,

¹⁵ ¹ So long as it is said, To day if yee
heare his voyce, harden not your hearts, as
in the provocation.

¹⁶ For some when they heard, provo-
ked him to anger: howbeit, not all that
came out of Egypt by Moses.

¹⁷ But with whom was he displeased
fourty yeares? Was hee not displeased
with them that sinned, ^{*} whose karkeifes
fell in the wilderness?

¹⁸ And to whom sware he that they
should not enter into his rest, but unto
them that obeyed not?

¹⁹ So wee see that they could not en-
ter in, because of unbeliefe.

CHAP. IV.

¹ He joyneth exhortation with threatning, lest they, even as their
fathers were, be deprived of the rest offered unto them, ¹¹ but
that they endeavour to enter into it. ¹⁴ And so he begin-
neth to entreat of Christs Priesthood.

Let us feare therefore, lest at any time
by forsaking the promise of entring
into his rest, any of you should seeme to
bee deprived.

² ¹ For unto us was the Gospel preached
as also unto them: but the word that they
heard, profited not them, because it was
not ^{*} mixed with faith in those that heard
it.

³ ² For wee which have beleevd, doe
enter into rest, as he said to the other,
^{*} As I have sworn in my wrath, If they
shall enter into my rest: although the
workes were finished from the foundation
of the world.

⁴ For he spake in a certaine place of the
seventh day on this wise, ^{*} And God did
rest the seventh day from all his works.

⁵ And in this place againe, If they shall
enter into my rest.

⁶ Seeing therefore it remaineth that
some must enter thereinto, and they to
whom it was first preached, entered not
therein for unbeliefs sake:

⁷ Again he appointed in David a cer-
taine day, by To day, after so long a time,

people: but this rest is not the last rest wherunto wee are called: and that hee proveth by
two reasons. For seeing that David so long time after, speaking to the people which
were then placed in the land of Canaan, with these words, To day, and threatneth them
still that they shall not enter into the rest of God, which refused then the voyce of God
that sounded in their eares, wee must needs say that hee meant another time then the
time of Moses, and another rest then the rest of the land of Canaan: And that is, that ever-
lasting rest, wherein wee begin to live to God, after that the race of this life ceaseth: as God
rested the seventh day from those his workes, that is to say, from making the world. More-
over the Apostle therewithall signifieth that the way to his rest, which Moses and the land of
Canaan, and all that order of the Law did shadow, is opened in the Gospel onely. * Psal.
95. 11. * Gen. 2. 2. Deut. 5. 14.

ⁱ While to day la-
steth, that is to say,
so long as the Gospel
is offered to us.

⁸ Now hee confi-
dereth these
words, If you heare
his voice, &c. shew-
ing that they are
spoken and meant
of the hearing of
faith, against
which hee setteth
hardening
through unbelief.

^k That beginning of
trust and confidence:
and after the man-
ner of the Hebrewes,
he calleth that, be-
ginning, which is
chiefest.

^l So long as this
voyce soundeth out.
* Numb. 14. 37.

¹ By these words,
His voyce, he shew-
eth that David
meant the preach-
ing of Christ, who
was then also
preached, for Mo-
ses and the Pro-
phets respected
none other.

^a Hee compareth the
preaching of the
Gospel to drinke,
which being drunke,
that is to say, heard,
profiteth nothing un-
lesse it bee tempered
with faith.

² Lest any man
should object that
those words were
meant of the land
of Canaan, and of
Moses doctrine,
and therefore can-
not be well draw-
en to Christ, and
to eternall life, the
Apostle sheweth
that there are two
manner of rests
spoken of in the
Scriptures: the
one of the seventh
day, wherein God
is said to have re-
sted from all his
workes: another is
said to bee that
same, wherunto
Joshua led the

saying,

* Chap. 3. 7.

^b He speaketh of Joshua the son of Nun: and as the land of Canaan was a figure of our true rest, so was Joshua a figure of Christ.

^c As God rested the seventh day, so must we rest from our works, that is, from such as proceed from our corrupt nature.

³ He returneth to an exhortation.

^d Let any man become a like example of infidelity.

⁴ An amplification taken from the nature of the word of God, the power whereof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickning the believers.

^e The doctrine of God which is preached both in the Law and in the Gospel.

^f He calleth the word of God lively, by reason of the effect it worketh in them to whom it is preached.

^g He calleth that the soul, which hath the affections resident in it.

^h By the spirit, he meaneth that noblest part which is called the mind.

ⁱ In Gods sight.

^j Now he entereth into the comparison of Christs Priesthood with Aarons, and declareth even in the very beginning the marvellous excellency of this Priesthood, calling him the son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons Priests, and the transitory tabernacle: which comparisons he setteth forth afterward more at large.

^k And let it not go out of your hands.

⁶ Left he might seeme by this great glory of our high Priest, to stay and stop us from going unto him, he addeth straight wayes after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accompteth all our miseries his owne, to call us boldly to him.

saying, as it is said, * This day, If yee heare his voice, harden not your hearts.

8 For if ^b Jesus had given them rest, then would he not after this have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 * For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 * Let us study therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 * For the * word of God is ^f lively, and mighty in operation, and sharper then any two edged sword, and entreth through, even unto the dividing asunder of the ^g soul and the ^h spirit, and of the joynts, and the marrow, and is a discernor of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in ⁱ his sight: but all things are naked and open unto his eyes, with whom we have to doe.

14 * Seeing then that we have a great high Priest, which is entred into heaven, even Jesus the Son of God, let us ^k hold fast our profession.

15 * For we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin.

16 Let us therefore go boldly unto the throne of grace, that we may receive mercy, & find grace to help in the time of need.

C H A P. V.

¹ First he sheweth the duty of the high Priest. ² Secondly, that Christ is appointed of God to be our high Priest, ³ and that he hath fulfilled all things belonging thereunto.

FOR every high Priest is taken from among men, and is ordained for men, in things pertaining to God, ² that he may offer both ^a gifts and ^b sacrifices for sins,

2 Which is ^c able sufficiently to have compassion ^d on them that are ignorant, and that are out of the way, because that he also is ^e compassed with infirmity,

3 And for the same sake he is bound to offer for sins, as well for his owne part, as for the peoples.

4 * ³ And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

¹ The first part of the first comparison of Christs high Priesthood, with Aarons: Other high Priests are taken from among men, and are called after the order of men.

² The first part of the second comparison: Others as weake, are made high Priests, to the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their owne, and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

^a Offerings of things without life.

^b Beasts which were killed, but especially in the sacrifices for sins and offences.

^c Fit and meet.

^d On them that are sinfull: for in the Hebrew tongue, under ignorance and error is every sin named, even that sin that is voluntary.

^e For that he himselfe beareth about with him a nature subject to the same discommodities and vices.

* 1 Chron. 13. 10. and 23. 13. 3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Son, begotten of God, and a Priest for ever after the order of Melchi-sedec.

5 So likewise Christ took not to himselfe this honour, to be made the high Priest, but he that said unto him, * Thou art my Son, this day begate I thee, *gave it him.*

6 As he also in another place speaketh, * Thou art a Priest for ever, after the ^f order of Melchi-sedec:

7 * Who in the ^g dayes of his flesh did offer up prayers and supplications, with strong crying and teares unto him, that was able to ^h save him from death, and was also heard in that which he feared.

8 And though he were the Son, yet ⁱ learned hee obedience, by the things which he suffered.

9 * And being ^k consecrate, was made the authour of eternall salvation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-sedec:

11 * Of whom we have many things to say, which are hard to be uttered, because yee are dull of hearing.

12 * For when as concerning the time yee ought to be teachers, yet have ye need againe that we teach you what are the first principles of the word of God: and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is inexpert in the ^l word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of age, which through long custome have their ^m wittes exercised, to discerne both good and evill.

C H A P. VI.

¹ He briefly toucheth the childish slothfulness of the Hebrewes, and terrifieth them with severe threatnings. ² He stirreth them up to endeavour in time to go forward. ³ He hopeth well of them. ⁴ He allegeth Abrahams example: ⁵ 17 and compareth faith that taketh hold on the word, ⁶ 19 unto an ancre.

THEREFORE, leaving the doctrine of the ^a beginnings of Christ, let us bee led forward unto perfection, ¹ not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of Baptisme, and laying on of hands, and of the resurrection from the dead, and of eternall judgement.

3 And this will we doe if God permit:

4 * ² For it is ^b impossible that they which were once lightned, and have ^c tast-

of the children of the faithfull which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall judgement. ² He addeth a vehemency to his exhortation, and a most sharp threatening of the certaine destruction that shall come to them which fall from God and his religion. * Chap. 10. 26. Math. 12. 45. 2 Pet. 2. 20. ^b He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of sins which are committed through the frailty of a man against the first and the second Table. ^c We must mark the force of this word, for it is one thing to believe as Lydia did, whose heart God opened. Act. 16. 13. and another thing to have some taste.

* Psal. 2. 7.

Chap. 1. 5.

Psal. 110. 4.

Chap. 7. 17.

^f After the likeness

or manner, as it is

afterward declared.

* Chap. 7. 15.

⁴ The other part

of the second

comparison:

Christ being ex-

ceedingly affli-

cted, and exceed-

ingly mercifull,

asked not for his

finis, for hee had

none, but for his

fear, and obtain-

ed his request,

and offered him-

selfe for all his.

^g While he lived here

with us, in our weak

and frail nature.

^h To deliver him

from death.

ⁱ He learned indeed

what it is to have a

Father, whom a

man must obey.

^j The other part

of the first compa-

risson. But Christ

was consecrate of

God the Father as

the Authour of

our salvation, and

an high Priest for

ever, and there-

fore hee is to a

man, that not-

withstanding hee

is far above all

men.

^k Look Chap. 2. 10.

⁶ A digression un-

till he come to the

beginning of the

seventh Chapter:

wherein he partly

holdeth the He-

brewes in the di-

ligent considera-

tion of those

things which bee

hath said, and par-

tly prepareth them

to the understand-

ing of those

things whereof

he will speake.

⁷ An example of

of an Apostolike

childing.

^l In the word which

teacheth righteousness.

^m All their power

whereby they under-

stand and judge.

ed of the heavenly gift, and were made partakers of the holy Ghost,

5 And have tasted of the good word of God, and of the powers of the world to come;

6 If they fall away, should be renewed againe by repentance: seeing they^d crucified againe to themselves the Son of God, and make a mock of him.

7³ For the earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thorns and briars, ^{is} reprov'd, and is neere unto cursing, whose end ^{is} to be burned.

9⁴ But beloved, we have perswaded our selves better things of you, and such as accompany salvation, though we thus speake.

10⁵ For God ^{is} not unrighteous, that he should forget your worke, and labour of love, which yee shewed toward his Name, in that yee have ministered unto the Saints, and yet minister.

11 And we desire that every one of you shew the same diligence, to the full assurance of hope unto the end.

12⁶ That ye be not slothfull, but followers of them, which through faith and patience inherite the promises.

13⁷ For when God made the promise to Abraham, because he had no greater to swear by, he swore by himselfe,

14 Saying, ^{*} Surely I will ^{abundantly} blesse thee, and multiply thee marvelously.

15 And so after that he had taried patiently, he enjoyed the promise.

16 For men verily swear by him that is greater ^{then themselves}, and an oath for confirmation is among them an end of all strife.

17 So God willing more^f abundantly to shew unto the heires of promise the stability of his counsell, bound himselfe by an oath,

18 That by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon that hope that is set before us,

19⁸ Which ^{hope} we have, as an ancre of the soule, both sure and stedfast, and it entred into that which is within the vaile,

20⁹ Whither the forerunner is for us entred in, ^{even} Jesus that is made an high Priest for ever after the order of Melchisedec.

CHAP. VII.

¹ He hath hitherto stirred them up, to marke diligently what things are to be considered in Melchisedec, ¹⁵ wherein he is like unto Christ, ²⁰ Wherefore the Law should give place to the Gospel.

For this¹ Melchisedec^{*} was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and^{*} blessed him:

2 To whom also Abraham gave the tithe of all things: who first is by interpretation King of righteousness: after that, ^{he is} also King of Salem, that is, King of peace.

3² Without father, without mother, without kindred, and hath neither beginning of ^{his} dayes, neither end of life: but is likened unto the Son of God, and continueth a Priest for ever.

4³ Now consider how great this man was, unto whom even the Patriarch Abraham gave the tithe of the spoiles.

5 For verily they which are the children of Levi, which receive the office of the Priest-hood, have a^{*} commandement to take according to the Law, tithes of the people (that is, of their brethren) though they came out of the^b loynes of Abraham.

6 But he whose kindred is not counted among them, received tithes of Abraham, and blessed him that had the promises.

7 And^c without all contradiction the lesse is blessed of the greater.

8 And here men that die receive tithes: but there he ^{receiveth them}, of whom it is witnessed, that he liveth.

9⁴ And to say as the thing is, Levi also which receiveth tithes, payed tithes in Abraham:

10 For he was yet in the loynes of his father Abraham, when Melchisedec met him.

11⁵ If therefore^d perfection had been by the Priest-hood of the Levites (for under it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12⁶ For if the Priest-hood be changed, then of necessity must there be a change of the^e Law.

13 For he of whom these things are spoken, pertaineth unto another tribe,

vitall Priests, as mortall men, for they succeed one another: the second, that Levi himselfe was tithed in Abraham by Melchisedec. Therefore the Priest-hood of Melchisedec (that is, Christ, who is pronounced to be an everlasting Priest according to this order) is more excellent then the Levitical. 5 The third treatise of this Epistle, wherein after he hath proved Christ, to be a King, a Prophet and Priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation, may better hang together. And first of all he proveth that the Levitical Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion. 4 If the Priesthood of Levi could have made any man perfect. 6 He sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did thrust forth the tribe of Juda, and made it also inferiour to Levi: and this latter doth place the Priesthood in the tribe of Juda. 8 Of the institution of Aaron.

whereof

¹ A man that hate Christ, and as though they crucified him againe, make him a mocking stock to all the world, and that to their owne destruction, as Iulian the Apostata or backslider did.

³ He setteth forth the former threatening with a similitude.

⁴ He mitigateth and asswageth all that sharpnesse, hoping better of them to whom he writeth.

⁵ He praiseth them for their charity, thereby encouraging them to goe forward, and to hold out to the end.

⁶ Hee sheweth what vertues chiefly they have need of to goe forward constantly, and also to profit: to wit, of charity, and patience: and left any man should object and say, that these things are impossible to be done, he willeth them to set before themselves the examples of their ancestors, and to follow them.

⁷ Another prick to prick them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promised it, but also promised it with an oath.

⁸ Gen. 12. 2. and 17. 4. and 22. 17. 9 I will heape up benefits most plentifully upon thee.

⁹ If we then may needfull, were it not for the wickedesse of men which beleeveth not God, no, though he sweare.

¹⁰ Hee likeneth hope to an ancre: because that even as an ancre being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And hee maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this meanes returneth to the comparisons of the Priesthood of Christ with the Levitical.

¹¹ Hee repeateth Davids words, wherein all those comparisons, whereof hee hath before made mention, are signified, as he declareth in all the next Chapters.

¹ Declaring those words, According to the order of Melchisedec, whereupon that comparison standeth of the Priesthood of Christ with the Levitical: first, Melchisedec himselfe is considered as the figure of Christ, and these are the heads of that comparison: Melchisedec was a King and a Priest, and such an one indeed is Christ alone. He was a King of peace and righteousness, such an one indeed is Christ alone.

² Gen. 14. 18. 3 With a solemn and Priestly blessing.

² Another figure: Melchisedec is set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of: and such an one indeed is the Son of God: to wit, an everlasting Priest: as hee is God, without mother begotten: as he is man, without father wonderfully conceived.

³ Another figure: Melchisedec in consideration of his Priesthood was above Abraham: for he tooke tithes of him, and blessed him as a Priest: Such an one indeed is Christ, upon whom dependeth even Abrahams sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all.

⁴ Num. 18. 21. 5 Were begotten of Abraham.

⁶ He speaketh of the public blessing which the Priests used.

⁷ A double amplification: The first, that Melchisedec tooke the tithes as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting Priest) but the Levitical Priests, as mortall men, for they succeed one another: the second, that Levi himselfe was tithed in Abraham by Melchisedec.

⁸ The third treatise of this Epistle, wherein after he hath proved Christ, to be a King, a Prophet and Priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation, may better hang together. And first of all he proveth that the Levitical Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion. 4 If the Priesthood of Levi could have made any man perfect. 6 He sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did thrust forth the tribe of Juda, and made it also inferiour to Levi: and this latter doth place the Priesthood in the tribe of Juda. 8 Of the institution of Aaron.

f Had any thing to do about the altar.

whereof no man^f served at the altar.

14 For it is evident, that our Lord sprung out of Judah, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 ⁷ And it is yet a more evident thing, because that after the similitude of Melchisedec, there is risen up another Priest,

16 ⁸ Which is not made Priest after the law of the carnall commandment, but after the power of the endlesse life.

17 For he testifieth *thus*, * Thou art a Priest for ever, after the order of Melchisedec.

18 ⁹ For the^b commandment that went afore, is disannulled, because of the weaknes thereof, and unprofitableness.

19 For the law made nothing perfect, but the bringing in of a better hope *made perfect*, whereby we draw neare unto God.

20 ¹⁰ And for as much as it is not without an oath (for these are made Priests without an oath :

21 But this *is made* with an oath by him that said unto him, * The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedec,)

22 By so much is Jesus made a surety of a better Testament.

23 ¹¹ And among them many were made Priests, because they were not suffered to endure, by the reason of death :

24 But this man, because he endureth ever, hath a Priesthood, whichⁱ cannot passe from one to another.

25 Wherefore, he is^k able also perfectly to save them that come unto God by him, seeing he ever liveth, to make intercession for them.

26 ¹² For such an high Priest it became us to have, *which is* holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens :

27 Which needeth not dayly as those high Priests to offer up sacrifice, * first for his owne sins, and then for the peoples : for^l that did he^m once, when he offered up himselfe.

28 For the Law maketh men high Priests, which have infirmity : but theⁿ word of the oath¹⁴ that^o was since the Law, *maketh* the Son, who is consecrated for evermore.

⁷ Left any man might object, that the Priesthood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, hee both weigheth and expoundeth those words of David, *for ever* according to the order of Melchisedec, whereby also a divers institution of Priesthood is well perceived.

⁸ He proveth the diversity and excellency of the institutions of Melchisedecs Priesthood, by this, that the Priesthood of the law did stand upon an outward and bodily anointing, but the sacrifice of Melchisedec is set out to be everlasting and more spirituall.

⁹ Not after the ordination, which commandeth fraile and transitory things, as was done in Aarons consecration, and all that whole Priesthood.

* *Psal.* 110. 4.

Chap. 5. 6.

⁹ Again, that no man might object, that the last Priesthood was added to make a perfect one, by the coupling of them both together, hee proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporall and transitory things sanctifie us, either of themselves, or being joyned with another?

¹⁰ The ceremoniall law.

¹⁰ Another argument, whereby he proveth that the Priesthood of Christ is better then the Priesthood of Levi, because his was established with an oath, but theirs was not so.

* *Psal.* 110. 4.

¹¹ Another argument tending to the same purpose. The Leviticall Priests (as mortall men) could not be everlasting, but Christ as hee is everlasting, to hath he also an everlasting Priesthood, making most effectuall intercession for them which by him come unto God.

¹² Another argument: There are required in an high Priest innocency and perfect purenesse, which may separate him from sinners, for whom he offereth. But the Leviticall high Priests shall not be found to be such, for they offer first for their owne sins: but Christ only is such a one, and therefore the true and onely high Priest. *Levit.* 16. 11. ¹³ Another argument, which notwithstanding he handleth after ward: The Leviticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, saith he, for as much as they are weake, but this Man is consecrate an everlasting Priest, and that by an oath. *1 That sacrifice which he offered.* *m* It was so done, that it needeth not to be repeated or offered againe any more. *n* The commandment of God which was bound with an oath. ¹⁴ Another argument taken of the time: Former things are taken away by the latter. *o* Excluded.

CHAP. VIII.

¹ To prove more certainly that the ceremonies of the law are abrogated, ⁵ he sheweth that they were appointed to serve the heavenly pattern. ⁸ Hee bringeth in the place of Jeremy, ¹⁵ to prove the amendment of the old covenant.

NOW¹ of the things which we have spoken, *this is* the sum, that we have such an high Priest, that sitteth at the right hand of the throne of the Majesty in heavens,

2 ² And *is* a Minister of the^a Sanctuary, and of that^b true Tabernacle which the Lord pight, and not man.

3 ⁴ For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should have somewhat also to offer.

4 ⁵ For he were not a Priest, if he were on the earth, seeing there are Priests that according to the law offer gifts,

5 Who serve unto the patern and shadow of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all things according to the patern shewed to thee in the mount.

6 ⁶ But now *our high Priest* hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established upon better promises.

7 ⁷ For if that first Testament had beene unblameable, no place should have beene sought for the second.

8 For in rebuking them he saith, * Behold, the dayes will come, saith the Lord, when I shal make with the house of Israel, & with the house of Juda a new Testament.

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their mind, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know mee, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their sins and their iniquities no more.

13 ⁸ In that he saith, A new Testament, he hath abrogated the old: now that which is disannulled and waxed old, is ready to vanish away.

Jeremy, that there is a second testament or covenant, & therefore that the first was not perfect. *1 Jer.* 31. 31. 32. 33. 34. *2 Cor.* 11. 27. *Chap.* 10. 16. *a* He calleth it an house, as it were one family of the whole kingdom: for so hee the kingdom of David was divided into two factions, the Trophie greiveth us to understand, that through the new Testament they shall be joyned together again in one. ⁸ The conclusion: therefore by the latter & the new, the first and old is taken away, for it could not be called new, if it differed not from the old, and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

¹ Hee briefly repeateth that, whereunto all these things are to be referred, to wit, that wee have a far other high Priest then those Leviticall high Priests are, even such an one as sitteth at the right hand of the most high God in heaven.

² They of Levi were high Priests in an earthly sanctuary, but Christ is in the heavenly.

³ They of Levi exercised their Priesthood in a fraile tabernacle, but Christ beareth about with him a far other tabernacle, to wit, his body which God himselfe made to be everlasting, as it shall afterward be declared, chap. 9. 11.

⁴ Of his body.

⁵ Hee bringeth a reason, why it must needs be that Christ should have a body, (which he calleth a Tabernacle, which the Lord pight, and no man) to wit, that hee might have what to offer: for otherwise he could not bee an high Priest. And the selfe same body is both the Tabernacle and the sacrifice.

⁶ He giveth a reason, why he said that our high Priest is in the heavenly Sanctuary, and not in the earthly: because saith hee, if hee were now on the earth, he could not minister in the earthly sanctuary, seeing there are yet Leviticall Priests which are appointed for him, that is to say, to be patterns of that perfect example. And to what purpose should the patterns serve when the true & original example is present? *Exod.* 25. 40. *Mat.* 7. 44.

⁷ He entrencheth into the comparison of the old and transitory Testament of Covenant, being but for a time, whereof the Leviticall Priests were mediators, with the new, the everlasting Mediatour whereof is Christ, to shew, that this is not only better, then that in all respects, but also that that was abrogated by this.

⁸ He proveth by the testimony of the first that it was not perfect.

CHAP. IX.

2 Comparing the form of the Tabernacle, 10 and the ceremonies of the law, 11 unto the truth set out in Christ, 15 He concludeth that now there is no more need of another Priest, 24 Because Christ himselfe hath fulfilled these duties under the new covenants.

A division of the first Tabernacle, which he calleth worldly, that is to say, transitory, and earthly, into two parts, to wit, into the holy places, and the holiest of all. A earthly and a fitting.

He calleth it the second vail, not because there was two vails, but because it was behind the Sanctuary, or the first Tabernacle.

The Holiest Sanctuary.

Numb. 17. 10.

1 Kings 8. 9.

2 Chron. 5. 10.

Exod. 25. 22.

The Hebrewes call the cover of the Ark of the covenant, the mercy seat, whom both the Grecians and we follow.

Now he cometh to the sacrifices, which he divideth into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high Priest onely, but once every year entering into the Holiest of all with blood, offered for himselfe and the people.

Exod. 30. 10.

Levit. 16. 2.

For the sins.

Look chap. 5. 2.

Of that yearly rite and ceremony, he gathereth that the way was not by such sacrifices opened into heaven,

which was shadowed by the Holiest of all: for why did the high Priest alone enter in thither, shutting out all other, and that to offer sacrifices there, both for himselfe, and for others, and after did shut the Holiest of all againe?

An objection: If the way were not opened into heaven by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies used? To wit, that men might be called back to that spirituall example, that is to say, to Christ, who should correct all those things at his coming.

For that time that that figure had to last.

An other reason why they could not make cleane the conscience of the worshippers, to wit, because they were outward and carnall, or corporal things.

For they were as you would say, a burden, from which Christ delivered us.

Now he entred into the declaration of the figures, and first of all comparing the Levitical high Priest with Christ, (that is to say, the figure with the thing it selfe) he attributeth to Christ the administration of good things to come, that is, everlasting, which those carnall things had respect unto.

An other comparison of the first corruptible Tabernacle, with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Son of God entred, as the Levitical high Priests into the other which was fraile and transitory.

By a more excellent and better.

Another comparison of the blood of the sacrifices with Christ. The Levitical high Priests entering by those their holy places into their Sanctuary, offered corruptible blood for one year onely: but Christ entering into that holy body of his, entred by it into heaven it selfe, offering his owne most pure blood for an everlasting redemption: For one selfe same Christ answereth both to the high Priest, and the Tabernacle, and the sacrifices, and the offerings themselves as the truth to the figures, so that Christ is both high Priest, and Tabernacle, and Sacrifice, yea, all those both truly and for ever.

For in this yearly sacrifice of

wherein a man there were two kinds of sacrifices, the one a goat, the other a heifer or calf.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vail was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Ark of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament.

5 And over the ark were the glorious Cherubims, shadowing the mercy seate: of which things we will not now speake particularly.

6 Now when these things were thus ordained, the Priests went alwayes into the first Tabernacle, and accomplished the service.

7 But into the second went the high Priest alone, once every yeare, not without blood which he offered for himselfe, and for the ignorances of the people,

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 Which onely stood in meats and drinks, and divers washings, and carnall rites, which were enjoyed, untill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats

and calves: but by his owne blood entred he in once into the Holy place, and obtained eternall redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without fault to God, purge your conscience from dead works, to serve the living God?

15 And for this cause he is the Mediatour of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wooll and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these:

24 For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very heaven, to appeare now in the sight of God for us,

caused this Testament hath the condition of a Testament or gift, which is made effectually by death, and therefore that it might be effectual, it must needs be that he that made the Testament, should die. Gal. 3. 15. 12 There must be a proportion between those things which purifie, and those which are purified: Under the Law all those figures were earthly, The Tabernacle, the book, the vessels, the sacrifices, although they were the signes of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssop. But under Christ all things are heavenly, an heavenly Tabernacle, an heavenly Sacrifice, an heavenly people, an heavenly doctrine, and heaven it selfe is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickning blood of Christ. As the Lord had commanded. He used to sprinkle. Exod. 24. 8. The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wooll, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood. 13 Another double comparison: The Levitical high Priest entred into the Sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entred even into heaven it selfe. Again, he appeared before the Ark, but Christ before God the Father himselfe.

Levit. 16. 14.

Numb. 19. 4.

9 If the outward sprinkling of blood and ashes of beasts, was a true and effectual sign of purifying and cleansing, how much more shall the thing it selfe, and the truth being present, which in times past was shadowed by those external Sacraments, that is to say, his blood which is in such fort mans blood, that it is also the blood of the Son of God, and therefore hath an everlasting verue of purifying and cleansing, doe it?

He considereth the signes apart, being separate from the thing it selfe.

1 Pet. 1. 19.

1 Ioh. 1. 7.

Revel. 1. 7.

Look 1. 74.

From sins which proceed from death, and bring forth nothing but death.

10 The conclusion of the former argument: therefore seeing the blood of beasts did not purge sins, the new Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the verue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth, that Christ shed his blood also for the fathers, for he was shadowed by these old ceremonies, otherwise, unless they had served to represent him, they had beene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the verue of it, (that is to say, remission of sins) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

Rom. 5. 6.

1 Pet. 3. 18.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectually by death, and therefore that it might be effectual, it must needs be that he that made the Testament, should die.

Gal. 3. 15.

12 There must be a proportion between those things which purifie, and those which are purified: Under the Law all those figures were earthly, The Tabernacle, the book, the vessels, the sacrifices, although they were the signes of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssop. But under Christ all things are heavenly, an heavenly Tabernacle, an heavenly Sacrifice, an heavenly people, an heavenly doctrine, and heaven it selfe is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickning blood of Christ.

As the Lord had commanded.

He used to sprinkle.

Exod. 24. 8.

The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wooll, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood.

13 Another double comparison: The Levitical high Priest entred into the Sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entred even into heaven it selfe. Again, he appeared before the Ark, but Christ before God the Father himselfe.

14 Another double comparison: The Levitical high Priest offered other blood, but Christ offered his own: hee every year once iterated his offering: Christ offering himselfe but once abolished sin altogether, both of the former ages, and of the ages to come.

15 An argument to prove that Christs offering ought not to be repeated: Seeing that sins were to be purged from the beginning of the world, and it is proved that sins cannot be purged, but by the only blood of Christ: hee must needs have died oftentimes, since the beginning of the world.

But a man can die but once, therefore Christs oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sins that were before, and to sins that are after his comming. *p* In the latter dayes. *q* That whole root of sin. *r* He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twice, that was no usuall thing, but extraordinary: and as for them that shall bee changed, their changing is a kind of death, 1 Cor. 15. 51. * Rom. 5. 8. 1 Pet. 3. 18. *s* Thus the generall promise is restrained to the elect only: and we have to seeke the testimony of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so we must climb up from the lowest step to the highest, there to find such comfort as is most certaine, and shall never bee moved. 16 Shortly by the way hee letteth our Christ as Judge, partly to terrifie them, which doe not rest themselves in the only oblation of Christ once made, and partly to keepe the faithfull in their duty, that they goe not back.

CHAP. X.

1 He proveth that the sacrifices of the law were imperfect, 2 because they were yearly renewed: 3 But that the sacrifice of Christ is one, and perpetual, 4 he proveth by Davids testimony. 19 Then hee addeth an exhortation, 29 and severely threatneth them that reject the grace of Christ. 36 In the end hee praiseeth patience. 38 that commeth of faith.

1 He preventeth a privy objection. Why then were those sacrifices offered? The Apostle answereth, first touching that yearly sacrifice which was the solemnity of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sins which are purged bee repeated againe, and wherefore should new sins come to be repeated every year, if those sacrifices did abolish sin?

2 Of things which are everlasting, which were promised to the Fathers and exhibited in Christ.

3 A conclusion following of those things that went before, and comprehending also the other sacrifices: Seeing that the sacrifices of the law could not doe it, therefore Christ speaking of himselfe as of our high Priest, manifested in the flesh, witnesseth evidently that God rested not in the sacrifices, but in the obedience of his Son our high Priest, in whose obedience he offered up himselfe once to his Father for us. 6 The Son of God is said to come into the world, when he was made man. * Psal. 40. 7. *c* It is word for word in the Hebrew text. Thou hast pierced mine eares through, that I might not be made more obedient, and willing to heare. *d* That is, the sacrifice, is established in second, that is, in the obedience of God.

FOR the Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offer year by year continually, sanctifie the comers therunto:

2 For would they not then have ceased to have beene offered, because that the offerers once purged, should have had no more conscience of sins?

3 But in those sacrifices there is a remembrance againe of sins every year.

4 For it is impossible that the blood of buls and goats should take away sins.

5 Wherefore when he cometh into the world, he saith, * Sacrifice and offering thou wouldest not: but a body hast thou ordained mee.

6 In burnt-offerings, and sin-offerings thou hast had no pleasure.

7 Then I said, Lo I come (In the beginning of the book it is written of mee) that I should doe thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and sin-offerings thou wouldest not have, neither hadst pleasure therein (which are offered by the Law)

9 Then said he, Lo, I come to doe thy will, O God: he taketh away the first, that he may establish the second.

10 By the which will wee are sanctified, even by the offering of the body of Jesus Christ once made.

11 And every Priest standeth daily ministring, and oft times offereth one manner of offering, which can never take away sins:

12 But this man after he had offered one sacrifice for sins, sitteth for ever at the right hand of God.

13 And from henceforth tareth, * till his enemies be made his footstool.

14 For with one offering hath he consecrated for ever them that are sanctified.

15 For the holy Ghost also beareth us record: for after that he had said before,

16 * This is the Testament that I will make unto them after those dayes, saith the Lord, I will put my laws in their heart, and in their minds I will write them:

17 And their sins and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sin.

19 Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the holy place,

20 By the new and living way, which he hath prepared for us, through the vaile, that is, his flesh:

21 And seeing we have an high Priest, which is, over the house of God,

22 Let us draw neare with a true heart in assurance of faith, our hearts being pure from an evill conscience,

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering (for he is faithful that promised).

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because yee see that the day draweth neere.

26 For if wee sin willingly after that we have received and acknowledged that truth, there remaineth no more sacrifice for sins,

27 But a fearefull looking for of judgement, and violent fire, which shall devoure the adversaries:

28 He that despiseth Moses law, dieth

the fault, and the punishment? *a* Hee said well, for sin: for there remaineth another offering, to wit, of thanksgiving. *b* The sum of the former treatise: Wee are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place, that is, into heaven: seeing that wee are purged with the blood, not of beasts, but of Jesus. Neither is in times past, doth the high Priest shut us out by setting the vaile against us, but through the vaile which is his flesh, he hath brought us into heaven in himselfe, being present with us, so that wee have now truly an high Priest, which is over the house of God. *c* So Christ hath sanctified us the Goodwill as it were under a vaile. For otherwise wee were not able to abide the brightness of his face. *d* A most grave exhortation, wherein hee sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequences, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all meanes possible one anothers salvation, through the love that is in us one towards another. *e* With no doubt and counterfeite heart, but with such an hearty and truely & inward given to God. *f* This is it which the Lord saith, Be ye holy, for I am holy. *g* With the grace of the holy Ghost. *h* Having mentioned the last coming of Christ, hee stirreth up the godly to the meditation of an holy life, and cirteth the faithlesse fallers from God to the fearefull judgement seat of the Judge, because they wickedly rejected him in whom only salvation consisteth. *i* Chap. 6. 4. *m* Without any cause or occasion, or shew of occasion. *n* For it is another matter to sin through the frailty of human nature, & another thing to proclaime that as it were to God as to an enemy. *o* If the breach of the law of Moses was punished by death, how much more worthy death is it to fall away from Christ?

3 A conclusion with the other part of the comparison: The Levitical high Priest repeated the same sacrifices dayly in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those high Priests could take away sins. But Christ having offered one sacrifice once for the sins of all men, and having sanctified his owne for ever, sitteth at the right hand of the Father, having all power in his hands.

4 At the altar. * Chap. 1. 13. Psal. 110. 1.

1 Cor. 15. 25.

4 He preventeth a privy objection, to wit, that yet notwithstanding wee are subject to sin and death, whereunto the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed itselfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet wee strive.

* Chap. 1. 13.

5 Although there doe yet remain in us residues of sin, yet the worke of our sanctification which is to bee perfected, hangeth upon the selfe same sacrifice which never shall be repeated: and that the Apostle proveth by alleging againe the testimony of Ieremy, thus: Sin is taken away by the new Testament, seeing the Lord saith, that it shall come to passe, that according to the forme of it, hee will no more remember our sins: Therefore we need now no purging sacrifice to take away, that which is already taken away but wee must rather take paines, that wee may now through faith bee partakers of that sacrifice.

* 1 Cor. 31. 33.

Rom. 14. 27.

Chap. 8. 8.

1 John 1. 9.

1 John 2. 1.

1 John 3. 1.

1 John 4. 1.

1 John 5. 1.

1 John 6. 1.

1 John 7. 1.

1 John 8. 1.

1 John 9. 1.

1 John 10. 1.

1 John 11. 1.

1 John 12. 1.

1 John 13. 1.

1 John 14. 1.

1 John 15. 1.

1 John 16. 1.

1 John 17. 1.

1 John 18. 1.

1 John 19. 1.

1 John 20. 1.

1 John 21. 1.

The new and living way. To the Hebrews. The force of faith.

* Deut. 19. 15.
Matth. 18. 16.
John 8. 17.
2 Cor. 13. 1.

without mercy,*under two or three witnessess :

29 Of how much sorer punishment suppose yee shall hee be worthy, which treadeth under foot the Son of God; and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doth despite the Spirit of grace?

30 ¹⁰ For we know him that hath said, * Vengeance *belongeth* unto mee: I will recompence,saith the Lord. And againe,the Lord shall ¹⁰ judge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 ¹¹ Now call to remembrance the dayes that are passed, in the which, after yee had received light,yee endured a great fight in afflictions,

33 Partly while ye were made ¹² agazing stock both by reproches and afflictions, and partly while ye became ¹³ companions of them which were so tossed to and fro.

34 For both ye sorrowed with mee for my bonds, and suffered with joy the spoiling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring ¹⁴ substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For yee have need of patience, that after yee have done the will of God,yee might receive the promise.

37 For yet a very ¹⁵ little while,& he that shall come,will come,and will not tarry.

38 ¹⁶ Now the just shall live by faith: but if ¹⁷ any withdraw himselfe, my soule shall have no pleasure in him.

39 But we are not they which withdraw our selves unto perdition, but ¹⁸ follow faith unto the conservation of the soule.

CHAP. XI.

¹ He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way then by faith, that the Lawes may know, that by the same onely, they are knit unto the Fathers in an holy union.

Now faith is the ground of things which are hoped for, and the evidence of things which are not seene.

2 ² For by it ³ our ⁴ elders were well reported of.

3 ⁵ Through faith we understand that the world was ordained by the word of God,so that the things which we ⁶ see, are not made of things which did appeare.

4 ⁷ By faith Abel ⁸ offered unto God a greater sacrifice then Cain, by the which hee obtained witnessse that hee was righteous, God testifying of his gifts: by ⁹ the which ¹⁰ faith also he being dead, yet speaketh.

5 ¹¹ By faith was ¹² Enoch translated, as from the beginning of the world excelleth in the Church. ¹³ So that the world which we see, was not made of any matter that appeared, or was before, but of nothing. 4 Abel, * Gen. 44. * Matth. 23. 35. 5 Enoch, * Gen. 5. 24.

that he should not ¹⁴ see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please ¹⁵ him: for he that cometh to God, must beleeve that God is, and that he is a ¹⁶ rewarder of them that seeke him.

7 ¹⁷ By faith ¹⁸ Noe being warned of God of the things which were as yet not seene, moved with reverence, prepared the ark to the saving of his household, through the which ¹⁹ Ark he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 ²⁰ By faith ²¹ Abraham when hee was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob, heirs with him of the same promise:

10 For hee looked for a city having a ²² foundation, whose builder and maker is God.

11 Through faith ²³ Sara also received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithfull which had promised.

12 And therefore sprang thereof one, even of one which was ²⁴ dead, so many as the stars of the skie in multitude, and as the sand of the sea shore wch is innumerable.

13 All these died in ²⁵ faith, and received not the ²⁶ promises, but saw them a far off, and beleeved ²⁷ them, and ²⁸ received ²⁹ them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that saw such things, declare plainly, that they seeke a countrey.

15 And if they had beene mindfull of that ³⁰ countrey from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is, an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a city.

17 By faith ³¹ Abraham offered up Isaac, when he was ³² tried, and he that had received the ³³ promises, offered his onely begotten Son,

18 (To whom it was said, ³⁴ * In Isaac shall thy seed be called)

19 For he considered that God was able to raise ³⁵ him up even from the dead: from whence he received him also after ³⁶ a sort.

20 ³⁷ By faith ³⁸ Isaac blessed Jacob and Esau, concerning things to come.

21 ³⁹ By faith ⁴⁰ Jacob when he was a dying blessed both the sons of Joseph, and

⁴¹ leaning

¹⁴ That hee should not die.

¹⁵ This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom. 4. 4. 6 Noe. * Gen. 6. 13.

²¹ Abraham and Sara. * Gen. 12. 4.

²² This foundation is set against their tabernacles. * Gen. 17. 19. and 21. 2.

²⁴ As unlikely to bear children as if shee had beene. Barke dead.

²⁵ In faith, which they had while they lived, and followed them even to their grave.

²⁶ This is the figure Metonymia, for the things promised. ²⁷ For the Patriarches were wont when they received the promises, to profess their religion, by building of altars, and calling on the name of the Lord.

* Gen. 22. 10.

³¹ Tried of the Lord, ³² Although the promises of life, were made in that onely begotten son Isaac, yet he appointed him to die, and so against hope, hee beleeved in hope.

* Gen. 21. 12.

Rom. 9. 7.

³⁵ From which death.

³⁶ For there was not the true and very death of Isaac's birth as it were, the death, by means whereof hee seemed also as it were to have risen againe.

³⁸ Isaac.

* Gen. 27. 28. 39.

⁴⁰ Jacob.

* Gen. 48. 15.

¹⁰ The reason of all these things is, because God is a revenger of such as despise him: otherwise hee should not rightly governe his Church. Now there is nothing more horrible then the wrath of the living God.

* Deut. 32. 35.

Rom. 12. 19.

¹¹ Rule or govern.

¹² As hee terrified the fallers away from God, so doth hee now comfort them that are constant and stand strongly, setting before them the successe of their former fights, to stirring them up to a sure hope of a full and ready victory.

¹³ You were brought forth to be ashamed.

¹⁴ In taking their miseries to be your miseries.

¹⁵ Gods, and riches.

¹⁶ He will come with in this very little while.

* Hab. 2. 4.

Rom. 1. 17.

Gal. 3. 11.

¹⁷ Hee commendeth the excellency of a sure faith by the effect, because it is the only way to life, which sentence hee setteth forth and amplifieth by setting the contrary against it.

¹⁸ An excellent description of faith by the effects, because it representeth things which are, but yet in hope, and yet in faith, as it were, before our eyes, things that are invisible.

¹⁹ He sheweth that the Fathers ought to be accounted of by this vertue.

²⁰ That is, those Fathers of whom wee came, and whose authority and example ought to move us very much.

* Gen. 1. 1.

John 1. 10.

²¹ He sheweth the property of faith, by letting out unto us most picked examples of such

²² So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.

4 Abel, * Gen. 44.

* Matth. 23. 35.

5 Enoch, * Gen. 5. 24.

* Gen. 47. 31.

* leaning on the end of his staffe, worshipped God.

10 Joseph.

* Gen. 50. 25.

22 ¹⁰ By faith * Joseph when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.

11 Moses.

* Exod. 2. 2.

* Heb. 7. 20.

23 ¹¹ * By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper child, neither ^o feared they the * kings commandment.

* They were not afraid to bring him up.
* Exod. 1. 16.
* Exod. 2. 11.

24 By faith * Moses when he was come to age, refused to be called the son of Pharaohs daughter:

25 And chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season:

* Such pleasures as he could not enjoy, but he must needs provoke Gods wrath against him.

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, & feared not the fierceness of the king: for he endured, as he that saw him ^{wh} is invifible.

* Exod. 12. 22.

28 Through faith he ordained the * Paschever, and the effusion of blood, lest he that destroyed the first born, should touch them.

12 The red sea.

* Exod. 14. 22.

29 ¹² By faith they * passed through the red sea, as by dry land: which when the Egyptians had assayed to doe, they were swallowed up.

13 Jericho.

* Josh. 6. 20.

30 ¹³ By faith the * walles of Jericho fell downe after they were compassed about seven dayes.

14 Rahab.

* A notable example of Gods goodness.

* Josh. 6. 23.

* Josh. 2. 1.

* Courteously and friendly, so that she did not only not hurt them, but also kept them safe.

15 Gedeon, Barac, and other Judges and Prophets.

* Judg. 6. 11.

* Judg. 4. 6.

* Judg. 13. 24.

* Judg. 11. 1. and 12. 7.

* The fruit of the promise.

31 ¹⁴ By faith the ^q harlot * Rahab perished not with them ^{wh} obeyed not, ^{wh} she had received the spies ^t peaceably.

32 ¹⁵ And what shall I more say? for the time would be to short for mee to tell of * Gedeon, of * Barac, and of * Sampson, and of * Jephth, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens:

35 The ^t women received their dead raised to life: other also were ^v racked, and would not be delivered, that they might receive a better resurrection.

* Hee seemeth to mean the story of that woman of Samaria, whose son Elisha raised againe from death, and the Shunamite, whose son Elisha restored to his mother.
* Hee meaneth that persecution which Antiochus wrought.

36 And others have beene tried by mockings and scourgings, yea, moreover by bonds, and prisonment.

37 They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandred up and down in ^s sheeps skins, and in goats skins, being destitute, afflicted, and tormented:

* In vile and rough clothing, so were the Saints brought to extreme poverty, and constrained to live like beasts in wildernesses.

38 Whom the world was not worthy

of: they wandered in wildernesses, and mountains, and dens, & caves of the earth.

39 ¹⁶ And these all through faith obtained good report, and received ^y not the promise,

40 God providing a better thing for us, that they ^z without us should not be made perfect.

indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours. ^y But saw Christ a far off. ^z For their salvation did hang upon Christ, who was established in our dayes.

C H A P. XII.

¹ He doeth not onely by the examples of the Fathers before recited exhort them to patience and constancy, ³ but also by the example of Christ. ¹¹ That the chastening of God cannot be rightly judged by the outward sense of our flesh.

Wherefore, ¹ let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth down, and the sin that ^a hangeth so fast on: let us run with patience the race that is set before us,

2 ² Looking unto Jesus the authour and finisher of our faith, who for the ^c joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 ³ Consider therefore him that endured such speaking against of sinners, lest ye should be wearied & faint in your minds.

4 ⁴ Ye have not yet resisted unto blood, striving against sin.

5 ⁵ And ye have forgotten the consolation, which speaketh unto you as unto children, * My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loveth, he chasteneth: and he scourgeth every son that he receiveth.

7 If ye endure chastening, God offereth himselfe unto you as unto sons: for what son is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons.

9 ⁶ Moreover we have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

10 ⁷ For they verily for a few dayes chastened us after their own pleasure; but he ^{chasteneth us} for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.

12 ⁸ Wherefore lift up ^{your} hands which more subject to ³ our Father, who is the authour of the spirit, and everlasting life? ⁷ An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

16 An amplification taken of the circumstance of the time: their faith is so much the more to be marvelled at, by how much the promises of things to come were more dark, yet as length were

* Rom. 6. 4.

Col. 3. 8.

Ephes. 4. 24.

1 Pet. 2. 1.

1 An amplifying of the former examples whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.

a For sin beseegeth us on all sides, so that we cannot escape it.

2 Hee setteth before us, as the mark of this race, Jesus himselfe our captaine, who willingly overcame all the roughness of the same way.

3 An amplification, taken of the circumstance of the persons and the things themselves, which he compared between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer then we?

4 He taketh an argument of the profit which cometh to us by Gods chastisements, unless we be in fault. First of all, because sin, or that rebellious wickedness of our flesh, is by this means tamed.

5 Secondly, because they are testimonies of his fatherly good will toward us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God.

* Prov. 3. 11.

6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, that we nor be much

more subject to ³ our Father, who is the authour of the spirit, and everlasting life? ⁷ An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

7 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

8 The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

9 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

10 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

11 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

12 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

13 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

14 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

15 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

16 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

17 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

18 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

19 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

20 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

21 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

22 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

23 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

24 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

25 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

26 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

27 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

28 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

29 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

30 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

31 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

32 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

33 An amplification of the same argument: Those fathers have corrected us, after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter proveth it. ⁸ The conclusion, we must goe forward contagiously and keep always a right course, and (as for forth as we may) without any staggering or stumbling.

F f

hang

^d The description of a man that is out of heart, and clean discouraged.

^e Keep a right course, and so that you shew example of good life for others to follow.

^f Rom. 12. 18. 9 Wee must live in peace and holiness with all men.

^g Wee must study to edifie one another, both in doctrine & example of life.

^h That no heresie or backsliding be an offence.

ⁱ Wee must eschew fornication, and a prophane mind, that is, such a mind as giveth not to God his due honour, which wickedness, how severely God will at length punish, the horrible example of Esau teacheth us.

^j Gen. 25. 33. ^k Gen. 27. 33.

^l There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

^m Now hee applieth the same exhortation to the Prophetically and Kingly office of Christ, compared with Moses, after this sort. If the majesty of the Law was so great, how great thinke you that the glory of Christ and the Gospel is? And this comparison he declareth also particularly.

ⁿ Exod. 19. 16. ^o Which might bee touched with hands, which was of a grosse and earthly matter.

^p Exod. 20. 19. ^q Exod. 19. 12.

^r The shape and form which the Law, which was as no counterfeit and forged shape, but a true one. ^s So he calleth them that are taken up into heaven, although one part of them doeth sleep in the earth.

^t The applying of the former comparison. If it were not lawfull to continue his word which spake on the earth, how much lesse his voice which is from heaven?

^u Hee compareth the steadfast majesty of the Gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the Law.

^v Agg. 2. 7. ^w It appeareth evidently in this, that the Prophet speaketh of the calling of the Gentiles, that these words must be reserved to the kingdom of God.

hang downe, and your weake knees.

13 And make straight steps unto your feet, lest that which is halting be turned out of the way, but let it rather be healed.

14 ^a Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 ^b Take heed, that no man fall away from the grace of God: let no root of bitterness spring up and trouble you, lest thereby many be defiled.

16 ^c Let there be no fornication, or prophane person as ^d Esau, which for one portion of meat sold his birth-right.

17 ^e For ye know how that afterward also when he would have inherited the blessing, he was rejected: for he found no place to repentance, though he sought that blessing with teares.

18 ^f For yee are not come unto the mount that might be touched, nor unto burning fire, nor to blackness and darkness, and tempest,

19 Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused themselves, ^g that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, ^h yea, though a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake)

22 But yee are come unto the mount Sion, and to the city of the living God, the celestiall Hierusalem, and to the company of innumerable Angels,

23 And to the assembly and Congregation of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just and ⁱ perfect men,

24 And to Jesus the Mediatour of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 ^j See that yee despise not him that speaketh: for if they escaped not which refused him that spake on earth: much more shall wee not escape, if we turne away from him that speaketh from heaven.

26 ^k Whose voice then shooke the earth, and now hath declared, saying, ^l Yet once more will I shake, not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 ^m Wherefore seeing we receive a kingdom, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with ⁿ reverence and ^o feare.

29 For ^p even our God is a consuming fire.

sum of a Christian life, respecting the first table. ^q By reverence is meant, that honest shamefastness which keepeth them in their duties. ^r Religious and godly feare. ^s Deut. 4. 24.

C H A P. XIII.

^t He giveth good lessons not only for manners, 7 but also for doctrine.

Let ^u brotherly love continue.

2 ^v Be not forgetfull to entertaine strangers: for thereby some have ^w received Angels into their houses unawares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as ^x if ye were also afflicted, in the body.

4 ^y Mariage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 ^z Let your conversation be without covetousness, and be content with those things that yee have, for ^{aa} he hath said,

6 ^{ab} I will not faile thee, neither forsake thee.

7 So that we may boldly say, ^{ac} The Lord is mine helper, neither will I feare what ^{ad} man can doe unto mee.

8 ^{ae} Remember them which have the oversight of you, which have declared unto you the word of God: whose faith follow, considering what hath bene the end of their conversation. ^{af} Jesus Christ yesterday, and to day, the same also is for ever.

9 Be not carried about with divers and strange doctrines: ^{ag} for it is a good thing that the heart be stablished with grace, and not with ^{ah} meats, which have not profited them that have bene ^{ai} occupied therein.

10 ^{aj} We have an ^{ak} altar, whereof they have no authority to eat, which ^{al} serve in the tabernacle.

11 ^{am} For the bodies of those beasts whose blood is brought into the Holy place by the high Priest for sin, are burnt without the camp.

12 Therefore even Jesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 ^{an} Let us goe forth to him therefore out of the camp, bearing his reproch.

14 ^{ao} For heere have we no continuing city, but we seeke one to come.

15 ^{ap} Let us therefore by him offer the error by an apt and fit comparison. They which in times past served the Tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but let us not be ashamed to follow him out of Hierusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, sheweth that figure, in that he suffered without the gate. ^{aq} By the Altar, he meaneth the offering. ^{ar} We have if they cannot be partakers which stubbornly retain the rites of the Law. ^{as} Levit. 4. 11. and 6. 30. and 16. 27. ^{at} He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must as it were go out of the world bearing his cross. ^{au} Mat. 2. 10. ^{av} Now yf those corporall sacrifices are taken away, he teacheth us yf the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted.

15 A general exhortation to five reverently and religiously under the most happy subjection of the mighty a King, who as he blest his most mightily, so doth he most severely revenge the rebellious. And this is the

^{aw} Rem. 12. 20. ^{ax} He cometh to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{ay} 1 Pet. 4. 9. ^{az} Gen. 18. 3. and 19. 3.

^{ba} Re. 18. 20. ^{bb} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bc} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bd} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{be} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bf} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bg} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bh} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bi} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bj} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bk} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bl} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bm} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bn} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bo} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bp} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bq} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{br} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bs} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bt} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bu} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bv} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bw} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bx} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{by} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{bz} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{ca} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{cb} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{cc} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{cd} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{ce} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

^{cf} He commeth to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

*Hofe. 14. 3.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the souls which are committed unto them. 11 The last part of this Epistle, wherein hee commendeth his ministry to the Hebrewes, and wisheth them continuance and increase of graces from the Lord; and exhorteth himselfe in that he hath used but few words to comfort them, having spent the Epistle in disputing: and salureth certaine brethren familiarly and friendly.

sacrifice of prayse alwayes to God; that is, the *fruit of the lips which confesse his Name.

16 To do good, and to distribute forget not: for with such sacrifices God is pleased.

17 * Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with joy, and not with griefe: for that is unprofitable for you.

18 * Pray for us: for we are assured that wee have a good conscience in all things, desiring to live honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you the more quickly.

20 The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the

blood of the everlasting Covenant,

21 Make you ^h perfect in all good workes, to doe his will, ⁱ working in you that which is pleasant in his sight; through Jesus Christ, to whom *be* praise for ever and ever, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I have written unto you in few words.

23 Know that *our* brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saints. They of Italy salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italy, and sent by Timotheus.

h Make you fit or meet.
i Hence commeth that saying of the Father, that God increaseth his works in us.



THE ^a GENERALL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowliness of mind in rich men. 13 That temptations come not of God for our evils: 17 because hee is the author of all goodnesse. 21 In what manner the word of life must be received.

IAMES a servant of God, and of the Lord Jesus Christ, to the twelve Tribes, which are ^b scattered abroad, salutation.

2 * My brethren, count it exceeding joy, ^c when yee fall into divers temptations;

3 *^a Knowing that the ^d trying of your faith bringeth forth patience,

4 * And let patience have *her* perfect work, that yee may be perfect and entire, lacking nothing.

5 * If any of you lack ^e wisdom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him:

6 * But let him aske in faith, and ^f waver not: ^g for he that wavereth, is like a wave

of the sea, tost of the wind, and caried away.

7 Neither let that man thinke that hee shall receive any thing of the Lord.

8 A double minded man ^h unstable in ⁱ all his wayes.

9 7 Let the brother of ^j low degree rejoyce in that he is exalted:

10 * Again, he that is ^k rich, in that he is made low: ^l for as the flowre of the grasse, shall he ^m vanish away.

11 For ⁿ as when the sun riseth with heat, then the grasse withereth, and his flowre falleth away, and the goodly shape of it perissheth: even so shall the rich man wither away in ^o all his ^p wayes.

12 10 * Blessed ^q the man, that endureth ^r temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.

13 * Let no man say when he is ^s tempted, I am tempted of God: ^t for God cannot be tempted with evill, neither tempteth hee any man:

14 But every man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

g In all his thoughts and his deeds.
h He returneth to his purpose, repeating the proposition, which is what we must rejoyce in the crosse, for it doth not presse us downe, but exalts us.

i Who is afflicted with poverty, or content, or with any kind of calamity.

j Before he concludeth, he giveth a doctrine contrary to the former: to wit, how wee ought to use prosperity, which is plenty of all things: to wit, so that no man therefore please himselfe, but bee so much the more void of pride.

k Who hath all things at his will.

l An argument taken of the very nature of the things themselves, for that they are most vain and uncertain.

m Isai. 40. 6.

n Per. 1. 24.

o Whatsoever he can

the purpose in his mind, or death. 10 The conclusion: therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprahendeth the sum of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. * Job. 5. 17. 1 Affliction whereby the Lord trieth him. 11 The third part of this Epistle, wherein he descendeth from outward temptations, that is, from afflictions whereby God trieth us: to inward, that is, to those lusts whereby we are stirred up to doe evill. The sum is this: Every man is the author of these temptations to himselfe, and not God: for wee beare about in our bosoms that wicked corruption, which taketh occasion by what means soever, to stir up evill motions in us, whence out at length proceed wicked doings, and in conclusion followeth death, the just reward of them. 20 When hee is provoked to the evill. 12 Here is a reason shewed, why God cannot be the author of evill doing in us, because he desireth not evill.

Ff 2

15 Then

a That is, written to one man, city, or country, but to all the Jewes generally, being now disperst.

b To all the believing Jewes, of what tribe soever they be, and are disperst thorow the whole world.

c The first place or part touching comfort in afflictions, wherein we ought not to be cast downe, and be faint hearted, but rather rejoyce and be glad.

d Seeing their condition was miserable in that scattering abroad, hee doth well to begin as he doth.

e The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is becommeable for us.

f Rom. 5. 3.

g The second, because patience, a far passing and most excellent vertue, is by this meanes ingendred in us. d That wherewith your faith is tried, to wit, those manifold temptations. 4 The third argument propounded in manner of an exhortation, that true and continuall patience may be discerned from fained, and for a time. The crosse is as it were the instrument wherewith God doth polish and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ. 5 An answer to a privy objection. It is easily said, but it is not so easily done. He answereth that we need in this case a far other manner of wisdom, then the wisdom of man, to judge those things best for us, which are most contrary to the flesh: but yet wee shall easily obtaine this gift of wisdom, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall. e By wisdom, he meaneth the knowledge of that doctrine wherewith mention is made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction. f Matth. 7. 7. Marke 11. 25. Luke 11. 9. Iohn 14. 13. and 16. 23. g Why then, what need o-

ther Mediators? 6 A digression, or going aside from his matter, against prayers, which are conceived with a doubting mind, whereas we have a certaine promise of God, and this is the second part of the Epistle.

^a By sin is meant in this place, actual sin.

¹³ Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himselfe: how then can hee bee thought to be the author of euill?

^e From him who is the fountain and author of all goodnesse.

^f Hee goeth on in the metaphor, for the sun by his manifold and sundry kindes of turning, maketh heates, dayes, minuts, yeares, light, and darkness.

¹⁴ The fourth part concerning the excellency and fruit of the word of God. The sum is this: wee must heare the word of God most carefully and diligently, seeing it is the seed, wherewith God of his free fauour and love hath begotten us unto himselfe, picking us out of the number of his creatures. And the Apostle condemneth two faults, which doe greatly trouble us in this manner, to wit, for that wee so please our selves, that wee had rather speake our fancies, then heare Gods speaking: yea we truste and are angry when wee are reprehended: against which faults, he setteth a peaceable and quiet mind, and such an one as is desirous of purity.

^g This is it which Paul calleth gracious fauour, and good will, which is the fountain of our salvation.

^h As it were an holy kind of offering, taken out of the residue of men.

ⁱ Preu. 17. 27.

^j That which God appereth.

^k By meeknesse, hee meaneth modesty, and whatsoeuer is contrary to an haughty and proud stomack. Math. 7. 21. Rem. 2. 13.

^l Another admonition: therefore is Gods word heard, that we may frame our liues according to the precept thereof.

^m He addeth reasons, and those most weighty: First, because they that do otherwise, do very much hurt themselves.

ⁿ Secondly, because they lose the chiefest use of Gods word, which correct not by it faults they know.

^o He alludeth to the naturall spot, to which is contrary that purity wherunto we are borne againe, the truly change wherof we behold in the law.

^p Behaving himselfe so: for works doe shew faith.

^q The third admonition, the word of God preferibeth a rule not onely to doe well, but also to speake well.

^r The fountain of all brabing, and cursed speaking, and fauouritisme, is that, that men know not themselves.

^s The fourth: the true service of God standeth in charity toward our neighbours (especially such as need others help, as the fatherlesse and widowes) and purity of liue.

^t To haue a care of them, and to help them, as much as we can.

^u The fifth: charity which proceedeth from a true faith, cannot stand with the accepting of persons: which he prooeth plainly, by setting forth their example, who with the reproach or disdain of the poore, honour the rich.

^v For if wee know what Christs glory is, and esteeme it: as we ought to doe, there would not be such respect of persons as there is.

^w Levit. 19. 5. Deut. 1. 17, and 36. 19. Preu. 24. 23.

15 Then when lust hath conceived, it bringeth forth ^a sin, and sin when it is finished, bringeth forth death:

16 ¹³ Erre not, my deare brethren.

17 Every good giving, and every perfect gift is from above, and cometh downe from the ^o Father of lights, with whom is no variablenesse, neither ^p shadow of turning.

18 ¹⁴ Of his own ^q will begate he us with the word of truth, that we should be as the ^r first fruits of his creatures.

19 Wherefore, my deare brethren, ^s let every man be swift to heare, slow to speak, and slow to wrath.

20 For the wrath of man doeth not accomplish the ^t righteousness of God.

21 Wherefore lay apart all filthines, & superfluity of malicioussnesse, and receive with ^u meeknesse the word that is graffed in you, which is able to save your soules.

22 ¹⁵ And be yee doers of the word, and not hearers onely; ^v deceiving your owne selves.

23 ¹⁷ For if any heare the word, and do it not, he is like unto a man, that beholdeth his ^w naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect law of liberty, and continueth therein, he not being a forgetfull hearer, but a doer of the work, shall be blessed in his ^x deed.

26 ¹⁸ If any man among you seemeth religious, and refraineth not his tongue, but deceiveth his ^y owne heart, this mans religion is vaine.

27 ¹⁹ Pure religion and undefiled before God, even the Father, is this, to ^z visite the fatherlesse, and widowes in their aduersity, and to keep himselfe unspotted of the world.

CHAP. II.

¹ He saith, that to haue respect of persons is not agreeable to Christian faith, ¹⁴ which to professe in words is not enough, unless ¹⁵ we shew it also in deeds of mercy and charity, as after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Jesus Christ ^{*} in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee have a respect to him that

weareth the gay clothing, and say unto him, Sit thou heere in a ^b goodly place, and say unto the poore, Stand thou there, or sit here under my footstool.

4 Are yee not partiall in ^c your selves, and are become judges of euill thoughts?

5 ² Harken my beloved brethren, hath not God chosen the ^d poore of his world, that they should be rich in faith, and heires of the kingdome which he promised to them that love him?

6 But ye have despised the poore. ^e Doe not the rich oppresse you by tyranny, and doe not they draw you before the judgement sears?

7 Doe not they blaspheme the worthy Name after which ye be ^f named?

8 ⁴ But if ye fulfill the ^g royall Law, according to the Scripture, which saith, Thou shalt love thy neighbour as thy selfe, yee doe well.

9 But if ye regard the persons, ye commit sin, and are rebuked of the Law, as transgressours.

10 ⁵ For whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of ^h all.

11 ⁶ For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 ⁷ So speake yee, and so do, as they that shall be judged by the Law of liberty.

13 For there shall bee condemnation mercilesse to him that sheweth ⁱ not mercy, and mercy rejoyceth against condemnation.

14 ^{*} What availeth it, my brethren, though a man faith he hath faith, when he hath no works? can that faith save him?

15 ⁹ For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say unto them, Depart in peace, warme yours selves, and fill your bellies: notwithstanding yee give them not those things which are needfull to the body, what helpeth it?

17 Even so the faith, if it have no works, is dead in it selfe.

18 But ^j some man might say, Thou hast the faith, and I have works: shew mee thy faith out of thy works, and I will shew thee my faith by my works.

⁶ A prooof: because the Law maker is alwayes one and the selfe same, and the body of the Law cannot be diuided. ⁷ The conclusion of the whole treatise: we are upon this condition delivered from the curse of the Law by the mercy of God, that in like sort we should maintaine and cherish charity and good will one towards another, and who to do so, shall not tast of the grace of God. ⁸ He that is hard and curst against his neighbour, or else helpeth him not, he shall find God an hard and rough iudge to himselfe. ⁹ The fifth place which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which shew not the effects of faith. ¹⁰ The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say he beleeveth, and bringeth forth no works by his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incur reprobation, seeing that the cause is understood by the effect. ¹¹ Nay: how may every man boast himselfe thy pride.

19 ¹⁰ Thou

^b In a worshipfull and honourable place.

^c Have yee not (which yett ye doe not) to doe yett the meares within your ieiues iudged one man to be preferred before another?

^d Hee sheweth, that they are perverse and naughty Judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom hee hath enriched with true riches, before the rich.

^e The needy and wretched, and if ye measure it after the opinion of the world, the vertues abound of all men.

^f Secondly, hee prooeth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them have become alwayes, against whom he setteth the poore and abiection.

^g Word for word, which is called upon of you.

^h The conclusion: Charity which God preferibeth cannot agree with the accepting of persons, seeing that wee must walk in the kings high way.

ⁱ The Law is said to be royall and like the kings high way, for that it is plaine and without turning, and that the Law calleth every one our neighbour without respect, whom we may helpe by any kind of duty.

^j A new argument to prove the same conclusion: They doe not love their neighbours, which neglect some, and ambitiously honour others: for he doeth not obey God, which cutteth off from the commandements of God that is not to commo-dious for him, nay he is rather guilty generally of the breach of the whole Law, although he observe the residue.

^k Not that all sin are equal, but because he that breaketh one titlle of the Law, offendeth the maiesty of the Law-giver.

^l A prooof: because the Law maker is alwayes one and the selfe same, and the body of the Law cannot be diuided.

^m The conclusion of the whole treatise: we are upon this condition delivered from the curse of the Law by the mercy of God, that in like sort we should maintaine and cherish charity and good will one towards another, and who to do so, shall not tast of the grace of God.

ⁿ He that is hard and curst against his neighbour, or else helpeth him not, he shall find God an hard and rough iudge to himselfe.

^o The fifth place which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which shew not the effects of faith.

^p The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say he beleeveth, and bringeth forth no works by his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incur reprobation, seeing that the cause is understood by the effect.

^q Nay: how may every man boast himselfe thy pride.

ye not that the amity of the world is the enmity of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

5 * Doe yee thinke that the Scripture faith in vaine, The Spirit that dwelleth in us, lusteth after envy?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giveth grace to the humble.

7 * Submit your selves to God: resist the devill, and he will flee from you.

8 Draw neere to God, and he will draw neer to you. Cleanse your hands, yee sinners, and purge your hearts, yee double minded.

9 * Suffer afflictions, and sorrow ye, & weep: let your laughter be turned into mourning, and your joy into heavinesse.

10 * Cast down your selves before the Lord, and he will lift you up.

11 ⁷ Speak not evill one of another, brethren. Hee that speaketh evill of his brother, or he that condemneth his brother, speaketh evill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a Judge.

12 There is one Lawgiver, which is able to save, and to destroy. * Who art thou that judgest another man?

13 * Go to now, ye that say. To day or to morrow we will goe into such a city, and continue there a yeare, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall be to morrow. For what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that yee ought to say, * If the Lord will, and, If we live, wee will doe this or that.

16 But now yee rejoyce in your boastings: all such rejoycing is evill.

17 * Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sin.

CHAP. V.

12 He threatneth the rich with Gods severe judgement, for their pride. 7 that the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Job did, 14 even in their distresses.

GOe to now, yee rich men: weep, and howle for your miseries that shall come upon you.

4 The taking away of an objection: In deed our minds run headlong into these vices, but wee ought so much the more diligently to take heed of them: which care and study shall not be in vaine, seeing that God resisteth the stubborne, and giveth that grace to the modest and humble that surmounteth all those vices.

* Proverb. 3. 34. 1 Pet. 5. 5.

* Ephes. 4. 27.

5 The conclusion:

Wee must let the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the devill, wee must submit our minds to God, and resist the devill, with a certaine and assured hope of victory. To be short, we must employ our selves to come neere unto God by purity and sincerity of life.

6 Hee goeth on in the same comparison of contraries, and setteth against those profane ioyes and earnest sorrow of mind, and against pride and arrogance, holy modesty. *a By this word, the Grecians mean an heaviness of heart, which is to be seen in a cast down countenance, and settled as it were upon the ground.*

* 1 Pet. 5. 6.

7 He reprehendeth most sharply another double mischief of pride: the one is, in that the proud will have other men to live according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth them not: which thing cannot be done without great injury to our onely Lawmaker, for by this meanes his Lawes are found fault withall, as not circumpectly enough written, and men challenge that unto themselves, which properly belongeth to God alone, in that they lay a Law upon mens consciences. * Rom. 14. 4. 8 The other fault is this: That men doe so confidently determine upon these and those matters and businesses, as though that every moment of their life did not depend of God. * 1 Cor. 4. 19. 9 The conclusion of all the former Treatise. The knowledge of the will of God, doeth not onely nothing at all profit, unless the life be answerable unto it, but also maketh the sins far more grievous.

1 He denounceth utter destruction to the wicked and profane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence, when as there is nothing indeed more vaine then such things.

2 Your riches are corrupt, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the eares of the Lord of hostes.

5 Ye have lived in pleasure on the earth, and in wantonnesse. Yee have^b nourished your hearts, as in a^c day of slaughter.

6 Yee have condemned and have killed the just, and he hath not resisted you.

7 * Be patient therefore, brethren, unto the comming of the Lord. * Behold, the husbandman waiteth for the precious fruit of the earth, & hath long patience for it, untill he receive the former, & the latter rain.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 * ^d Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the doore.

10 * Take, my brethren, the Prophets for an example of suffering adversity, and of long patience, which have spoken in the Name of the Lord.

11 Behold, wee count them blessed which endure. Yee have heard of the patience of Job, and have knowen what^e end the Lord made. For the Lord is very pitifull and mercifull.

12 ⁷ But before all things, my brethren, * sweare not, neither by heaven, nor by earth, nor by any other oath: but let^f your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 * Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 * Is any sick among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with^g oyle in the^h Name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committedⁱ sins, they shall be forgiven him.

16 * Acknowledge your faults one to another, and pray one for another, that ye may be healed: ^j for the prayer of a right

a The Lord who is more mighty then ye are, hath heard them.

b Ye have pampered up your selves.

c The Hebrewes call a day that is appointed to solemn banqueting, a day of slaughter or feasting.

d He applieth that to the poore, which hee speake against the rich, warning them to wait for the Lords comming patiently, who will revenge the injuries which the rich men doe them.

e The taking away of an objection: Although his comming seeme to linger, yet at the last we must follow the husbandmen, who doe patiently wait for the times that are proper for the fruits of the earth.

f And againe, God will not deferre the least iot of the time that he hath appointed.

g He commendeth Christian patience, for that whereas other through impatience use to accuse one another, the faithfull on the contrary side, complaine not, although they receive injury.

h By grudging, hee meaneth a certain inward complaining which betokeneth impatience.

i The conclusion: the Lord is at the doore: who will defend his owne, and revenge his enemies, and therefore we need not to trouble our selves.

j Because most men are wont to object, that it is good to repell injuries by what meanes soever, hee setteth against that the examples of the fathers, whose patience had a most happy end, because God as a most bountifull Father, never forsaketh his children.

k What end the Lord saith.

l Because even the best men sometimes through impatience breake out into oaths, sometimes lesser, sometimes greater, the Apostle warneth us to detest such wickednesse, and to accustom our tongues to simple and true talke.

m Matth. 5. 34.

n That that you have to say or affirme, speake or affirme it simply, and without an oath: and that that you will deny, deny it simply and flatly.

o He sheweth the best remedy against all afflictions, to wit, prayers which have their place both in sorrow and joy.

p He sheweth peculiarly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefeest cause of sicknesses and diseases, by obtaining for us sick through their prayers and exhortation, remission of sins.

q This is a sign of the gift of healing, and now seeing we have the gift no more, the signe is no longer necessary.

r By calling on the Name of the Lord, he hath reason in making mention of sins, for diseases are for the most part sent because of sins.

s Because God pardoneth their sins which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth, that we ought freely to confesse one with another touching those inward diseases, that we may help one another with our prayers.

t He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectfull then they are, so that they proceed from a pure mind.

u

v

w

x

y

z

* 1 King. 17. 1.
and 18. 45. Luke
4. 25.

teous man availeth much, if it be fervent.

17 * Elias was a man subject to like passions as we are, & he prayed earnestly that it might not raine, and it rained not on the earth for three yeares and six moneths.

18 And he prayed againe, and the heaven gave raine, and the earth brought forth her fruit.

19 12 Brethren, * if any of you hath erred from the truth, and some man hath converted him,

20 Let him know that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of finnes.

dering out of the way. * Matth. 18. 15. & Hath called him back from his way.

12 The taking a way of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into the way, a brother that was wandering out of the way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He extollet Gods mercy shewed in Christ which we lay hold on by faith, and possesse through hope: 10. whereof the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselves to God.



ETER an Apostle of
JESVS CHRIST,
to the strangers that
dwell heere and
there throughout
Pontus, Galatia,
Cappadocia, Asia,
and Bithynia,

2 1 Elect according to the foreknowledge of God the Father unto sanctification of the Spirit, through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.

3 Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us againe unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance immortall and undefiled, and that withereth not, reserved in heaven for us,

5 2 Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein yee rejoyce, though now for a season (if need require) ye are in heaviness, through manifold tentations,

7 That the triall of your faith, being much more precious then gold that perisheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Jesus Christ:

8 Whom ye have not seen, and yet love him, in whom now, though ye see him not, yet do you beleeve, and rejoyce with joy unspeakable and glorious,

1 Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and carrying us also far above the same. For hee sheweth that wee which are otherwise of nature sinners, were through the free mercy of God the Father, first chosen from everlasting: then according to that everlasting decree, were by a certaine second creation made his sons in Christ his only begotten, by whose Spirit wee are inwardly changed, and by whose blood wee are also reconciled, to the end, that as Christ himselfe rose againe from the dead, wee also might bee received into that same heavenly and everlasting glory. Or, according to the purpose of God, who never altereth nor shaketh the same. That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God, Ephes. 1. 5. Everlasting hope. Now he sheweth by what way wee come unto that glory, to wit, through all kind of afflictions, wherein notwithstanding faith maketh us so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himselfe (who otherwise is invisible) with the eyes of faith: are unspeakably joyfull: because, all such things, as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfect, that at the length we may obtaine salvation. That is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures looke for. Rom. 8. 19. He speaketh of the second coming of Christ.

9 Receiving the end of your faith, even the salvation of your soules.

10 3 Of the which salvation the Prophets have enquired and searched, which prophesied of the grace that should come unto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they should minister the things, which are now shewed unto you by them which have preached unto you, the Gospel by the holy Ghost sent down from heaven, the which things the Angels desire to behold.

13 4 Wherefore, gird up the loyns of your mind: be sober, and trust perfectly on that grace that is brought unto you, in the revelation of Jesus Christ,

14 5 As obedient children, not fashioning your selves unto the former lusts of your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation,

16 9 Because it is written, * Be ye holy, for I am holy.

17 10 And if ye call him Father, which without respect of person judgeth according to every mans work, passe the time of your dwelling here in feare:

18 11 Knowing that ye were not rede-

med
unless they girded up themselves: and hence it is that Christ said, Let your loynes be girded up. 5 He setteth forth very briefly, what manners of hope ours ought to be, to wit, continuall, untill we enjoy the thing we hope for: then, what we have to hope for: to wit, grace (that is, free salvation revealed to us in the Gospel, and not that, that men doe rashly and fondly promise to themselves. 6 Soundly and sincerely. 6 An argument to stir up our minds, seeing that God doeth not waite till we seeke him, but causeth so great a benefit to be brought even unto us. 7 He setteth out the end of faith, lest any should promise himselfe, either soone or latter, that full salvation, to wit, the latter coming of Christ, and therewithall warneth us, not to measure the dignity of the Gospel according to the present estate, seeing that that which we are now, is not yet revealed. 8 He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindness wherein all men are borne: but holiness proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition. * Luke 1. 75. 9 He sheweth that sanctification doeth necessarily follow adoption. * Levit. 11. 44. and 19. 2. and 20. 7. 10 As before he distinguished true faith and hope from false; so doeth he now obedience, setting the quick and sharp sight of God, against an outward mark, and earnest reverence against vaine severity. 11 You will be called the sons of that Father. * Deut. 10. 17. Rom. 2. 11. Gal. 2. 6. 11 An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father in sanctifying us by the death of his owne Son. And he partly setteth the purifyings of the Law against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as utterly vaine and superstitious, be they never so old and ancient.

med with corruptible things, as silver and gold, from your vaine conversation, received by the traditions of the fathers,

19 * But with the precious blood of Christ, as of a Lamb undefiled, and without spot.

20 ¹³ Which was * ordained before the * foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes do beleewe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God,

22 ¹³ Having purified your soules in obeying the truth through the spirit, to * love brotherly without faining: love one another with a pure heart fervently,

23 Being borne a new, not of mortall seed, but of immortall, by the word of God, who liveth and endureth for ever.

24 ¹⁴ For all * ¹ flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away:

25 ¹⁵ But the word of the Lord endureth for ever: and this is the word which is preached among you.

CHAP. II.

1 He exhorteth the new borne in faith, to lead their lives answerable to the same: 6 and left their faith should stagger, he bringeth in that which was foretold touching Christ. 11 Then he willet them to be obedient to Magistrates, 19 and that they patiently beare adversity after Christs example.

Wherefore, * ¹ laying aside all malicioufnesse, and all guile, and dissimulation, and envy, and all evill speaking,

2 ² As * new borne babes desire that sincere milk of the word, that yee may grow thereby,

3 ³ Because yee have tasted that the Lord is bountifull.

4 ⁴ To whom comming, as unto a living stone, disallowed of men, but chosen of God, and precious.

5 Ye also as lively stones, be made a spirituall house, * an holy * Priesthood to offer up spirituall sacrifices acceptable to God by Jesus Christ.

6 ⁶ Wherefore also it is contained in the Scripture, * Behold, I put in Sion a chiefe corner stone, elect and precious: and he that beleeveth therein, shall not be ashamed.

7 ⁷ Unto you therefore which beleewe, it is precious: but unto them which be disobedient, the * stone which the builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rock of offence, even to them which stumble at the word, being disobedient, unto the which thing they were even ordained.

9 ⁸ But yee are a chosen generation, a royall * Priesthood, an holy nation, a people set at liberty, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light,

10 ⁹ Which in times past were not a people, yet are now the people of God: which in time past were not under mercy, but now have obtained mercy.

11 ¹⁰ Dearly beloved, ¹⁰ I beseech you, as strangers and pilgrims, * ¹¹ abstaine from fleshly lusts, ¹² which fight against the soul,

12 ¹³ * And have your conversation honest among the Gentiles, that they which speak evill of you as of evill doers, ¹⁴ may by your * good works which they shall see, glorifie God in the day of visitation.

13 ¹⁵ * Therefore submit your selves unto * all manner ordinance of man ¹⁶ for the Lords sake, ¹⁷ whether it be unto the king, as unto the superiour,

14 Or unto governours, as unto them that are sent of him, ¹⁸ for the punishment of evill doers, and for the praise of them that doe well.

15 ¹⁹ For so is the will of God, that by

end and purpose, yet their fall and decay is not to be attributed to God, but to their owne obdurate stubbornnesse, which cometh between Gods decree and the execution thereof, or their condemnation, and is the true and proper cause of their destruction. * *Psal.* 118. 22. *Matth.* 21. 42. *Act.* 4. 11. * *Ezra.* 8. 14. *Rom.* 9. 33. 8 The contrary member, to wit, he describeth the singular excellency of the elect: and also lett any man should doubt whether he be chosen or not, the Apostle calleth us back to the effectual calling, that is to the voice of the Gospel sounding both in our eares and minds, by the outward preaching and Sacraments, whereby we may certainly understand that everlastig decree of our salvation, (which otherwise is most secret and hidden) and that through the only mercy of God, who freely chureth and calleth us. Therefore this onely remaineth, faith hee, that by all means possible we set forth to great goodnesse of the most mighty God. * *Exod.* 19. 6. * *Heb.* 2. 23. *Rom.* 2. 25. 9 Hee returneth to that generall exhortation, to a reason why we ought to live holily, to wit, because we are citizens of heaven, and therefore we ought to live according to the Lawes not of this world, which is most corrupt, but of the heavenly city, although we be strangers in the world. * *Rom.* 13. 14. *Gal.* 5. 16. 11 Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to bear rule in us. 12 The third argument: For although those lusts flatter us, yet they cease not to fight against our salvation. 13 The fourth argument, taken of the profit of so doing: for by this means also wee provide for our good name and estimation, whilst we compell them at length to change their minds, which speake evill of us. * *Chap.* 3. 16. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that means, whilst by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him. * *Matth.* 5. 16. 15 When God shall also have mercy on them. 15 That which he speake generally, he now expoundeth by parts, describing severally every mans duty. And first of all he speaketh of obedience, which is due both to the Lawes, and also to the Magistrates, both higher and lower. * *Rom.* 13. 1. 16 By ordinance means the framing and ordering of civil government, which he calleth ordinance of man, not because man invented it, but because it is proper to men. 16 The first argument: Because the Lord is the author and revenger of this policy of men, that is, which is set amongst men: and therefore the true servants of the Lord must above all others be diligent observers of this order. 17 He preventeth a cavill which is made by some, that say they will obey Kings and the higher Magistrates, and yet contemne their Ministers: as though their Ministers were not armed with their authority which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this means vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian liberty doeth amongst all things, least, or not at all, consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether unskillfull in the Kingdome of God reported) but rather in this, that living holily according to the will of God, we should make manifest to all men, that the Gospel is not a cloak for sin and wickednesse, seeing we are in such sort free, that yet we are still the servants of God, and not of sin.

well

* *1 Cor.* 6. 20. and 7. 23. *Hebr.* 9. 14. *1 John* 1. 7. *Revel.* 1. 5. 12 The taking away of an objection: what was done to the world, before that Christ was sent into the world? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeeme and deliver mankind, before that mankind was: much lesse was there any Church without him before his coming in the flesh: yet wee are happiest above the rest, to whom Christ was exhibited indeed, in this that he having suffered and overcome death for us, doeth now most effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charity. * *Rom.* 16. 25. *Ephes.* 3. 9. *Coloss.* 1. 26. *2 Tim.* 1. 10. *Titus* 1. 2.

k From everlasting. 13 Hee commendeth the practise of obedience, that is, charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whole beginning is the Spirit of God, which purifieth our soules through the word laid hold on by faith, and ingendreth also in us a spiritual and everlasting life, as God himselfe is most pure and truly living. * *Chap.* 2. 17. *Rom.* 2. 10. *Ephes.* 4. 2. 14 A reason why we have need of this heavenly generation, to wit, because that men, be their glory never so great, are of nature void of all true and sound goodnesse. * *Ezra* 40. 6. *1 Peter* 1. 10. 1 The word (flesh) sheweth the weaknesse of our nature, which is chiefly to be considered in the flesh itselfe. 15 Againe, lett any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which onely we must rest.

* *Rom.* 6. 4. *Ephes.* 4. 23. *Coloss.* 3. 8. *Hebr.* 12. 1. 1 Having laid for that foundation the Spirit of God, effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charity: now he proceedeth to a generall exhortation, the first member whereof is, that we flee all shew, both of secret and also open malice. 2 The second is that being newly begotten and born of the new seed of the uncorrupt word, drawing and sucking greedily the same word as milk, we should more and more as it were grow up in y spiritual life. And he calleth it, sincere, not only because it is a most pure thing, but also that we should take heed of them which corrupt it. a As becometh new men. 3 He commendeth that spirituall nourishment for the sweetnesse and profite of it. 4 Or, doest. 4 He goeth on forward in the same exhortation, but useth another kind of borrowed speech, alluding to the Temple. Therefore he faith, that the company of the faithful is, as it were, a certaine holy and spirituall building, built of lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyed unto him with his living vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth us now to Priests, placed to this end in that spirituall Temple, that we should serve him with a spirituall worship, that is, with holinesse and righteousnesse: but as the Temple, so is the Priesthood built upon Christ, in whom onely all our spirituall offerings are accepted. * *Revel.* 1. 6.

6 He proveth it by the testimony of the Prophet *Ezra.* 28. 16. *Rom.* 9. 33. 7 By setting the most blessed condition of the beleevvers, and the most miserable of the rebellious, one against the other, he pricketh forward the beleevvers, and triumpheth over the other: and also preventeth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospel, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests, and Elders, and Scribes. Therefore he answereth first of all, that there is no cause why any man should bee ashamed at their stubbornnesse, as though it were a strange matter, seeing wee have bene forewarned so long before, that it should come to pass: and moreover, that it pleased God to create and make certain to this self same purpose, that the Soe of God might bee glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast downe and overthrow themselves, and not Christ. Fourthly, although they be created to this

wel doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as having the libertie for a cloak of malicioufnes, but as the servants of God.

17 ²⁰ Honour al men: * love * brotherly fellowship: feare God: honour the King.

18 * ²¹ Servants, be subject to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 * ²² For this is thanke worthy, if a man for ^f conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but & if when ye do wel, ye suffer *wrong* & take it patiently, this is acceptable to God.

21 ²³ For hereunto ye are called: for Christ also suffered for you, leaving you an example that ye should follow his steps,

22 * Who did no sin, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when he suffered, he threatned not, but ²⁴ committed it to him ²⁵ that judgeth righteously.

24 * ²⁶ Who his own selfe bare our sins in his body on the tree, that we being dead to sin, should live in righteoufnesse: by whose stripes ye were healed.

25 For ye were as sheep going astray: but are now returned unto the shepheard and Byshop of your foules.

26 The condition of servants is hard, especially if they have froward masters: but this their subjection shalbe so much the more acceptable to God, if his will prevaille more with servants, then the masters injuries. ^f Because he maketh a conscience of it, to offend God, by whose good will and appointment he knoweth this burden is layd upon him. 23 He mitigateth the grievousnesse of servitude, while hee sheweth plainly that Christ died also for servants, that they should beare to much the more patiently this inequality betwixt men which are of one selfe same nature: moreover setting before them Christ that Lord of lords for an example, hee signifieth that they cannot but seem too delicate, which themselves more grieved in bearing of injuries, then Christ himselfe who was must just and most sharpe of all afflicted, and yet was most patient. ^g A borrowed kind of speech taken of painters and Schoolemasters. * ^{Esa. 53. 9.} 1. ^{Iohn. 3. 5.} 24 Hee sheweth them a remedie against injuries, to wit, that they commend their cause to God, by the example of Christ.

25 Hee teemeth now to turn his speech to masters, which have also themselves a master and judge in heaven, who will justly revenge the injuries that are done to servants, without any respect of persons. * ^{Esa. 53. 5.} ^{Mat. 8. 17.} 26 Hee calleth the servants backe from the consideration of the injuries which they are constrained to beare, to thinke upon the greatnesse and the end of the benefit received of Christ.

CHAP. III.

1 That Christian women should not contemn their husbands though they be infidels, 5 he bringeth in examples of godly women. 8 Generall exhortations, 14 patiently to beare persecutions, 15 and boldly to yeeld a reason of their faith.

18 Christs example.

Likewise * ¹ let the wives be subject to their husbands, ² that even they which obey not the word, may without the word be won by the conversation of the wives,

2 While they behold your pure conversation, which is with feare.

3 * ³ Whose apparelling, let it not be that outward, with broided haire, and gold put about, or in putting on of apparell:

4 But let it be the ^a hid man of the heart, which consisteth in the incorruption of a meek and quiet spirit, which is ^b before God a thing much set by.

5 * For even after this manner in time past, did the holy women, which trusted in God tire themselves, and were subject to their husbands.

6 As Sara obeyed Abraham, and * called him, Sir: whose daughters ye are, whiles ye do wel, ^c not being afraid of any terrour.

7 * ⁶ Likewise ye husbands, ^c dwell with them as men of ^d knowledge, ⁷ giving ^e honour unto the woman, as unto the weaker ^f vessell, ⁸ even as they which are heires together of the ^g grace of life, ⁹ that your prayers be not interrupted.

8 ¹⁰ Finally, be ye all of one minde: one suffer with another: love as brethren: be pitiful: be courteous,

9 * ¹¹ Not rendring evil for evil, neither rebuke for rebuke: but contrariwise, bleffe, ¹² knowing that yee are thereunto called, that ye should be heires of blessing.

10 * ¹³ For if any man long after life, and to ^h see good dayes, let him refraine his tongue from evill, and his lippes that they speake no guile.

11 * Let him eschew evill, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lord are over the righteous, and his eares are open unto their prayers: and the face of the Lord is against them that do evil.

13 ¹⁴ And who is it that wil harme you, if ye follow that which is good?

14 * Notwithstanding blessed are ye, if ye suffer for rightoufnesse sake, ¹⁵ Yea, * feare not their ^k feare, neither be troubled.

15 But ^l sanctifie the Lord God in your hearts: ¹⁶ and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you; with meekenesse and reverence,

16 Having a good conscience, that when they speake evill of you as of evill doers,

that which is the chiefeft (that is to say, in the benefit of eternal life) which otherwise are unequal as touching the governance and conversation at home, and therefore they are not to be despised although they be weak. ^g Of that gracious and free benefit whereby wee have everlasting life given us. 9 The fourth argument: Al brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God, whereunto both the husband and wife are equally called.

10 He returneth to common exhortations, and commandeth concord, and whatsoever things pertaine to the maintenance of peace and mutuall love. ^{Prov. 17. 13.} and 20. 22. ^{Mat. 5. 39.} ^{Rom. 12. 17.} 1. ^{Thess. 5. 15.} 11 We must not only not recompense injurie for injurie, but we must also recompense them with benefits.

12 An argument taken of comparison: Seeing that we our selves are called of God whom wee offend so often, to so great a benefit, (so farre is he from revenging the injuries which we do unto him) shall wee rather make our selves unworthy of so great benefit, then forgive one anothers faults? And from this verse to the end of the Chapter, there is a digression or going from the matter hee is in hand with, to exhort us valiantly to beare afflictions. * ^{Psal. 34. 13.} 13 A secret objection: But this our patience shall be nothing else but a flensing and hardening of the wicked in their wickednesse, to make them to set upon us more boldly and destroy us. Nay, (saith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if so bee any man bee afflicted for doing justly, the Lord marketh all things, and will in his time deliver the godly, which crye unto him, and will destroy the wicked; ^{Leade a blessed and happy life.} ^{Esa. 1. 16.} 14 This word (Face) after the manner of the Hebrews, is taken for (anger.)

15 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turnes. And if they cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for rightoufnesse sake. * ^{Mat. 5. 10.} 16 A most certaine counsel in afflictions, be they never so terrible, to be of a constant mind, and to stand fast. But how shall wee attaine unto it? If we sanctifie God in our mindes and hearts, that is to say, if wee rest upon him, as one that is Almighty, that loveth mankind, that is good and true indeed. * ^{Esa. 8. 12. 13.} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰

they may be ashamed, which slander your good conuersation in Christ.

17 A reason which standeth upon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because wee are so afflicted, not by his, but by the will of our God.

18 Rem. 5. 6.

Hebr. 9. 15.

19 A proofe of either of the rules, by the example of Christ himselfe our chiefe patterne, who was afflicted not for his owne sins (which were none) but for ours, and therefore according to his Fathers decree.

20 An argument taken of comparison: Christ the iust, suffered for us that are unjust, and shal it grieve us which are unjust, to suffer for the Iusts cause?

21 Another argument, being partly taken of things coupled together, to wit, because

Christ bringeth us to his Father that same way that he went himselfe, and partly, from the cause efficient: to wit, because Christ is not onely set before us for an example to follow, but also he holdeth us up by his vertue in all the difficulties of this life, until he bring us to his Father.

22 An other argument, taken of the happie end of these afflictions, wherein also Christ goeth before us both in example and vertue, as one who suffered most grievous torments even unto death, although but in one part onely of him, to wit, in the flesh, or mans nature: but yet became conquerour by the vertue of his diuinitie.

23 A secret objection: Christ indeed might do this, but what is that to us? Yes (saith the Apostle) for Christ hath shewed forth his vertue in all ages both to the preservation of the godly, were they neuer so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his diuine vertue, preaching repentance, even by the mouth of Noe himselfe, who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and laved those few, (that is, eight onely persons) in the water.

24 By the vertue of which Spirit, that is to say, of the diuinitie, therefore this word, Spirit, cannot in this place be taken for the soule, unless wee will say that Christ was raised up againe, and quickened by the vertue of his soule. He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. This word (once) sheweth that there was a furthest day appointed, and if that were once past, there should be no more. Gen. 6. 14. Matt. 24. 38. Luke 17. 26. Men. 25 A proportionall applying of the former example to the time which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our baptisme, not as though that materiall water of baptisme, saueh us, as those waters which bare up the Arke laved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserveth us being washed, so that we may call upon God with a good conscience. The conscience being sanctified may freely call upon God. That selfe same vertue, whereby Christ rose againe, and now being carried up into heaven, hath received al power, doeth at this day defend and prelerue us.

C H A P. I V.

1 He bringeth in Christs example, and applieth it 6 to the mortifying of the flesh, especially commending charitie: 12 And so entreateth of patience. 17 That it is necessary that correction begin at the Church.

1 Having ended his digression, and sliding from his matter, now he returneth to the exhortation which hee brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is al one as to suffer in the flesh, that is to say, to leave off from our wickednesse, and viciousnesse: and to rise againe to God, that is to say, to be renewed by the vertue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. a So much of this present life as remaineth yet to be passed over. Ephes. 4. 22.

2 By putting us in minde of the dishonestie of our former life led in the filth of sin, he calleth us to earnest repentance.

Forasmuch then as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sin:

2 That he henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 For it is sufficient for us that we have

spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries:

4 Wherein it seemeth to them strange, that yee run not with them unto the same excessse of riot: therefore speake they evill of you:

5 Which shal give accounts to him, that is ready to judge quicke and dead.

6 For unto this purpose was the Gospel preached also unto the dead, that they might be condemned, according to men in the flesh, but might live according to God in the spirit.

7 Now the end of all things is at hand, Be yee therefore sober, and watching in prayer.

8 But above all things, have fervent love among you: for love shall cover the multitude of sins.

9 Be ye harberous one to another, without grudging.

10 Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold graces of God.

11 If any man speake, let him speake as the words of God, If any man minister, let him do it as of the abilitie which God ministrereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12 Dearly beloved, thinke it not strange, concerning the fierie trial, which is among you to prove you, as though some strange thing were come unto you.

13 But rejoyce, in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, yee may be glad and rejoyce.

14 If ye be railed upon for the Name of Christ, blessed are ye: for the Spirit of glory, and of God resteth upon you: which on their part is evill spoken of, but on your part is glorified.

15 But let none of you suffer as a mur-

derer

he commendeth one, namely, which was at that time most necessarie, to wit, hospitallitie, which he will have to be voluntarie, and most courteous and bountifull.

13. Hebr. 13. 2. He sheweth the use of charitie, to wit, that every man below that gift which he hath received, to the profit of his neighbour.

14. A reason: Because that whatsoever gift we have, we have received it of God upon this condition, to be his disposers and stewards.

15. He reckoneth up two Kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, wherein two things especially are to be observed; to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark.

16. Because the crosse is joynd with the sincere profession of Religion, the Apostle fidly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing.

17. As though some new thing had befallen you, which you never thought of before.

18. The first reason: Because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our drossie, and make us perfit.

19. Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory.

20. Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon, are honoured of God with the true spiritual glory, and their adoption is sealed to them by the Spirit of God.

21. By Spirit, hee meaneth the gifts of the Spirit.

22. The third difference: for the godly are not afflicted for their evill doings, but for righteounesse sake as Christians: whereby it cometh to passe, that the crosse, leeing it is a testimony unto them of faith and righteounesse, ministrereth to them not an occasion of sorrow, but of unspeakable joy: now the Apostle propounded this third difference under the forme of an exhortation.

6 Wickedly and licentiously after the manner of the Gentiles.

3 That we be not moved with the enemies perverse and slanderous judgements of us, wee have to set against them that fast judgement of God which remaineth for them: for none, whether they bee then found living, or were dead before, shall escape it.

c They thinke it a new and strange matter.

4 A digression: because hee made mention of the last generall judgement. And hee preventeth an objection, that seeing Christ came very lately, they may seem to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached unto them also (for hee speaketh unto the Iewes) and that to the same end: that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be governed by the vertue of the Spirit of God.

5 He returneth to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray, with true sobrietie of minde.

6 Hee commendeth charitie of one towards another, because it doeth as it were burie a multitude of sins, and therefore preserveth and maintaineth peace and concord: for they that love one another, do easily forgive one another their offences.

7 Of all the duties of Charitie.

8 Prev. 10. 12.

9 Rom. 12. 6.

10 Phil. 2. 14.

11 Matt. 5. 10.

12 Ephes. 4. 22.

13 1 Peter 1. 13.

14 1 Peter 1. 13.

15 1 Peter 1. 13.

16 1 Peter 1. 13.

17 1 Peter 1. 13.

18 1 Peter 1. 13.

therer, or as a thiefe, or an evill doer, or as a busie bodie in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe:

17 ¹⁶ For the time is come, that judgement must begin at the house of God. ¹⁷ If it first begin at us, what shall the end be of them which obey not the Gospel of God?

18 * And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?

19 ¹⁸ Wherefore let them that suffer according to the will of God, commit their soules to him in well doing: as unto a faithfull Creator.

¹⁶ The third reason: Because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severity. And as he hath alwayes used to doe therefore, so doeth he now, especially when as he exhibited himselfe in person to his Church.

¹⁷ Left the godly should be offended & stumble at the vaine shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evil, the Apostle teacheth by an Argument of a comparison of them together, that God who spareth not his own, but nourisheth them under the Crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to utter destruction. * Prov. 2. 31. ¹⁸ The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but go forward notwithstanding in the way of holinesse and well doing, commending themselves to God their faithfull Creator, that is to say, their Father.

CHAP. V.

* He warneth the Elders not to usurpe authoritie over the Church, & willing the younger sort to be willing to be taught, and to be modest, & to be sober and watchfull to resist the cruell adversarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that have the care of the Church.

2 He useth a preface touching the circumstance of his own person: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himselfe hath sustained before them, and doeth still take the same paines, and also hath one selfe same hope together with them.

3 He saith not, offer for the quicke and the dead, and sing patched streds in a strange tongue, but (feed.)

4 The second: Let the shepherds consider, that the flock is not his, but Gods.

5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them.

6 Let the shepherds govern the Church with the word, and example: of godly and unblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his ministers.

THe Elders which are among you ² I beseech, which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 ³ * Feed the ⁴ flock of God, which ⁵ dependeth upon you, ⁶ caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though ye were lords over Gods ⁴ heritage, but that ye may be ensamples to the flock.

4 The first rule, He that is a shepherd let him feed the flocke.

5 The second: Let the shepherds consider, that the flock is not his, but Gods.

6 Let the shepherds govern the Church with the word, and example: of godly and unblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his ministers.

7 Which is the Christian people.

4 ⁷ And when that chiefe shepherd shall appeare, ye shall receive an incorruptible crown of glory.

5 ⁸ Likewise ye yonger, submit your selves unto the Elders, and submit your selves every man one to another: * deck your selves inwardly in lowlinesse of mind: ⁹ for * God resisteth the proud, and giveth grace to the humble.

6 Humble ¹⁰ your selves therefore under the mighty hand of God, that he may exalt you in due time.

7 * Cast all your care on him: for he careth for you.

8 ¹¹ Be sober, and watch: for * your adversarie the devil as a roaring Lion walketh about, seeking whom he may devour.

9 Whom resist stedfast in the faith, ¹² knowing that the same afflictions are accomplished in your ¹³ brethren which are in the world.

10 ¹³ And the God of all grace, which hath called us unto his eternall glory by Christ Jesus, after that ye have suffered a little, make you perfit, confirme, strengthen and stablish you.

11 To him be glory and dominion for ever and ever, Amen.

12 ¹⁴ By Sylvanus a faithfull brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 ¹⁵ The Church that is at ¹⁶ Babylon elected together with you, saluteth you, and Marcus my son.

14 Greet ye one another with the * kisse of love. Peace be with you all which are in Christ Jesus, Amen.

15 Familiar salutations. ¹⁶ In that famous cite of Assyria, where the Apostle of the circumcision then was.

17 He saileth up as it were with a seale the former exhortation with a solemn prayer, againe willing them to aske increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment. To wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life.

18 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the sum of the Apostles doctrine, is salvation freely given of God.

19 Familiar salutations. ²⁰ In that famous cite of Assyria, where the Apostle of the circumcision then was.

21 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12.

⁷ That the shepherds mindes be not overcome either with the wickednesse of men, or their cruelty, he warneth them to cast their eyes continually upon that chiefe shepherd, and the crown which is layd up for them in heaven.

⁸ He commendeth many peculiar Christian virtues, & especially modestie, which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnesse and pride of that age.

⁹ Because pride seemeth to many to be the way unto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.

* James 4. 6.

* 1 am 4. 10.

¹⁰ Because those proud and loftie spirits threaten the modest and humble, the Apostle warneth us to resist the power of God against the vanitie of proud men, and to hang wholly upon his providence.

* Psal. 55. 23.

Matt. 6. 25.

Luke 12. 22.

¹¹ The cruelty of Satan, who seeketh by all means to devoure us, is overcome by watchfulness and faith.

* Luke 22. 31.

¹² The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we have such and so many fellowes of our conflicts and combats.

¹³ He saileth up as it were with a seale the former exhortation with a solemn prayer, againe willing them to aske increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment. To wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life.

¹⁴ Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the sum of the Apostles doctrine, is salvation freely given of God.

¹⁵ Familiar salutations. ¹⁶ In that famous cite of Assyria, where the Apostle of the circumcision then was.

21 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12.

THE SECOND EPISTLE

GENERALL OF PETER.

CHAP. I.

3 Having spoken of the bountiffulnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holinesse of life, 12 and that his counsell may be the more effectuell, 14 He sheweth that his death is at hand, 16 and that himself did see the power of Christ which he opened unto them.

1 A salutation, wherein he giveth them to understand, that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded upon the righteounesse of Jesus Christ, our God and Saviour.

a In that that God standing to his promises, shewed himselfe faithfull, and therefore just unto us.

2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth.

3 Christ setteth forth himselfe unto us plainly, in the Gospel, and that by his onely power, and giveth us all things which are requisite both to eternall life, wherein he hath appointed to glorifie us, and also to godlines, in that he doth furnish us with true vertue.

b He speaketh of Christ, whom he maketh God, and the onely Saviour.

c Vnto salvation, d This is the sum of true religion, to be led by Christ to the Father, as it were by the hand.

4 An explication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed. I say, these most excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked lusts which we carie about us) and are made after a sort, like unto God himselfe.

e By the divine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in us.

f In men. g For lust is the seate of corruption, and hath his place even in our very bowels and inward parts.

5 Having layd the foundation, (that is, having declared the causes of our salvation, and especially of our sanctification) now he beginneth to exhort us to give our minds wholly to the true use of this grace. And he beginneth with faith, without which nothing can please God, and he warneth us to have it full fraught with vertue, (that is to say, with good and godly manners) being joynt with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.

6 He reckoneth up certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered, and groweth by bringing forth such fruits, in so much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of sanctification which he hath received.

8 He that hath not an effectuall knowledge of God in him, is blind as touching the kingdom of God, for he cannot see things that are as farre off, that is to say, heavenly things.



Imon¹ Peter a servant and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the^a righteounesse of our God, and saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the acknowledging of God, and of Jesus our Lord,

3 According as his^b divine power hath given unto us all things that pertaine unto^c life and godlinesse, through the^d acknowledging of him that hath called us unto glory and vertue,

4 Whereby most great and precious promises are given unto us, that by them ye should be partakers of the^e divine nature, in that ye flee the corruption, which is in the^f world through^g lust.

5 Therefore give even all diligence thereunto: h joyne moreover vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, love.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitfull in the knowledge of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and i cannot see farre off, and hath

forgotten that he was purged from his old sins.

10 Wherefore, brethren, give rather diligence to make your calling and election sure: for if ye doe these things, ye shall never fall.

11 For by this means an entring shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye have knowledge, & be stablished in the present trueth.

13 For I thinke it meet as long as I am in this^k tabernacle, to stirre you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay down this my tabernacle, even as our Lord Iesus Christ hath^{*} shewed me.

15 I will endeavour therefore alwayes, that ye also my be able to have remembrance of these things after my departing:

16 For we followed not deceivable fables when we opened unto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his Majestie:

17 For he received of God the Father honour and glory, when there came such a voyce to him from that excellent glory, * This in my beloved Son, in whom I am well pleased.

18 And this voyce we heard when it came from heaven, being with him in the holy mount.

19 We have also a most sure word of the Prophets, 12 to the which ye doe well that ye take heed, as unto a light that shineth in a darke place untill the day¹ dawn, and the^m day-starre arise in your hearts.

20 So that ye first know this, that no prophetic of theⁿ Scripture is of any^o private interpretation:

21 For the prophetic came not in old time by the will of man: but^p holy men of God spake as they were^q mooved by the holy Ghost.

to shine. 1 A more full and open knowledge, then was under the shadowes of the Law. m The clearer doctrine of the Gospel. n The Prophets are to be read, but so, that we aske of God the gift of interpretation, for he that is the authour of the writings of the Prophets, is also the interpreter of them. o For all interpretation cometh from God. p The godly interpreters and messengers. q Inspired of God: and the their motions were in very good order, and not such as were the motions of the prophane flatterers, and foretellers of things to come.

8 The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, & moreover seeing this is the onely way to the everlasting kingdome of Christ, it remaining that we cast our mindes wholly that way. 9 An amplifying of the conclusion joyned with a modest exculc, wherein he declarerh his love towards them, and foretellerh them of his death which is at hand. k In this body.

* Iohn 2.1. 18.

* 1 Cor. 1.17. and 2.1. 10 Another amplification taken both of the great certaintie, and also excellencie of his doctrine, as whereof our Lord Iesus Christ the Son of God is author, whose glory, the Apostle himselfe both saw and heard. * Matth. 17.5.

11 The truth of the Gospel is hereby also manifested, in that it agreeth wholly with the foretellings of the Prophets.

12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme each other, by each others testimonies, but the Prophets were as candles, which gave light unto the blinde, untill the brightnesse, of the Gospel began to shine.

CHAP:

C H A P. I I.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 He compareth them to brut beasts, 17 and to wells without water, 20 because they seek to withdraw men from God to their old filthinesse.

BUt there were false prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall be evil spoken of,

3 And through covetousnesse shall they with fained words make merchandise of you, whose condemnation long since resteth not, and their destruction slumbereth not.

4 For if God spared not the Angels that had sinned, but cast them down into hell, and delivered them into chaines of darkness, to be kept unto damnation:

5 Neither hath spared the old world, but saved Noe the eight person, a preacher of righteousness, and brought in the flood upon the world of the ungodly,

6 And turned the cities of Sodom and Gomorrhe into ashes, condemned them, and overthrew them, and made them an ensample unto them that after should live ungodly,

7 And delivered just Lot vexed with the uncleanly conversation of the wicked:

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawfull deeds)

9 The Lord knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement under punishment,

10 And chiefly them that walk after the flesh in the lust of uncleannesse, and despise government, which are bold, and stand in their own conceit, and feare not to speak evill of them that are in dignitie,

11 Whereas the Angels which are greater both in power and might, give not railing judgement against them before the Lord:

12 But these, as naturall brut beasts, led with sensuality and made to be taken and destroyed, speake evill of those things which they know not, and shall perill through their own corruption,

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure daily to live deliciously. Spots they are and blots, delighting themselves in their deceivings, in feasting with you,

14 Having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls, they have hearts exercised with covetousnesse, they are the children of curse:

15 Which forsaking the right way, have gone astray, following the way of Baalam, the son of Bosor, which loved the wages of unrighteousnesse:

16 But he was rebuked for his iniquitie: for the dumbe beast speaking with mans voice, forbad the foolishnesse of the Prophet.

17 These are wells without water, and clouds caried about with a tempest, to whom the black darknesse is reserved for ever.

18 For in speaking swelling words of vanitie, they beguile with wantonnesse through the lusts of the flesh, them that were cleane escaped from them which are wrapped in error,

19 Promising unto them liberty, and are themselves the servants of corruption: for of whomsoever a man is overcome, even unto the same is he in bondage.

20 For if they, after they have escaped from the filthines of the world, through the acknowledging of the Lord and of the Saviour Jesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them then the beginning.

21 For it had been better for them, not to have acknowledged the way of righteousness, then after they have acknowledged it, to turn from the holy commandment given unto them,

22 But it is come unto them, according to the true Proverb, The dog is returned to his own vomit: and, The sow that was washed, to the wallowing in the myre.

C H A P. I I I.

1 He sheweth that he writeth the same things again, 2 because they must often be stirred up, 4 because dangers hang over their heads through certain mockers. 8 Therefore he warneth the godly that they do not after the judgement of the flesh, 12 appoint the day of the Lord. 14 but that they think it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeeth with him.

THis second Epistle I now write unto you, beloved, wherewith I stirre up, and warn your pure mindes,

2 To call to remembrance the words which were told before of the holy Prophets, and also the commandment of us the Apostles of the Lord, and Saviour.

3 This first understand, that there shall come in the last dayes, mockers, which will walk after their lusts,

4 And

Or, little recks. When as by being amongst the Christians in the holy banquets which the Church keepeth, they would seem by that means to be true members of the Church, yet they are indeed but blots of the Church.

He condemneth those that as shewing, even in their behaviour and countenance an unmeasurable lust, as making merchandise of the souls of light persons, as men exercised in all the crafts of covetousnesse, to be short, as men that sell themselves for money, to curse the sons of God after Balams example, whom the dumbe beast reproved.

Num. 22. 23.

Iude 12.

Another note, wherby they may be well known, what manner of men they are, because they have inwardly nothing but either utterly vain or very hurtfull, although they make a shew of some great goodness, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of sinne.

Which beast of knowledge, and have nothing in them.

Which grosse darkness.

They deceive men with vain and swelling words.

They take them as fishes are taken with the hook.

Vnfaithfully and indeed, clean departed from idelity.

Iohn 8. 34.

Rom. 6. 20.

It were better to have never known the way of righteousness, then to turn back from it to the old filthinesse: & men that do so, are compared to dogs & swine.

Matth. 12. 45.

Hebr. 6. 4.

Prov. 26. 11.

The remedy against those wicked enemies, both of true doctrine & holines, is to be sought for by the continual meditation of the Prophets & Apostles.

1 Tim. 4. 1.

2 Tim. 3. 1.

Iude 18.

He voucheth the second coming of Christ against the Epicures by name.

Monstrous men, who would seem wise by their contempt of God, and wicked boldnesse.

1 As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth the, that there shall be some true, & some false teachers in the Church, in so much that Christ himself shall be denied of some, which notwithstanding shall call him Redeemer.

2 There shall not onely be heresies but also many followers of them.

3 Covetousnesse for the most part is a companion of heresie, & maketh merchandise even of souls.

4 A comfort for godly: God who cast the Angels that fel away from him, headlong into the darknesse of hell, at length to be judged, and who destroyed the old world with the flood, and preserved Noe the eight person: and who burned Sodom, & saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous.

5 So the Grecians called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in.

6 Bound them with chaines: and by darkness he meaneth that most miserable state of life that is full of horror.

7 Which was before the flood: not that God made a new world, but because the world seemed new.

8 For he ceased not the space of an hundred and twenty years to warn the wicked both by word and deed, what wrath of God hangeth over their heads.

9 Which way soever he looked, and turned his eyes.

10 He had a troubled soul, and being vehemently grieved, lived a painful life.

11 Hath been long praised in saving and delivering the righteous.

12 He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly given, & do feloniously speake evill of the authority of Magistrates (which the Angels themselves that minister before God, do not dispraise.) A true and lively description of the Romish clergy (as they call it.)

13 Princes and great men, be they never so high in authority.

14 A lively painting out of the same persons, wherein they are compared to beasts which are made to snare themselves to destruction, while they give themselves to fill their bellies: for there is no greater ignorance then is in these men, although they most impudently finde fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly.

15 Made to this end to be a prey to others: So do these men willingly cast themselves into Satans snare.

16 Their own wicked manners shall bring them to destruction.

17 Their own wicked manners shall bring them to destruction.

18 Their own wicked manners shall bring them to destruction.

19 Their own wicked manners shall bring them to destruction.

20 Their own wicked manners shall bring them to destruction.

21 Their own wicked manners shall bring them to destruction.

22 Their own wicked manners shall bring them to destruction.

23 Their own wicked manners shall bring them to destruction.

24 Their own wicked manners shall bring them to destruction.

25 Their own wicked manners shall bring them to destruction.

26 Their own wicked manners shall bring them to destruction.

27 Their own wicked manners shall bring them to destruction.

28 Their own wicked manners shall bring them to destruction.

29 Their own wicked manners shall bring them to destruction.

30 Their own wicked manners shall bring them to destruction.

31 Their own wicked manners shall bring them to destruction.

32 Their own wicked manners shall bring them to destruction.

33 Their own wicked manners shall bring them to destruction.

34 Their own wicked manners shall bring them to destruction.

3 The reason which these mockers pretend, because the course of nature is all one as it was from the beginning, therefore the world was from everlasting, and shall be for ever. 4 He setteth against them the creation of heaven & earth by the word of God, which these men are willingly ignorant of.

5 Which appeared, when the waters were gathered together into one place.

6 Secondly, he setteth against them the universal flood, which was the destruction, as it were of the whole world.

7 For the waters returning into their former place, thus world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished.

8 Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) then it was for him in times past to make the world with his only word, & afterward to overthrow it with water.

9 The taking away of an objection: In that he seemeth to deferre this judgement a long season, in respect of us it is true, but not before God, with whom there is no time either long or short. * Psal. 90. 4. 8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised. 9 A reason why the latter day cometh not out of hand, because God doth patiently wait till the elect be brought to repentance, that none of them may perish. * Ezech. 18. 32. and 33. 11. 1 Tim. 2. 4. 10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more gravely. * Math. 24. 44. 1 Thess. 5. 2. Revel. 3. 3. and 16. 15. d With the violence as it were of a hissing storm.

4 And say, where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation:

5 For this they willingly know not, that the heavens were of old, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the world that then was, perished, overflowed with the water.

7 But the heavens and the earth, which are now, are kept by the same word in store, and reserved unto fire against the day of condemnation, and of the destruction of ungodly men.

8 Dearely beloved, be not ignorant of this one thing, that one day with the Lord as a thousand yeares, and a thousand yeares as one day.

9 The Lord of that promise is not slack (as some men count slackness) but is patient toward us, and would have no man to perish, but would all men to come to repentance.

10 But the day of the Lord wil come as a thief in the night, in the which the heavens shall passe away with a noise, and the elements shall melt with heate, and the earth with the works that are therein, shall be burnt up.

11 Seeing therefore that all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness,

12 Looking for, and hastening unto the coming of that day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heate.

13 But we look for new heavens, and a new earth, according to his promise, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spot and blamelesse.

15 And suppose that the long suffering of our Lord is salvation, even as our beloved brother Paul according to the wisdom given unto him, wrote unto you,

16 As one that in all his Epistles speaketh of these things: among the which some things are hard to be understood, which they that are unlearned and unstable, wrest, as they do also other Scriptures unto their own destruction.

17 Ye therefore beloved, seeing ye know these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and evermore, Amen.

11 An exhortation to puritie of life. sitting before us that horrible judgement of God, both to bridle our wantonnesse, and also to comfort us, to that we be found watching, and ready to meet him at his coming.

12 requireth patience of us, yet such patience as is not slothfull.

* Esai. 65. 17. and 66. 22. Revel. 21. 1.

13 In which heavens, that you may try to your profit, keep gentle and peaceable hearts.

* Rom. 2. 4. 12 Pauls Epistles are allowed by the expresse testimony of Peter.

13 There be certain of these things obscure & darke, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the Scripture to their own destruction. But this is the remedy against such deceit, to labour that we may daily grow up and increase in the knowledge of Christ.

14 That is to say, among the which things: for he distinguisheth not here whether Pauls Epistles be plain or darke, but saith, that among these things which Paul hath written in his Epistles, and Peter himself in these two of his eyes,

there are some things which cannot be so easily understood, and therefore are of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove us from the reading of holy things: for to what end should they have written vain speculations?

THE



THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that he bringeth the eternall word wherein is life, and light. 9 God wil be mercifull unto the faithfull, if groaning under the burden of their finnes, they learne to flee unto his mercy.

1 Hee beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from everlastings (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom John himselfe and his companions, both heard and beheld, and handled.



IHat which was from the beginning, which wee have heard, which we have seen with these our eyes, which we have looked upon, and these hands of ours have handled of that word of life:

2 (For that life was made manifest, and wee have seen it, and beare witnesse, and shew unto you that eternall life, which was with the Father, and was manifest unto us)

3 That, *Isay*, which we have seen and heard, declare wee unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father; and with his Sonne *IESVS* Christ.

4 And these things write wee unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you: that God ^a is light, and in him is no darknesse.

6 If we say that we have fellowship with him, and walk in darknesse, we lie, and do not truly:

7 But if we walk in the ^d light as he is in the light, we have fellowship one with another, and the ^e blood of Iesus Christ his Sonne cleanseth us from all sinne.

8 ^f If we say that wee have no sinne, wee ^g deceive our selves, and ^h truth is not in us.

9 ⁱ If we acknowledge our finnes, hee which are lightsome, but with them that are darksome hee hath no fellowship.

^a *Iohn. 8. 12.* ^d *God is said to be light of his own nature, and to be in light that is to say, in that everlasting infinite blessednesse: and we are said to walk in light, in that the beames of that light doe shine unto us in the word.* ^e *A digression, or going from the matter he is in hand with, to the remission of finnes: for this our sanctification which walk in the light, is a testimony of our joyning and knitting together with Christ: but because this our light is very dark, wee must needs obtain another benefit in Christ, to wit, that our finnes may be forgiven us being sprinkled with his blood: and this in conclusion is the prop and stay of our salvation.* ^f *Hebr. 9. 28. 1. Pet. 1. 19. Revel. 1. 5.* ^g *There is none but needeth this benefit, because there is none that is not a sinner.* ^h *1. Kings. 8. 46. 2. Chron. 6. 36. Prov. 20. 9.* ⁱ *This place doth fully refute that persequer and works of supererogation, which the Papists dream of.* ^j *So then, I do not speak thus for modestie sake, as some say, but because it is so indeed.* ^k *Therefore the beginning of salvation is to acknowledge our wickednesse, and to require pardon of him, who freely forgiveth all finnes, because he hath promised so to do, and he is faithfull and just.*

is ^k faithfull and just, to ^h forgive us our finnes, and to cleanse us from all unrighteousnesse.

10 ^l If we say we have not sinned, wee make him ^m a liar, and his ⁿ word is not in us.

⁷ *A rehearsal of the former sentence, wherein he condemned all of sinne without exception: in so much that if any man persuade himself otherwise, he doth as much as in him lieth make the word of God himselfe vain, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the Gospel, if wee bee not sinners? They do not onely deceive themselves, but are blasphemous against God.* ^k *His doctrine shall have no place in us: that is, in our hearts.*

CHAP. II.

1 Hee declareth that Christ is our Mediatour and Advocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone. 15 Then having exhorted them to contemn the world, 18 He giveth warning that Antichrists be avoyded, 24 and that the known truth be stood unto.

MY little children, these things write I unto you, that yee sin not: and if any man sin, we have an ^a Advocate with the Father, Iesus Christ the Just.

2 And he is the ^b reconciliation for our finnes: and not for ours onely, but also for the finnes of the ^c whole world.

3 ² And hereby we are sure that we ^d know him, ^e if we keep his commandments.

4 ³ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 ⁴ But he that keepeth his word, in him is the ^f love of God perfect indeed: hereby we know that we are in ^g him.

6 ⁵ Hee that saith he remaineth in him, ought even so to walk, as he hath walked.

7 ⁶ Brethren, I write no new commandment unto you, but an old commandment which yee have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8 ⁷ Again, a new commandment I write unto you, that ^h which is true in him, and also in you: for the darknesse is past, and that true light now shineth.

¹ *to walk in the light, to wit, to keep Gods commandments. Whereby it followeth, that holines doth not consist in those things which men have devised, neither in a vain profession of the Gospel.* ^d *This must be understood of such knowledge as hath faith with it, and not of a common knowledge.* ^e *For the true is known by the fruit.* ³ *Holinesse, that is, a life ordered according to the precept of Gods commandments, how weak so ever wee be, is of necessity joyned with faith, that is, with the true knowledge of the Father in the Son.* ⁴ *Hee that keepeth Gods commandments loveth God indeed. He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him.* ^f *Wherein we love God.* ^g *He meaneth our conjunction with Christ.* ⁵ *Hee that is one with Christ, much needs live his life, that is, must walk in his steps.* ⁶ *The Apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holines, he bringeth no new trade of life (as they use to do which devise traditions one after another) but putteth them in minde of that same law which God gave in the beginning, to wit, by Moses, at that time that God began to make laws to his people.* ⁷ *He addeth that the doctrine indeed is old, but it is now after a sort new, both in respect of Christ, & also of us, in who he through the Gospel, engraven his law effectually, not in tables of stone, but in our mindes, his last thing, (to wit, that the doctrine is new) which he wrote into your hearts in him, & in you.*

8 Now he cometh to the second table, that is, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother; and such an one wandereth miserably in darknesse, brag hee of never so great knowledge of God, for that wittingly and willingly hee casteth himself headlong into hell.

* Chap. 3. 14. 9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.

i Therefore I write unto you, because ye are of their number whom God hath reconciled to himselfe.

k For his own sake: And in that sense, Christ hateth out all other, whether they be in heaven or earth.

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, hee sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.

11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combat for here before them, to wit, Satan the worst enemy who must be overcome: willing them to be as sure of the victory as if they had already gotten it.

12 Finally, hee sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the Gospel.

13 He addeth afterward in like order, as many exhortations: as if hee should say, Remember, you fathers, as I wrote even now, that the everlasting Sonne of God is revealed to us.

14 The world which is full of wicked desires, lusts, or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.

15 Hee speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, John 3. 16. that is to say, those whom hee chose out of the world.

16 Whereupon the Father is loved. 17 Hee sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and unlike event.

18 Now, he turneth himself to little children, which notwithstanding are well instructed in the sum of Religion, and willett them by divers reasons to shake off foolishnesse, which is too familiar with that age.

19 Hee useth this word (Little) not because hee speaketh to children, but to allure them the more by using such sweet words.

20 Secondly, because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and warlike age of that danger.

21 A digression against certain offences and stumbling blocks wherewith that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling back of certain, first hee maketh plain unto them, that although such as fall from God and his religion had place in the Church, yet they were never of the Church: because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ.

22 So then the elect can never fall from grace. 23 Secondly, he sheweth that these things fall out to the profit of the Church, that hypocrites may be plainly known.

9 * He that saith that he is in that light, and hateth his brother, is in darknesse until this time.

10 * He that loveth his brother, abideth in that light, and there is none occasion of evill in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 * Little children, I write unto you, because your finnes are forgiven you, for his ^k Names sake.

13 ⁱ I write unto you, fathers, because ye have known him that is from the beginning. ⁱⁱ I write unto you, young men, because ye have overcome that wicked one.

14 I write unto you, little children, because ye have known the Father.

15 ^j I have written unto you, fathers, because yee have known him that is from the beginning, I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one.

16 ^k Love not this ^l world, neither the things that are in this world. If any man love this world, the ^m love of the Father is not in him.

17 For all that is in this world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

18 And this world passeth away, and the lust thereof: but hee that fulfilleth the will of God, abideth ever.

19 ⁿ Little children, ^o it is the last time, and as ye have heard that Antichrist shal come, even now there are many Antichrists. wherby we know that it is the last time.

20 They went out from us, but they were not of us: for if they had been of us, they would have continued with us. ^p But this cometh to passe, that it might appeare, that they are not all of us.

21 But yee have an ^q oymntment from that ^r Holy one, and know all things.

22 I have not written unto you, because ye know not the truth: but because ye know it, and that ^s no ly is of the truth.

23 Who is a liar, but he that denieth that Jesus is ^t that Christ? the same is that Antichrist that denieth the Father and the Sonne.

24 Whosoever denieth the Sonne, the same hath not the Father.

25 Let therefore abide in you, that same which ye have heard from the beginning: If that which ye have heard from the beginning, shall remaine in you, yee also shal continue in the Sonne, and in the Father.

26 And this is the promise that he hath promised us, even that eternall life.

27 These things have I written unto you, concerning them that deceive you.

28 But that ^u anynting which ye received of him, dwelleth in you: and ye ^v need not that any man teach you: but as the same ^w anointing teacheth you of all things, and it is true, and it is not lying, and as it taught you, ye shal abide in him.

29 And now, little children, abide in him, that when he shal appeare, we may be bold, and not be ashamed before him at his coming.

30 If ye know that hee is righteous, know ye that he which doth righteously, is born of him.

31 Hee sheweth that newnesse of life must be testified by good works, wherof Charitie is a manifest token. 19 of faith, 22 and praying unto God.

32 The conclusion both of the whole exhortation, and also of the former treatise.

33 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to goe up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects: And this is the sum of this argument. God is the fountain of all righteounesse, and therefore they that give themselves to righteounesse, are known to be born of him, because they resemble God the Father.

CHAP. III.

1 Setting down the inestimable glory of this, that we are Gods sonnes, 7 Hee sheweth that newnesse of life must be testified by good works, wherof Charitie is a manifest token. 19 of faith, 22 and praying unto God.

Behold, ^a what love the Father hath given to us, that wee should bee ^b called the sonnes of God: ^c for this cause this world knoweth you not, because it knoweth not him.

2 ^d Dearely beloved, now are wee the sons of God, but yet it is not made manifest what wee shall bee: and we know that when he shal be made manifest, we shal be ^e like him: for we shal see him ^f as he is.

3 Before he declareth this adoption, hee saith two things: the one, that this so great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himselfe. 3 The other, this dignity is not fully made manifest to us our selves, much lesse to strangers, but wee are sure of the accomplishment of it, inasmuch that we shall be like unto the Son of God himselfe, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding this is deferred until his next coming. e Like him not equal. d For now we see as in a glasse, 1. Cor. 13. 12.

21 Thirdly, hee comforteth them, to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation.

22 The grace of the holy Ghost, and this is a borrowed kind of speech taken from the writings used in the Law.

23 From Christ who is peculiarly called Holy.

24 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea, so far forth that they are able to discern truth from falsehood.

25 Hee sheweth now plainly that false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together, and at once. And they that doe so, doe in vain boast & brag of God, for that in denying the Sonne, the Father also is denied.

26 The true Messiah. They then are deceived themselves, and also deceive other which say that the Turk and other infidels worship the same God that we do.

27 The whole preaching of the Prophets and Apostles is contrary to that doctrine.

28 Therefore it is utterly to be cast away, and this wholly to be holden, and kept, which leadeth us to seek eternall life in the free promise, that is to say, in Christ alone, who is given us of the Father.

29 The same Spirit which indwelleth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithal the gift of perseverance, to continue to the end.

30 The Spirit which you have received of Christ, and which hath led you into all truth. You are not ignorant of these things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.

31 Hee commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.

32 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to goe up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects: And this is the sum of this argument. God is the fountain of all righteounesse, and therefore they that give themselves to righteounesse, are known to be born of him, because they resemble God the Father.

33 Hee beginneth to declare this agreement of the Father and the Son, at the highest cause, to wit, at that free love of God towards us, wherewith he so loveth us, that also hee adopteth us to bee his children.

34 What a gift, of how great love.

35 That we should be the sons of God, and so that all the world may perceive we are so.

3 * And every man that hath this hope in him, purgeth himselfe, even * as he is pure.

4 * Whosoever committeth sin, transgresseth also the Law: for sin is the transgression of the Law.

5 * And ye know that he was made manifest, that he might * take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath knowen him.

7 * Little children, let no man deceive you: he that doeth righteousness, is righteous, as he is righteous.

8 * He that committeth sin, is of the devill: for the devill sinneth from the beginning: for this purpose was made manifest that Son of God, that he might loose the works of the devill.

6 Whosoever is born of God, sinneth not: for his seed remaineth in him, neither can he sin, because he is born of God.

10 * In this are the children of God known, and the children of the devill: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 * For this is the message, that ye heard from the beginning, that * we should love one another.

12 * Not as * Cain which was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers good.

13 Marvell not, my brethren, though this world hate you.

14 * We know that we are translated from death unto life, because we love the brethren: * he that loveth not his brother, abideth in death.

15 * Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby have we perceived love, that he layd down his life for us: therefore we ought also to lay down our lives for the brethren.

17 * And whosoever hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

18 * My little children, let us not love in word, neither in tongue only, but in deed and in truth.

19 * For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our heart condemn us, God is greater then our heart, and knoweth all things.

21 * Beloved, if our heart condemn us not, then have we boldnesse toward God.

22 * And whatsoever we aske, we receive of him, because we keep his commandments, and doe those things which are pleasing in his sight.

23 * This is then his commandment, That we beleve in the Name of his Son Jesus Christ, and love one another, as he gave commandment.

24 * For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by that Spirit which he hath given us.

Lake 3.11. 17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers in need? 18 Whosoever shutteth up his heart to his brother, he shutteth up his heart to God. 19 He committeth charity, by a triple effect: first of all, by the knowledge that we are indeed the sons of God, as he shewed before. 20 Therefore it cometh that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himselfe, either he is never, or else very rarely quiet, for God hath a farre quicker sight then we, and judgeth more severely. 21 If an evill conscience condemneth us, much more ought the judgement of God to condemn us, who knoweth our hearts better then we our selves do. 22 A third affect ariseth also of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification, which is proper to the elect. 23 Matt. 21. 22. Luke 17. 7. and 16. 23. Chap. 5. 14. 24 The Conclusion. That faith in Christ, and love one towards another, are things joyed together, and therefore the outward testimonies of sanctification must, and doe answer that inward testimonie of the spirit given unto us. 25 Iohn 6. 23. and 17. 3. 26 Iohn 13. 34. and 15. 10. 27 He meaneth the spirit of sanctification, whereby we are borne anew and live unto God.

CHAP. IV.

1 Having spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and some after God: 7 He returneth to charity, 11. 19 and by the example of God his exhorteth to brotherly love.

Dearly beloved, beleve not every spirit, but trie the spirits whether they are of God: for many false prophets are gone out into the world.

2 * Heereby shall ye know the spirit of God, Every spirit which confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye have heard, how that he should come, and now already he is in the world.

4 * Little children, ye are of God, and have overcome them: for greater is he that is in you, then he that is in the world.

5 * They are of the world, therefore

then observe a meane, that we may be able to discern the Spirit of God, which are altogether to be followed, from impure spirits which are to be elchewed. 4 This is spoken by the figure Mattheus, and it is, as if he had said, beleve not every one that saith that he hath a gift of the holy Ghost to doe the office of a Prophet. 2 He giveth a certaine and perpetuall rule to know the doctrine of Antichrist by a wit. If either the divine or humane nature of Christ, or the true uniting of them together be denied: or if the least for that may be, be derogated from his office who is our only King, Prophet, and everlasting high Priest. 6 He speaketh simply of the doctrine, and not of the person. 7 The true Messias is a true man. 3 He comforteth the elect with a most sure hope of victory; but yet so, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God. 4 He bringeth a reason why the world receiveth these teachers more willingly then the true, to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

1 Taking occasion, left by the name of the Spirit, love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrist. And he will have us here to take heed of two things, the one is, that seeing there be many false prophets, we doe not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore beleve any. We must then observe a meane, that we may be able to discern the Spirit of God, which are altogether to be followed, from impure spirits which are to be elchewed. 4 This is spoken by the figure Mattheus, and it is, as if he had said, beleve not every one that saith that he hath a gift of the holy Ghost to doe the office of a Prophet. 2 He giveth a certaine and perpetuall rule to know the doctrine of Antichrist by a wit. If either the divine or humane nature of Christ, or the true uniting of them together be denied: or if the least for that may be, be derogated from his office who is our only King, Prophet, and everlasting high Priest. 6 He speaketh simply of the doctrine, and not of the person. 7 The true Messias is a true man. 3 He comforteth the elect with a most sure hope of victory; but yet so, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God. 4 He bringeth a reason why the world receiveth these teachers more willingly then the true, to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

H h speake

16 The first reason taken of comparison, why we cannot hate our neighbour, and love God, to wit, because that he that cannot love his brother, whom he seeth: how can he love God whom he seeth not?

* *Iohn. 13. 34. and 15. 12.* 17 A second reason, why God cannot be hated, and our neighbour loved, because the selfe same Law maker commandeth both to love him and

C_HA P.^d V2

1 He sheweth that brotherly love and faith, are things inseparable.

10 And that there is no faith towards God, but by believing
in Christ: 14 Hence proceedeth calling upon God with assu-
-rance, 16 and also that our prayers be available for our
brethren.

WHosoever beleeveth that Jesus is that a Christ, is born of God: and every one that loveth him, which begate, loveth^b him also which is begotten of him:

2 2 In this we know that we love the children of God, when we love God, and keep his^c commandments.

3³ For this is the love of God, that we keep his commandments;⁴ and * his commandments are not ^dburdenous.

4 For all that is born of God, overcome
meth this world : 6 and this is the victory
that e hath overcome this world , *even*
our f faith.

5 *7 Who is it that overcommeth this world, but he which beleeveth that Jesus is that Son of God ?

6. This is that Iesus Christ that came by water and blood: not by water onely, but by water and blood: and it is that Spirit, that beareth witnesse: for that Spirit is truth.

7 For there are three, which beare record in heaven, the Father, the ^h Word, and the holy Ghost : and these three are ⁱ one.

8 And there are three, which beare record
in the earth, the spirit, and the water, and
the blood: and these three agree in one.

the selfe same Lawmaker, (as he taught before) it followeth also, that we doe not love our neighbours, when we breake Gods commandment, because we have not experience teacheth us, that there is no ability in our flesh, either yet will to performe Gods commandments, therefore left the Apostle should seeme, by to often putting them in minde of the commandments of God, to require things that are impossible, he pronounceth that the commandments of God are not in such sort grievous or burdensome, that we canbe oppressed with the burden of them. * Matt. 11. 30. d. To them that be regenerate, that is to

5 A reason: Because by regeneration we have gotten strength to overcome the world, that is to say, whatsoever lieth against the commandments of God. 6 He declareth what that strength is, to wit, faith. He useth the time
that is past, to give us to understand, that although we be in the battell, yet undoubtedly we shall be conquerours. Which is the instrument
and are most certaine of the victory.

all cause, and as a means and hand whereby we lay hold on him, who indeede doeth performe this; that his bath and doth overcome the world. *euen Christ Iesus,* + 1 Cor. 15. 57. 7 *Moreover,* he declareth two things, the one, what true faith is, to wit, that which rethel upon Iesus Christ the Son of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Son of God. 8 *He* prooveth the excellencie of Christ in whom onely all things are given us,

by fix witnesses, three heavenly and three earthly, which wholly and fully agree together. The heavenly Witnesses are, the Father, who sent the Son, the word it selfe, which became flesh, and the holy Ghost. The earthly witnesses are water, (that is, our sanctification) blood, (that is, our justification) the Spirit, (that is, acknowledging of God the Father in Christ by faith through the testimony of the holy Ghost.) 9 He warneth us not to separate water from blood (that is sanctification from justification, or righteousnesse beinge

from righteousness imputed) for we stand not upon sanctification, but so farre forth as it is a witness of Christs righteousness imputed unto us: and although this imputation of Christs righteousness be never separated from sanctification, yet is it the only matter of our salvation.

g Our spirit which is the third witness, testifieth that the holy Ghost is truth, that is to say that that is true which he telleth us, so yet, that we are the sons of God.

h Look Iohn 8. 14.

Arraies one.

9¹⁰ If

10 He sheweth by an argument of comparison, of what great weight the heavenly testimony is, that the Father hath given of the Son, unto whom agreeth both the Son himselfe and the holy Ghost. *h I conclude thus aright: for that testimony which I said is given in heaven, cometh from God, who saith for his Son.* * 1oh. 3.36.

11 He proveth the suretie of the earthly witnesses by every mans conscience, having that testimony in it selfe, which conscience, he saith, cannot be deceived, because it consenteth to the heavenly testimonie which the Father giveth of the Son: for otherwise if Father mult needs be a liar, if the conscience which accordeth and assenteth to the Father, should lie.

12 Now at length he sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life, or everlasting felicity is the meere and onely gift of God, which is in the Son, and proceedeth from him unto us, which by faith are joyed in him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that even they which already beleeve, doe stand in need of this doctrine, to the end that they may grow more and more in faith: that is to say, to the end that they may be daily more and more certified of their salvation in Christ, through faith. 14 Because we doe not yet in effect obtaine that which we hope for, the Apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. * Chap. 3. 22.

9 10 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Son.

10 11 He that beleeveth in that Son of God, hath the witness in himselfe: he that beleeveth not God, hath made him a liar, because he beleeved not the record, that God witnessed of that his Son.

11 12 And this is that record, to wit, that God hath given unto us eternall life, and this life is in that his Son.

12 He that hath that Son, hath that life: and he that hath not that Son of God, hath not that life.

13 13 These things have I written unto you that beleeve in the Name of that Son of God, that ye may know that ye have eternall life, and that ye may beleeve in the Name of that Son of God.

14 14 And this is that assurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we aske, we know that we have the petitions, that we have desired of him.

16 15 If any man see his brother sinne a sin that is not unto death, let him aske, and he shall give him life for them that sin not unto death. * There is a sin unto death: I say not that thou shouldest pray for it.

17 16 All unrighteousnesse is sin, but there is a sin not unto death.

18 17 We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 18 We know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Son of God is come, and hath given us a minde to know him, which is true: and we are in him that is true, that is, in that his Son Jesus Christ: this same is that very God and that eternall life.

21 19 Little children keep your selves from idoles, Amen.

that is to say, made the sons of God in Christ, & being indued with his Spirit, they do not serve sin, neither are deadly wounded of Satan. 18 Every man must particularly apply to himselfe the generall promises, that we may certainly persuade our selves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Iesus Christ his son unto us, of whom we are lightened with the knowledge of the true God and everlasting life. * Luke 24.45. m The divinitie of Christ is most plainly proved by this place. 19 He expreth a plaine precept of taking heed of idoles: which he setteth against the onely true God, that with this lease as it were he might seale up all the former doctrine.

15 We are to make prayers not onely for our selves, but also for our brethren which doe sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, or the sin against the holy Ghost, that is to say, an universall and wilfull falling away from the known truth of the Gospel.

1 This is as much as if he said, let him desire the Lord to forgive him, and he will forgive him being so desired.

* Matt. 12.31.

Mark 3.29.

16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin: but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy.

17 A reason why not all, nay rather why no sin is mortal to some to wit, because they be born of God.



THE SECOND EPISTLE OF JOHN.

This Epistle is written to a woman of great renown, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Christian charity, 7 that she accompany not with Antichrists, 10 but avoid them.

a This is no proper name, but to be taken as the word fourth, that is to say, to the worthy and noble Lady.

b Excellent and honorable dame.

1 The bond of Christian conjunction, or linking together, is the true and constant profession of the truth.

c With true knowledge which hath alwayes love joyed with it, and fellowshiping it.

2 This true profession consisteth both in love one towards another, which the Lord hath commanded, and also especially in wholesome and found doctrine, which also is delighted unto us: for the commandment of God is a found and sure foundation, both of the rule of manners, and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them.



He Elder to the a elect b Lady, and her children, c whom I love in the truth: and not I onely, but also all that have known the truth,

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Jesus Christ the son of the Father, with truth and love.

4 I rejoyced greatly, that I found of thy children walking in d truth, as we have

received a commandment of the Father, 5 And now beseech I thee, Lady, (not as writing a new commandment unto thee, but that same which we had from the beginning) that we * love one another. * 1oh. 15.12.

6 And this is that love, that we should walke after his commandments. This commandment is, that as ye have heard from the beginning, ye should walke in it.

7 7 For many deceivers are entred into the world, which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 8 Looke to your selves, that we lose not the things which we have done, but that we may receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son.

10 10 If there come any unto you, and bring not this doctrine, * receive him not to house,

3 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.

4 He that maketh shipwrecke of doctrine, loseth all.

5 Beware, and take good heed.

6 We ought to have nothing to doe with them that defend perverſe doctrine.

* Rom. 16.17.

house neither bid him, God speed.

1 For he that biddeth him, God speed, is partaker of his evill deeds. Although I had many things to write unto you, yet I would not write with paper and ynke: but

I trust to come unto you, and speake mouth to mouth, that our joy may be full.

12 The sons of thine elect sifter greet thee, Amen.

THE THIRD EPISTLE OF JOHN.

1 He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrophes for unaine glory: 10 he exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

1 An example of a Christian gratulation.



He 1 Elder unto the beloved Gaius, whom I love in the trueth.

2 Beloved, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

3 For I rejoyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 Then these joyes.

4 I have no greater joy then a these, that is, to heare that my sons walke in veritie.

5 As becommeth a believer, and a Christian.

5 Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers,

6 He commendeth to Gaius, either those selfe (as some say) whom he had entertained before, returning now againe to him, about the affaires of the Church, or else some other which had like business.

6 Which bare witness of thy love before the Churches. Whom if thou bringest on their journey as it becometh according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receive such, that we might be helpers to the trueth.

9 I wrote unto the Church: but Diotrophes which loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which he doth, prating against us with malicious words, and not therewith content, neither he himselfe receiveth the brethren, but forbiddeth them that would, & thrusteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good: he that doth well, is of God: but he that doeth evill, hath not seene God.

d That we our selves may helpe somewhat to the preaching of the trueth.

2 Ambition and covetousnesse, two pestilent plagues (especially in them which have any Ecclesiastical function) are condemned in Diotrophes person.

e Hath not known God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selves beare record, and ye know that our record is true.

13 I have many things to write: but I will not with ynke and pen write unto thee:

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF JUDE.

3 He warneth the godly to take heede of such men, 4 that make the grace of God a cloak for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of that grace, 6. 7. he proveith by three examples: 14 and alledgeth the prophesie of Enoch. 20 Finally, he sheweth the godly a meane, to overthrow all the snares of those deceivers.

a This is put to make a difference betweene Iam and Judas Iscariot. b By Gods Father. c Set apart by the everlasting covenant of God, to be delivered to Christ to be kept.



JUDE a servant of Jesus Christ, and brother of James, to them which are called & sanctified of God the Father, and reserved to Jesus Christ:

2 Mercie unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given unto the Saints.

4 For there are certaine men crept in, which were before of old ordained to this condemnation: ungodly men they are, which turn the grace of our God, into wantonnesse, and denie God the onely

1 The end and marke wherewith he sheweth in this Epistle, is that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good manners.

d Of those things that pertaine to the salvation of all of us. e That ye should defend the faith by all the might you can, both by true doctrine and good example of life. f Which was once given, that it may never be changed.

2 It is by Gods providence and not by chance: that many wicked men creep into the Church. 3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which cannot be, but the chief empire of Christ must be abrogated, in that such men give up themselves to Satan, as at this day the sect of Anabaptists doth, which they call Libertines. 2 Pet. 2. 1.

Lord,

4 He setteth forth the horrible punishment of them which have abused the grace of God to follow their own lusts.

* Num. 14. 37.

5 The fall of the Angels was most severely punished, how much more then will the Lord punish wicked and faithlesse men?

* 2 Pet. 2. 4.

* Gen. 19. 24.

6 Following the steps of Sodom and Gomorrah.

h Thus he covertly setteth forth their horrible and monstrous lusts.

i Which are so blackish and void of reason, as if all their senses and wits were in a most dead sleep.

6 Another most pernicious doctrine of theirs, in that they take away the authority of Magistrates, and speake evill of them, as at this day the Anabaptists do.

k It is a greater matter to despise government then the governments that is to say, the matter is selfe then the persons.

7 An argument of comparison: Michael one of the chiefest Angels,

was content to deliver Satan, although a most cursed enemy, to the judgment of God to be punished:

and these pervers men are not ashamed to speake evill of the powers which are ordained of God.

8 The conclusion: These men are in a double fault, to wit both for their rash folly in condemning some, and for their impudent & shamelesse contempt of knowledge, when they had gotten, yet notwithstanding they lived as brut beasts, serving their bellies.

9 He foretelleth their destruction, because they resemble or shew forth, Cains shameles malice, Balaams filthy covetousnesse, and to be short, Cores seditious and ambitious head.

* Gen. 4. 8. * Num. 22. 21. 2 Pet. 2. 15. * Num. 16. 1. 10 He rebuketh most sharply with many other notes and marks, both their dishonesty or filthinesse, and their lawcinesse, but especially, their vain bravery of words and most vain pride, joyning therewithal a most grave and heavy threatening out of a most ancient prophesie of Enoch touching the judgement to come.

1 The feasts of charitie were certain banquetts, which the brethren which were members of the Church kept altogether, as Tertullian setteth forth in his Apologie, chap. 39.

m Imprudently, without all reverence either to God or man.

* 2 Pet. 2. 17.

Lord, and our Lord Jesus Christ.

5 * I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, * destroyed them afterward which beleevd not.

6 * The * Angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chaines under darknesse unto the judgement of the great day.

7 As * Sodom and Gomorrah, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also defile the flesh, * and despise * government, and speake evill of them that are in authority.

9 * Yet Michael the Archangel, when he strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 * But these speake evill of those things which they know not: and whatsoever things they know naturally, as beasts, which are without reason, in those things they corrupt themselves.

11 * Wo be unto them: for they have followed the way of * Cain, and are cast away by the deceit * of Balaams wages, and perish in the gainfaying * of Core.

12 * These are rocks in your¹ feasts of charitie when they feast with you, without all feare, feeding themselves: * clouds they are without water, caried about of winds, corrupt trees, and without fruit, twise dead, and plucked up by the roots.

13 They are the raging waves of the sea, foming out their own shame: they are wandering starres, to whom is reserved the * blacknesse of darknesse for ever.

14 And Enoch also the seventh from Adam, prophesied of such, saying, * Behold, the Lord * cometh with thousands of his Saints,

15 To give judgement against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of their cruell speakings, which wicked sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts: * whose mouthes speake proud things, having mens persons in admiration, because of advantage.

17 * But, ye beloved, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

18 How that they told you that there should be mockers * in the last time, which should walk after their own ungodly lusts.

19 * These are they that separate themselves from other, naturall, having not the Spirit.

20 But, ye beloved, edifie your selves in your most holy faith, praying in the holy Ghost,

21 And keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternall life.

22 * And have compassion of some, in putting difference:

23 And other save with feare, pulling them out of the fire, and hate even that garment which is spotted by the flesh.

24 * Now unto him that is able to keep you, that ye fall not, and to present you faultlesse before the presence of his glory with joy,

25 That is, to God onely wise, our Saviour, be glory, and majestie, and dominion, and power, both now and for ever, Amen.

* Most grosse darkness.

* Revel. 1. 7.

* The present time, for the time to come.

* Tsal. 17. 10.

11 The rising up of such monsters was spoken of before, y we should not be troubled at the newnes of the matter.

* 4 Tim. 4. 1.

2 Tim. 3. 1.

2 Pet. 3. 3.

12 It is the property of Antichrists to separate themselves from the godly, because they are not governed by the Spirit of God: and contrariwise, it is the property of Christians to edifie one another through godly prayers, both in faith, and also in love, untill the mercy of Christ appear to their full salvation.

13 Amongst them which wander and go astray, the godly have to use this choice, that they handle some of them gently, and that other some being even in the very flame, they endeavour to save & severe, and shap instruction of the present danger, yet so, that they do in such sort abhorre the wicked and dishonest, that they eschew even the least contagion that may be.

p By fearing them, & holding them back with godly severity.

q An amplification taken from the forbidden things of the law which did defile.

14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give us that constancie, which he requir-eth of us.





THE ORDER OF TIME WHEREVNTO THE CONTENTS OF THIS BOOK ARE TO BE REFERRED.

The yeare
of Christ.

1, &c.



He dragon watcheth the Church of the Jewes, which was ready to travaile: She bringeth forth sleeth, and hideth her self, whilst Christ was yet upon the earth.

34.

The dragon persecuteth Christ ascending into heaven, he fighteth and is thrown down: and after persecuteth the Church of the Jewes.

67.

The Church of the Jewes is received into the wilkierneffe, for three yeares and an half.

70.

When the Church of the Jewes was overthrowen, the dragon invaded the Catholike Church: all this is in the 12. chapter.

The dragon is bound for one thousand yeares, chap. 20.

The dragon raiseth up the beast with seven heads, and the beast with two heads, which make harvock of the Church Catholike and her Prophets for 1260. yeares after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Trajane for ten yeares, chap. 2. and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth forth exemplars of his wrath upon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after one thousand yeares, and Gregory the seventh, being Pope, rageth against Henry the third, then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeares, unto Gregory the ninth, who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeares, when Boniface the 8. was Pope, who was the author of the sixth booke of the Decretals: he excommunicated Philip the French King.

1300.

Boniface celebrateth the Jubile.

1301.

About this time was a great earthquake, which overthrew many houses in Rome.

1305.

Prophecy ceaseth for three yeares and a half, untill Benedict the second succeeded after Boniface the eight. Prophecie is revived, Chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14.

With threats and armes, chap. 16.

Christ giveth his Church victory over the harlot, Chap. 17. 18.

Over the two beasts, Chap. 19.

Over the dragon, and death, chap. 20.

The Church is fully glorified in heaven with eternall glory in Christ Jesu, chap. 21. and 22.

THE



THE REVELATION OF SAINT JOHN THE APOSTLE AND

Evangelist, with the Annotations of

FRANCIS IUNIUS.

CHAP. I.

¹ He declareth what kinde of doctrine is here handled, ⁸ Even his, that is the beginning and ending: ¹² Then the myste-
rie of the seven candlesticks and starres ²⁰ is expoun-
ded.

¹ This chapter hath two principal parts, the title or inscription which standeth in stead of an exordium: and a narration going before the whole prophesie of this book. The inscription is double, generall, and particular. The generall containeth the kinde of prophesie, the author, end, matter, instruments and manner of communicating the same, in the first verse: the most religious faithfulness of the Apostle as a publick witness, verse 2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, vers. 3.



He ^{1a} Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done: which he sent, and shewed by

his Angel unto his servant John,

² Who bare record of the word of God, and of the Testimony of Jesus Christ, and of all things that he saw.

³ Blessed is he that readeth, and they that heare the words of this prophesie, & keep those things which are written therein: for the time is at hand.

⁴ ² John to the seven Churches which are in Asia: Grace be with you, and peace from him, ^c Which ^{*} is, and which was, and which is to come, and from ⁴ the

¹ An opening of a hid and secret thing. ² Which the Son opened to us out of his Fathers bosome by Angels. ³ This is the particular or singular inscription: wherein salutation is written unto certain Churches by name, which represent the Church Catholick: and the certaintie and truth of the same is declared, from the Author thereof, unto the eight verse. ⁴ That is, from God the Father, eternall, immortall, immutable: whose unchangeableness, Saint John declareth by a form of speech which is undeclined. For there is no incongruities in this place, where, of necessity the words must be attempted unto the mysteries, and not the mysteries corrupted or impaired by the words. ⁵ By these three times, ^{1st} I was, and ^{2nd} shall be, ^{3rd} is signified this word ^{Yehovah}, which is the proper name of God. ⁶ Exod. 3. 14. ⁷ That is, from the holy Ghost which proceedeth from the Father and the Son. This Spirit is one in person according to his substance, but in communication of his virtue, and in demonstration of his divine works in those seven Churches, doth so perfectly manifest himselfe, as if there were so many spirits, every one perfectly working in his owne Church. Wherefore after, Chapter 5. 6. they are called the seven horns and seven eyes of the Lambe, as much to say, as his most absolute power and wisdom: and Chapter 3. 1. Christ is said to have those seven Spirits of God, and Chapter 4. 5. it is said, that seven lampes doe burne before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved. For first, grace and peace is asked by prayer of this Spirit, which is a divine worke, and an action incommunicable in respect of the most high Deitie. Secondly, hee is placed betweene the Father and the Sonne, as if in the same degree of dignitie and operation with them, besides, hee is before the throne, as of the same substance with the Father and the Sonne: as the seven eyes and the seven horns of the Lambe. Moreover, these Spirits are never said to adore God, as all other things are. Finally, that is the power whereby the Lambe openeth the book, and loosed the seven seales thereof, when none could be found amongst all creatures by whom the book might be opened. Chap. 5. Of these things long ago Master Iohn Luide of Oxford wrote learnedly unto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth a long processe of speech to be used concerning Christ.

⁴ seven Spirits which are before his Throne,

⁵ And from Jesus Christ, ^s which is that ^{*} faithfull witness, and ^{*} that first begotten of the dead, and that Prince of the kings of the earth, unto him that loved us, and washed us from our sinnes in his ^{*} blood,

⁶ And made us ^{*} kings and Priests unto God even his Father; to him, *I say*, be glory and dominion for evermore, Amen.

⁷ Behold, he cometh with ^{*} clouds, and every ^{*} eye shall see him: yea, even they which pierced him thorow: and all kinreds of the earth shall waile before him. Even so, Amen.

⁸ ⁶ I am ^α Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and which was, and which is to come, even the Almighty.

⁹ ⁷ I John, even your brother and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the Isle called Patmos, for the word of God, and for the witnessing of Jesus Christ:

¹⁰ And I was *ravished* in ^h spirit on the ⁱ Lords day, and heard behind mee a great voyce, as it had beene of a trumpet,

¹¹ Saying, I am Alpha and Omega, that first & that last: and that which thou seest, write in a book, and send it unto the seven

mutable eternitie that is in himself, and his omnipotencie in all things, and concludeth in the unitie of his own essence, that Trinity of persons which was before spoken of. ^{*} Chap. 21. 6. and 22. 13. ^f I am he before whom there is nothing, yea, by whom every thing that is made, was made, and shall remain though all they be made perishing. ⁷ The narration opening the way to the declaring of the authority and calling of Saint Iohn the Evangelist in this singular Revelation, and to procure faith and credit unto this prophesie. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth first who was called unto this Revelation, in what place, and how occupied, verse 9. Then at what time, and by what means, namely, by the Spirits and the word, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians unto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the time of his calling. ^g Patmos is one of the Isles of Spargos, whither Iohn was banished, as some write. ^h This is that holy paradise, expressed, where with the Prophets were ravished, and being as it were carried out of the world, were conversant with God: and so Ezekiel saith often, that he was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell upon him. ⁱ He calleth it the Lords day, which Paul call the first day of the week. 1. Cor. 16. 2.

Church-

8 The exposition declaring 9 third and last point of the proposition (for the other points are evident of themselves) wherein is spoken, first of the Author of his calling, unto the 17. verse, secondly, of the calling it self, unto the end of the chapt. And first of all the occasion is noted in this verse, in that Saint John turned himself towards the vision, after is set down the description of the Author, in the verses following, 13, 14, 15, 16.

9 To see him whose voice I had heard. 10 The description of the Author, which is Christ: by 7 candlesticks that stand about him, that is, the Churches that stand before him, and depend upon his direction in this verse: that he is one furnished with wisdom and dexterity to the archiving of great things, verse 13. with ancient gravity and most excellent sight of the eye, verse 14. with strength invincible, and with a mighty word, verse 15. By his operations that he ruleth the ministry of his servants in 9 Churches, giveth effect therunto by the sword of his word, and enligning all things by his countenance, doth most mightily provide for every one by his divine providence, verse 16.

10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God. 11 A divine confirmation of this calling, partly by signes, and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary unto a just vocation: First, the authority of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is eternall and omnipotent, verse 18. Secondly, the sum of this Propheatical calling and revelation, verse 19. Lastly, a declaration of those persons unto whom this prophesie is by the commandment of God, directed in the description thereof, verse 20. * *Esa. 41. 4.* 13 The sum of this prophesie, that the Apostle must write whatsoever he should see, adding nothing, nor taking away any thing, verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third chapter: the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the thing which was mytical, signified by the particulars of the vision before going. 15 By Angels be meant the ministers of the Church.

CHAP. II.

1 John is commanded to write those things which the Lord knew necessary to the Churches of Ephesus, 3. of the Smyrnians, 12. of Pergamus, 18. and of Thyatira, 25. that they keep those things which they received of the Apostles.

1 The former part of this booke is comprised in a narration of those things which then were, as 5. John taught us, chap. 1. 19. it belongeth wholly unto instruction, and in these two next chapters, containeth seven places, according to the number and condition of those Churches which were named before, chap. 1. 11. figured verse 12, and distributed most aptly into their pastures and flocks, verse 20. which verse of that chapter is as it were a passage unto the first part. Every one of these seven places hath three principall members: an Exordium taken from the person of the author: a proposition, in which is praise and commendation of that which is good, reprehension of that which is evil: and instruction, containing either an exhortation alone, or withall a dissuasion opposite unto it, and a conclusion stirring up unto attention, by divine promises. And this first place is unto the Pastors of the Church of Ephesus. 2 The Exordium, wherein are contained the special praises of Christ Jesus the author of this prophesie, out of the 6. and 13. verses of the first chap. 2. r.

Vnto the Angel of the Church of Ephesus write, 2 These things saith he

Churches, which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Then I turned back to see the voice that spake with me: and when I was turned, I saw seven golden candlesticks;

13 And in the mids of the seven candlesticks one like unto the Sonne of man, clothed with a garment down to the feet, and girded about the paps with a golden girdle.

14 His head, and haire were white as white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brasse, burning as in a furnace: and his voyce as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharp two edged sword: and his face shone as the Sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: then he laid his right hand upon me, saying unto me, Feare not: I am that first and that last,

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come hereafter.

20 The myserie of the seven starres which thou sawest in my right hand, and the seven golden candlesticks, *isthis*, The seven starres are the 1 Angels of the seven Churches: and the seven candlesticks which thou sawest are the seven Churches.

that holdeth the seven starres in his right hand, and walketh in the mids of the seven golden candlesticks,

2 I know thy works, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neverthelesse, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith unto the Churches: To him that overcometh, will I give to eat of the tree of life which is in the mids of the Paradife of God.

8 And unto the Angel of the church of the Smyrnians, write, These things saith he that is first, and last, which was dead and is alive,

9 I know thy works and tribulation, and poverty (but thou art rich) and I know the blasphemy of them, which say they are Jewes, and are not, but are the synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devill shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crown of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 I know thy works, and where thou dwellest, even where Satans throne is, and thou keepest my name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slain among you, where Satan dwelleth.

which are here mentioned. 9 The conclusion, verse 7. 10 See chap. 20. 6. 11 The third place is unto the Pastors of Pergamus. The Exordium is taken out of the 16. verse of the first chapter. 12 Pergamus was the name of a famous city in old time in Asia where the kings of the Attalians were alwayes resident. 12 The proposition of praise, is in this verse, of reprehension in the two following, and of exhortation joynd with a conditional threat, as verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. 13 The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heate of persecution. * Num. 24. 14. and 25. 1.

14 But

3 The proposition first commending the Pastors of this Church, verse 2. 3. then reproving him, verse 4. after informing him, & withall, threatening that he will translate the Church to another place, verse 5. This commendation, or threat Christ mitigateth by a kinde of correction, calling to minde the particular vertue and piety of that Church, which God never leaveth without recompense, verse 6. Concerning the Nicolaitane see after upon the 15. verse.

4 To deale with thee. 4 The conclusion containing a commandment of attention, & a promise of everlasting life, shadowed out in a figure, of which Gen. 2. 9.

5 That is, in Paradise after the manner of the Hebrew phrase.

6 This Christ speaketh as he is Mediator.

7 The second place is unto the Pastors of the Church of the Smyrnians. The Exordium is taken out of the 17. and 18. verses of the first chapter. 8 Smyrna was one of the cities of Ionia in Asia.

9 The proposition of praise is in this verse, and of exhortation joynd with promise, is in the next verse.

10 That is, of ten years. For commonly both in this booke, and in Daniel, years are signified by the name of dayes that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because 9. John wrote this booke in the end of Domitian the Emperour, as Julius and Irenaeus doe witness, it is altogether necessary that this should be referred unto that persecution which was done by the authority of the Emperour Trajan: who began to make havock of the Christian Churches in the tenth year of his reign, as his bloody persecution continued untill Adrian the Emperour had succeeded in his place: The space of which time is precisely ten years.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that overcometh, shall not be hurt of the second death. 12 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges. 13 I know thy works, and where thou dwellest, even where Satans throne is, and thou keepest my name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling block before the children of Israel, that they should eat of things sacrificed unto Idoles, and commit fornication,

15 Even so hast thou them, that maintaine the doctrine of the ¹³ Nicholaitanes, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 ¹⁴ Let him that hath an eare, heare what the Spirit saith unto the Churches. To him that overcommeth, will I give to eat ¹⁵ of the ⁸ Manna that is hid, and will give him a ¹⁶ white stone, and in the stone, a new ¹⁷ name written, which no man knoweth, saving he that receiveth it.

18 ¶ And unto ¹⁸ the Angel of the Church which is at Thyatira write, These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine brasse.

19 I know ¹⁹ thy works, and thy love, and ¹ service, and faith, and thy patience, and thy works, and that they are more at the last, then at the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezabel, which calleth her selfe a prophetesse, to teach and to deceive my servants, to make them commit ^k fornication, and to eat meat sacrificed unto idoles.

21 And I gave her space to repent of her fornication, but shee repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am he which ^{*} search the reines and hearts: and I will give unto every one of you according unto your workes.

24 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have knowen the ¹ deepnesse of Satan (as they speake) I will ^m put upon you none other burden,

25 But that which yee have already: hold fast till I come:

26 ²⁶ For hee that overcommeth and keepeth my workes unto the end, to him will I give ²¹ power over nations,

27 ^{*} And he shall rule them with a rod of yron: and as the vessels of a potter, shall they bee broken.

28 Even as I received of my Father, so will I give him the ²² morning star.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

¹ The first Epistle sent to the Pastours of the Church of Sardis, ⁷ Of Philadelphia, ¹⁴ and of the Laodiceans, ¹⁶ that they be not taken warme, ²⁰ But endeavour to further Gods glory.

And write unto the Angel of the Church which is at ^{*} Sardis, These things saith hee that hath the seven Spirits of God, and the seven stars, ² I know thy workes: for thou hast a ^b name that thou livest, but thou art dead.

2 Be awake, and strengthen the things which remaine, that are ^c ready to die: for I have not found thy workes perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast and repent. ^{*} If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee.

4 Notwithstanding thou hast a few names yet in Sardis, ³ which have not defiled their garments: and they shall walke with mee in ⁴ white: ³ for they are ^d worthy.

5 He that overcommeth shall be clothed in white aray, and I will not put out his name out of the ^{*} booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an ear, heare what the Spirit saith unto the Churches.

7 ¶ ⁶ And write unto the Angel of the Church, which is of Philadelphia; These things saith he that is Holy, and True, which hath the ^{*} key of David, which openeth, and no man shutteth, and shutteth, and no man openeth.

8 ⁷ I know thy workes: behold I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them ^f of the Synagogue of Satan; which call themselves Jewes, and are not, but do lie: behold, I say, I will make them that they shall come ⁸ and worship before thy feet, and shall know that I have loved thee.

10 Because thou hast ⁸ kept the word of my patience, therefore I will deliver thee from the houre of tentation, which will

^{*} Psal. 2. 9.
22 The brightness of greatest glory and honour, nearest approaching unto the light of Christ, who is the Son of righteousness, and our head. Matth. 4.

¹ The first place is unto the Pastours of Sardis. The exordium is taken out of the 4. and 16. verses of the first Chapter.

^a Sardis is the name of a most flourishing and famous city, where the kings of Lydia kept their courts.

² The proposition of the profe is in this verse: of exhortation joynd with a threatening in the two verses that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there, verse 4.

^b Thou art said to live, but art dead indeed.

^c Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

³ Chap. 16. 15.
1 Thes. 5. 2.

² Pet. 3. 10.
3 That is, who have with all religion guarded themselves from sin and contagion, even from the very shew of evil.

⁴ Saint Jude exhorteth, verse 23.

⁵ The conclusion standing upon a promise and a commendement, as before.

⁶ They are most and fit to win, because they are suffered in Christ, as they have truly believed: for hee is righteous that worketh righteously, but so as the tree bringeth forth the fruit. Luke 6. 43.

⁷ Chap. 20. 12. and 21. 27.

⁸ That is, the sixth place is unto the Pastours of Philadelphia. The Exordium is taken out of the 13. verse of the first Chapter.

⁹ All power of rule in commanding and forbidding in delivering and punishing.

¹⁰ The proposition of praise is in this verse: of promises, to bring home against them that wander, verse 9. and to preserve the godly, verse 10. and of exhortation, verse 11.

¹¹ f I will bring them to that case. ⁸ That is, fall downe and worship, either the civility, or Christ religiously at thy feet (and thus I had rather take it), whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word. ² Because thou hast beene patient and constant, as I would my servants should be.

Ii

come

^{*} Numb. 24. 14. and 25. 1.

^f That which is here spoken of things offered to idoles, is meant of the same kind which Paul speaketh of, 1 Cor. 10. 14.

¹³ Which follow the footsteps of Balaam, and such as are abandoned unto all filthinesse, as he sheweth in the verse foregoing, and is here signified by a note of similitude. And thus also must the six verse be understood. For this matter especially, Irenaeus must be consulted withall.

¹⁴ The conclusion, standing of exhortation as before, and of promise.

¹⁵ The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity.

¹⁶ Hee alludeth to that sermon which we read of, 1. Ch. 6. and to the place we find, Psal. 105. 40.

¹⁷ Aretas writeth, that such a stone was sent to be given to wrestlers at games, or else that such stones did in old times winne the quitting of a man.

¹⁸ Which is a sign and winneth of forgiveness and remission of sins, of righteousness, and true holiness, and of purity incorrupted, after that the old man is killed.

¹⁹ A signe and testimony of newnesse of life in righteousness & true holiness, by putting on the new man, whom none doeth inwardly know, save the spirit of man, which is in himselfe, the praise whereof is not of men, but of God, Romanes. 2. 28.

²⁰ The fourth place is unto the Pastours of Thyatira. The Exordium is taken out of the fourteenth and fifteenth verses of the first Chapter.

²¹ The proposition of praise is in this verse of reprehension, for that they tolerated with them the doctrine of unrighteousnesse & ungodlinesse, is verse 20, the authors whereof, though they were called back of God, yet repented not, verse 21.

²² whereunto is added a most heavy threatening, verse 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth, in the two verses following. ¹ So hee calleth those officers of charity which are done to the Saints. ² By fornication, is oftentimes in the Scripture I doatory meant. ³ 1 Samuel 16. 7. Psalm 7. 10. 1. Cor. 11. 20. and 17. 10. ⁴ Hee pointeth out the bringing of certaine men, which boasted of their deep, that is, plentifull and common knowledge, which notwithstanding a devils. ⁵ I will speake no worse thing against you, being content to have showed you what I require to be in you. ⁶ The conclusion, wherein Christ assureth unto his servants the communion of his kingdom and glory in this verse, and that following; and commandeth an holy attention in the last verse. ⁷ That is, I will make him a king, by communion with mee, and my fellow heire, as it is promised, Matth. 19. 28. and 25. 34. Rom. 8. 17. and 1 Cor. 6. 3. Ephes. 2. 6. and 2 Tim. 2. 12. and Apoc. 3. 21. and 4. 4.

come upon all the world to try them that dwell upon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 ⁹ Him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: ¹⁰ and I will write upon him the Name of my God, and the name of the city of my God, *which is*, the new Hierusalem, which commeth downe out of heaven from my God, and *I will write upon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saith unto the Churches.

14 ¹¹ And unto the Angel of the Church of the Laodiceans, write, These things saith Amen, the faithfull and true witnesse, that ¹² beginning of the creatures of God.

15 ¹² I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art luke warm, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, ¹³ and poore, and blind, and naked.

18 I counsell thee to buy of mee gold tried by the fire, that thou mayest be made rich: and white rayment that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and annoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, ^{*} I rebuke and chasten: be ^k zealous therefore and amend.

20 Behold, I stand at the doore, and knock: ¹⁴ If any man heare my voice, and open the doore, I will come in unto him, and will sup with him, and he with mee.

21 ¹⁵ To him that overcommeth, will I grant to sit with mee in my throne, even as I overcame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith unto the Churches.

CHAP. IV.

¹ Another vision containing the glory of Gods Majesty: ⁸ which is magnified of the foure beasts, ¹⁰ and the foure and twenty Elders.

After ¹ this I looked, and behold a doore was open in heaven, and the first voice ^{wh} I heard, was as it were of a trumpet talking with me, saying, Come up

hither, and I will shew thee things which must be done hereafter.

2 And ² immediatly I was *ravished* ^a in the spirit, ³ and behold, a throne was set in heaven, and one sat upon the throne.

3 ⁴ And he that sat, was to look upon, like unto a Jasper stone, and a Sardine, and there was a rainbow round about the throne, in sight like to an emerald.

4 ⁵ And round about the throne *were* foure and twenty seats, and upon the seats I saw foure and twenty Elders sitting, cloathed in white raiment, and had on their heads crownes of gold.

5 ⁶ And out of the throne proceeded lightnings, and thundrings, and voices, and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 ⁷ And before the throne there *was* a sea of glasse like unto crysell: and in the mids of the throne, and round about the throne *were* foure beasts, full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the ^b foure beasts had each one of them six wings about him, and they were full of eyes within, and they ceased not ^{*} day nor night, saying, Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

9 And when those beasts ^c gave glory, and honour, and thanks to him that sat on the throne, which liveth for ever and ever,

10 ^{*} The foure and twenty Elders fell downe before him that sat on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, saying,

11 ¹⁰ Thou art ^{*} worthy, O Lord, to ¹¹ receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and have beene created.

continually watching (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as buls, wise as men, swift as eagles. verse 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits alwayes in continuall motion. verse 8. ^b Every beast had six wings. ⁸ By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Judge, omnipotent, eternal, and immutable, verse 8, and also after their example he is glorified of holy men, verse 9. in signe and in speech, verse 10. 11. ^c God is said to have glory, honour, kingdom, and such like, given unto him, when he godly and reverently set forth that which is properly and only his. ⁹ Three signes of divine honour given unto God, prostration or falling downe, adoration and casting their crownes before God: in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moved with a religious respect of the majesty of God. ¹⁰ The summe of their speech: that all glory must be given unto God: the reason, because hee is the eternall beginning of all things, from whole onely will they have their being, and are governed: and finally, in all respect are that which they are. ^{*} Chap. 5. 12. ¹¹ That is, that thou shouldest challenge the same to thy selfe alone. But as for us wee are unworthy, that even by thy goodnesse we should be made partakers of this glory. And hitherto hath beene handled the principall cause unapproachable, which is God.

CHAP. V.

¹ The booke sealed with seven seals, ³ which none could open, ⁶ That Lambe of God ⁹ is thought worthy to open, ¹² even by the consent of all the company of beastes.

And

⁹ The conclusion which containeth a promise and a commandment.
¹⁰ That is, the new man shall be termed after his father, mother, and head, Christ.

¹¹ The seventh place is unto the Pastours of the Church of Laodicea. The exordium is taken out of the 15. verse of the first chapter.

^b Amen, saith as much in the Hebrew tongue, as Truly, or Truth it selfe.

^c Of whom all things that are made have their beginning.

¹² The proposition of reproofe is in this verse, whereunto is adjoynd a threatening, verse 16.

with a confirmation declaring the same, verse 17, and of exhortation unto faith and repentance, vers. 18.

¹⁹ whereunto is adjoynd a conditional promise, verse 20.

¹³ The spiritual misery of men is metaphorically exprest in three points: unto which are matched, as correspondent, those remedies which are offered verse 18.

^{*} Prov. 3. 12.

Hebr. 12. 5.

^k Zeal is set against them which are neither hot nor cold.

¹⁴ This must be taken after the manner of an allegory, as Joh. 14. 23.

¹⁵ The conclusion consisting of a promise, as chap. 2. verse 26, and of an exhortation. Hitherto hath beene the first part of the booke of the Apocalypse.

¹⁶ Hereafter followeth the second part of this book, allegorically, foretelling those things which were to come, as was said before, chap. 1. 19.

This is divided into two histories: one common unto the whole world, unto the 9. chapter: and another singular of the Church of God, thence unto the 22. chap. and these histories are said to be described in severall books, chap. 5. 1. and 10. 2. Now this first verse, is as it were a passage from the former part unto the second: where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice of a trumpet sounded in heaven, to stirre up the Apostle, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in this and the next chapter. Another of the Acts done in the next four chapters. The principall causes according to the distinction of persons in the unity of the divine essence, and according to the economy or dispensation thereof, are two: One the beginning, which none shall approach unto, that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the meane cause, esse to be approached unto, in respect that he is God and man in person, of whom, chap. 5.

² The manner of Revelation, as before, 1. 10.

^a Look chap. 1. 10.

³ A description of God the Father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company, attending, effect, instruments, and events, that follow afterwards. In this verse he is presented in office as a Judge, as Abraham said, Gen. 18. which is declared by his throne, as an ensigne of judgement, and his sitting thereupon.

⁴ By his nature, in that hee is the Father, most glorious in his owne person, and with his glory overthining all other things.

⁵ By the company attending about him, in that as that most high Judge, he is accompanied with the most honourable attendance of Prophets and Apostles both of the old and new Church: whom Christ hath made to be Priests and Kings, Chap. 1. 6. and 5. 10.

⁶ By effects, in that most mightily hee speaketh all things by his voice, and word, as Psal. 29. 3. and with the light of his spirit and prudence penetrateth and pisseth through all.

⁷ By instruments used, in that hee both had a most ready treasury, and as it were a workhouse, excellently furnished with all things, unto the executing of his will, which things flow from his commandment.

⁸ is repeated, Chap. 15. 2. and hath also the Angels most ready administrators of his counsels and pleasure, unto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as buls, wise as men, swift as eagles. verse 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits alwayes in continuall motion. verse 8. ^b Every beast had six wings.

⁸ By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Judge, omnipotent, eternal, and immutable, verse 8, and also after their example he is glorified of holy men, verse 9. in signe and in speech, verse 10. 11. ^c God is said to have glory, honour, kingdom, and such like, given unto him, when he godly and reverently set forth that which is properly and only his.

⁹ Three signes of divine honour given unto God, prostration or falling downe, adoration and casting their crownes before God: in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moved with a religious respect of the majesty of God.

¹⁰ The summe of their speech: that all glory must be given unto God: the reason, because hee is the eternall beginning of all things, from whole onely will they have their being, and are governed: and finally, in all respect are that which they are. ^{*} Chap. 5. 12.

¹¹ That is, that thou shouldest challenge the same to thy selfe alone. But as for us wee are unworthy, that even by thy goodnesse we should be made partakers of this glory. And hitherto hath beene handled the principall cause unapproachable, which is God.

ANd I saw in the right hand of him that sat upon the throne, a booke written within, and on the backside sealed with seven seales.

2 And I saw a strong Angel which preached with a lowd voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heaven nor in earth, neither under the earth, was able to open the booke, neither to look thereon.

4 Then I wept much, because no man was found worthy to open, and to read the booke, neither to looke thereon.

5 And one of the Elders said unto me, Weep not: behold, that Lion which is of the tribe of Judah, that root of David, hath obtained to open the booke, and to loose the seven seales thereof.

6 Then I beheld, and loe, in the mids of the throne, and of the four beasts, and in the mids of the Elders stood a Lambe, as though he had been killed, which had seven hornes, and seven eyes, which are the seven Spirits of God, sent into all the world.

7 And he came, and took the booke out of the right hand of him that sat upon the throne.

8 And when he had taken the booke, the four beasts, and the four and twenty Elders fell down before the Lambe, having every one harps and golden vials full of odours, which are the prayers of the Saints,

9 And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kinred, and tongue, and people, and nation:

10 And hast made us unto our God, Kings, and Priests, and we shall reigne on the earth.

11 Then I beheld, and I heard the voice of many Angels round about the throne, and about the beasts, and the Elders,

12 And they said, Blessing him that cometh in the name of the Lord our God, who is seated upon the throne.

13 And I heard the voice of the four beasts, saying, Amen. And I heard the voice of the Elders, saying, Amen.

14 And I heard the voice of the Lambe, saying, Come and see.

15 And I heard the voice of the four beasts, saying, Come and see.

16 And I heard the voice of the Elders, saying, Come and see.

17 And I heard the voice of the Lambe, saying, Come and see.

18 And I heard the voice of the four beasts, saying, Come and see.

19 And I heard the voice of the Elders, saying, Come and see.

20 And I heard the voice of the Lambe, saying, Come and see.

14 and there were ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, & prayse.

13 And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying, Praise, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lambe for evermore.

14 And the four beasts said, Amen: and the four and twentie Elders fell down, and worshipped him that liveth for evermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the fourth, 9 The fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and divers strange sights in heaven.

After, I beheld when the Lambe had opened one of the seales, and I heard one of the four beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a black horse, and he that sat on him had balances in his hand.

6 And I heard a voice in the middes of the four beasts say, A measure of wheat for a peny, and three measures of barley for a peny, and oyle and wine hurt thou not.

7 And when he had opened the fourth

14 A number finite, but almost infinite, for one infinite indeed.

12 Dan. 7. 10.

13 By this is meant a great number.

14 To have all praise given to him as to the mightiest and wisest, &c.

15 The consent of all the common multitude of the creatures.

16 A confirmation of the praise before going from the contestation of the nobles expressed in word and signes, as once or twice before this.

1 This is the second part of this first historie (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the fore-signifying the caution, and the execution of all the evils, which God powreth our upon this world, which hath most hardly deserved of him. The fore-signifying is set down in this chapter, the caution for preferring the Church is in the next chapter, and the execution is described, chap. 8. 9. In every part of the fore-signifying, there are three branches: 1. A general and expresse calling of Saint John, to prepare himselfe to take knowledge of the things that were to be shewed unto him in the opening of the seales, the signe, & word expounding the signe: And albeit the expresse calling of S. Iohn be cited only in four of the signes, yet the same is also to be understood in the rest that follow. The author of the fore-signifying, is the Lambe, as that word of the Father made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe & the words thereof. Now this first verse containeth an expresse calling of S. Iohn to make the opening of the first seale. 2. The first signe joyned with declaration is, that God for the finnes and horrible rebellion of the world, will invade the same: and first of all will as a farre off, with his darts of pestilence most suddenly mightily and gloriously, beat down the same as judge, and triumph over it as conquerour. 3. The second signe joyned with words of declaration (after the expresse calling of S. Iohn as before) is, that God being provoked unto wrath by the obstinacie & hard heartednesse of the world, not repenting for the former plague: as setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4. The third signe with declaration, is, that God will destroy the world with famine, withdrawing all provision: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle. A Horse by signified what great scarcitie of corne there was, for the word here used is a kind of measure of dry things which is in quantitie but the eight part of a bushel, which was an ordinary portion used to be given to servants for their first of meat for one day. 5. I had rather distinguish and read the words thus, And the wine & the oyle thou shalt not deale unjustly. In this sense likewise the oyle and the wine that be sold a very little for a peny. Thou shalt not deale unjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise it is most true, which the wise man saith, That who withholdeth the corne, shall be cursed of the people, Prov. 11. 26. 6. The fourth signe joyned with words of declaration, is, that God will addict the fourth part of the world indifferently, unto death and hel, or the grave, by all those means at once, by which before severally and in order, he had recalled their minds unto amendment. Unto these are also added the wilde and cruel beasts of the earth, out of Leviticus 26. 22. Thus doth God according to his wisdom, dispense the treasures of his power, justly towards all, mercifully towards the good, and with patience or long suffering towards his enemies.

7 The fifth signe is, that the holy Martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeale to advance his kingdom, and not of any private perturbation of the mind, in this and the next verse, and that God will in deed, signe, and word comfort them, verl. 11.

8 As before 3. 4. b. Untill their number be fulfilled.

9 The sixth signe, the narration whereof lieth two parts: the signe, & the event. The signe is, that the earth, heaven, and the things that are in them, for horror of the sins of the world upon those most heave foretellings of God, & complaint of the Saints shall be shaken most vehemently, trembling in horrible manner, & losing their light, in this verse: falling from on high, verse 13, withdrawing themselves, and flying away for the greatness of trouble, verl. 14. So holily do all creatures depend upon the will of God, and content themselves in his glory.

10 The event of the signe foregoing: that there is no man that shall not be astonished at that general commotion, flee away for fear, and hide himself, in this verse, & with unto himself most bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death, 2 Cor. 7. 9. as their wishings do declare: for this history of the whole world, is severed from the history of the Church, as I have shewed before, Chap. 4. 1. These are words of such as despair of their escape: of which despair there are two arguments, the presence of God, and of the Lambe provoked to wrath against the world, in this verse: and the confidence of their own weaknesse, whereby men feel that they are no way able to stand in the day of the wrath of God, Verse 17 as it is said, * Esay 14. 27. * Esay 2. 19. Heze 10. 8. Luke 23. 30.

seale, I heard the voyce of the fourth beaft say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, & power was given unto them over the fourth part of the earth, to kil with sword, and with hunger, & with death, & with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou judge and avenge our blood on them that dwell on the earth?

11 And long white robes were given unto every one, and it was said unto them, that they should rest for a litle season untill their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

12 And I beheld when he had opened the sixth seal, & loe, there was a great earthquake, and the Sun was as black as sackcloth of hair, and the Moon was like blood.

13 And the stars of heaven fell unto the earth, as a fig tree casteth her green figges, when it is shaken of a mighty wind.

14 And heaven departed away as a scroul, when it is rolled, and every mountain & yle were moved out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every freeman, hid themselves in dens, and among the rocks of the mountains,

16 And said to the mountains and rocks, fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lambe:

17 For the great day of his wrath is come, and who can stand?

Now this perplexitie is not of the godly but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death, 2 Cor. 7. 9. as their wishings do declare: for this history of the whole world, is severed from the history of the Church, as I have shewed before, Chap. 4. 1. These are words of such as despair of their escape: of which despair there are two arguments, the presence of God, and of the Lambe provoked to wrath against the world, in this verse: and the confidence of their own weaknesse, whereby men feel that they are no way able to stand in the day of the wrath of God, Verse 17 as it is said, * Esay 14. 27. * Esay 2. 19. Heze 10. 8. Luke 23. 30.

CHAP. VII.

1 The Angels coming to hurt the earth, 3 are stayed untill the elect of the Lord 5 of all tribes were sealed. 13 Such as suffered persecution for Christs sake, 16 have great felicitie, 17 and joy.

And after that, I saw four Angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree.

2 And I saw another Angel come up from the East, which had the seale of the living God, and he cryed with a loud voice to the four Angels, to whom power was given to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fortie thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand.

8 Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I beheld, and loe, a great multitude, which no man could number, of all nations, and kinreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands;

10 And they cryed with a loud voice, saying, Salvation cometh of our God, that sitteth upon the throne, and of the Lamb.

11 And all the Angels stood round about the throne, and about the elders; and the four beasts, and they fell before the throne on their faces, & worshipped God,

12 Saying, Amen, Praise, and glory, and wisdom, and thanks, and honour, & power, and might, be unto our God for evermore, Amen.

13 And one of the elders spake, saying unto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said unto him, Lord, thou knowest. And he said unto me, These are they which came out of great tribulation,

and they which came out of great tribulation, and they have washed their robes, and made them white in the blood of the Lamb. 7 See before upon the 4 verse. 8 As Priests, Kings, & glorious conquerors by martyrdom: which things are noted by their proper signes in this verse. 9 The praise of God, celebrated first by the holy men in this verse, then by the heavenly Angels, in the two verses following. 10 A passage over unto the expounding of the vision, of which the Angel enquireth of S. Iohn to stir him up withall, in this verse, & Iohn in the form of speech, both acknowledgeth his own ignorance, attributing knowledge unto the Angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the Acts of the Saints, & their sufferings & work of faith in Christ Iesus, in this verse. Secondly, their glory, both present, which consisteth in two things, that they minister unto God, & that God protecteth them, verse 15, and to come in their perfect deliverance from all annoyances, verse 16, and in participation of all good things which even the memory of former evils shall never be able to diminish, verse 17. The cause efficient, & which containeth all these things, is only one, even the Lambe of God, the Lord, the Mediator and the Saviour Iesus Christ.

and

2 That is: neither into the aire, into which the tops of trees are advanced. 3 Now God provideth against the danger of his elect by his commandment, verse 2 & 3, and by signe or figure, both for those of the nation of the Jews, thence unto the 8 verse, and also of the Gentiles, verse 9.

4 Not only another, or differing in number from the common Angels of God, but also in essence, office, and operation exceeding all Angels: that is, Christ Iesus the eternal Angel or word of God, and mediator of the covenant. So hereafter chap. 8. 3. and 10. 15.

5 That is, of the Jews a number certain in it selfe before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect which are of the Gentiles, the number indeed is in it selfe certain with God, but of us not possibly to be numbered, as God, Gen. 15. 5, and often elsewhere, and Esay figured most excellently, Chap. 49. and 60. This therefore is spoken with respect, when a certaine number is put in an uncertaine. Conferre this with verse 9.

6 He skipped Dan, and reckoned Levi. 7 Of Ephraim who was Josephs other name, and had the birthright given him, whereof he is called Joseph.

8 Here the tribe of Levi is reckoned up in common with the rest, because all the 12, naelies were equally made Priests with them in Christ by his Priesthood, Chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1 Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, unto the part of the Gentiles: which evil many ages before, Iacob foresaw. Gen. 49. 18. for which cause also there is no mention made of this tribe in the first book of the Chronicles. 9 See before upon the 4 verse.

10 As Priests, Kings, & glorious conquerors by martyrdom: which things are noted by their proper signes in this verse. 11 The exposition of the vision, wherein the Angel telleth first the Acts of the Saints, & their sufferings & work of faith in Christ Iesus, in this verse. Secondly, their glory, both present, which consisteth in two things, that they minister unto God, & that God protecteth them, verse 15, and to come in their perfect deliverance from all annoyances, verse 16, and in participation of all good things which even the memory of former evils shall never be able to diminish, verse 17. The cause efficient, & which containeth all these things, is only one, even the Lambe of God, the Lord, the Mediator and the Saviour Iesus Christ.

and have washed their long robes, and have made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne will dwell among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat :

17 For the lambe which is in the mids of the throne shall governe them, and shall lead them unto the lively fountaines of waters, and * God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the seventh seale, 3 the Saints prayers are offered up with odours. 6 The seven Angels come forth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11 the waters wax bitter, 12 and the starres are darkened.

And when he had opened the seventh seale, there was silence in heaven about halfe an houre.

2 And I saw the seven Angels, which stood before God, and to them were given seven trumpets.

3 Then another Angel came and stood before the altar, having a golden censer, and much odours was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne.

4 And the smoke of the odors with the prayers of the Saints, went up before God, out of the Angels hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thunders, and lightnings, and earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile, and fire mingled with blood, and they were cast into the earth,

d He alludeth to the Levites, which served day and night, for else there is no night in heaven.
e Or, upon them whereby is meant Gods defence and protection, as it were toward them, who are as safe, as men in the Lords tent.
* Esai 25. 8. chap. 21. 4.

1 He returneth to the history of the seales of the book, which the Lambe opened. The seventh seale is the next forefiguration, and a precise commandment of the execution of the most heave judgements of God upon this wicked world, which forefiguration being understood by the seale, all things in heaven are silent, and in horror through admiration, untill commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member, of which I spake before in Chap. 6. vers. 1. which is of the execution of those evils wherewith God most justly determined to afflict the world.
2 Now followeth the third branch of the common history, as even now I said: which is the executions of the judgements of God upon the world. This is the first generally prepared unto the 6. verse: then by severall parts expounded according to the order of those that administered the same, unto the end of the Chapter following. Unto the preparation of this execution, are declared these things: first, who are the administrators and instruments thereof in this verse. Secondly, what is the worke both of the Prince and Angels, giving order for this execution, thence unto the 5. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seven Angels: their instruments, trumpets, whereby they should, as it were, found the alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to powre out his wrath upon the rebellious world, but at divers times, and by piecemeale, and in slow order, and as with an unwilling minde to exercise his judgements upon his creatures, so long called upon both by word and figures, if happily they had learned to repent.

Which appeareth before him at his ministers. 3 This is that great Emperour the Lord Jesus Christ, our King and Saviour, who both maketh intercession to God: the Father for the Saints, filling the heavenly sanctuaries with most sweet odour, and offering up their prayers, as the calves and burnt sacrifices of their lips, in this verse: in such sort as every one of them (so powerfull is that sweet favour of Christ, and the efficacitie of his sacrifice) are held in reconciliation with God and themselves, made most acceptable unto him, verse 4. And then also out of his treasure, and from the same sanctuaries powreth forth upon the world the fire of his wrath, adding also divine tokens thereto: and by that means (as of olde the heralds of Rome were wont to doe) he proclaimeth warre against the rebellious world.

Our prayers are nothing worth, unless that true and sweet favour of that only oblation be especially and before all things with them, that is to say, unless we being first of all justified through faith in his Son, be acceptable unto him. 4 This is the worke of the administrators. The Angels the administrators of Christ, onely by sounding trumpet and voyce (for they are onely as heralds) doe effectually call forth the instruments of the wrath of God through his power. Hitherto have been things generally. Now followeth the narration of things particular, which the angels fixe in number wrought in their order, set out in the 19. verse of the next Chapter, and is concluded with the declaration of the event which followed upon these things done in the worlds end, in the 10. and 11. Chapters. 5 The first execution at the sound of the first Angel upon the earth, that is, the inhabitants of the earth (by Metonymie) and upon all the fruits thereof: as the comparing of this verse with the second member of the 9. verse doth not obscurely declare.

and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the starre is called wormwood: therefore the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sun was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorow the middes of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

foretold in the 21. Chapter of S. Luke, Verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixth Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

And the fifth Angel blew the trumpet, and I saw a starre fall from heaven unto the earth, and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoak of the pit, as the smoak of a great furnace, and the sun, & the ayre were darkned by the smoak of the pit.

3 And there came out of the smoak, locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

1 The first execution upon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernal powers is declared in this place unto vers. 11 and after the first execution, thence unto vers. 19. And lastly, is shewed the common evils that followed the former execution to the world, in the two last verses.
2 That is that the Angel of God glittering with glory, as a starre fell downe from heaven. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by princely authority, Chap. 4. vers. 18. or whether for some inferiour Angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministry here, and Chap. 21. so the word, falling, is taken. Gen. 14. 10. &c. 24. 46. and Heb. 6. 6. 3 The key was given to this star. For those powers of wickednesse are thrust downe into hel, and bound with chaines of darknesse, and are there kept unto damnation, unless God for a time doe let them loose. a Pet. 2. 4. Jude 6. and of this book, Chap. 21. 20 the historie of which Chapters hath agreement of time with this present Chapter. d By the bottomlesse pit, he meaneth the deepest darknesse of hell. 4 Unto this is added, the smoak of the hellish and infernal spirits, all darke and darkening all things in heaven and in earth. The spirituall darknesse is the causes of all disorder and confusion. For the devill at a certaine time (whereof verse the fift) sent these darknesse into his kingdom, that he might at once and with one impression overthrow all things, and pervert, if it were possible the elect themselves. By this darknesse, all spirituall light, both active as of the sunne, and passive, as of the aire which is lightened by the sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.
5 A description of the malignant spirits invading the world, taken from their nature, power, forme, and order. From their nature, for that they are like unto certaine locusts, in quicknesse, subtilty, hurtfulnesse, number, and fuck like, in this vers. From their power, for that they are as scorpions of the earth of a secret force to doe hurt: for our barrell is not here with flesh and blood, but with powers. &c. Eph. 6. 12. This place of the power of the devils generally noted in this vers. is particularly declared afterwards in the three next verses.

6 The second execution upon the sea, in this vers. and all things that are therein, in the next vers.

7 The third execution upon the floods and fountaines, that is, upon all fresh waters, in this vers. the effect whereof is, that many are destroyed with the bitterness of waters, in the vers. following.

8 This is spoken by a Metaphore, of the name of a most bitter herbe, and commonly known: unless perhaps a man following those that note the derivation of words had rather expound it adjectively, for that which, by reason of bitterness cannot be drunke, or which maketh the liquor into which it is powred, more bitter, then that any man can drink the same.

9 The fourth execution upon these lightsome bodies of heaven, which minister unto this inferior world.

10 A lamentable prediction or foretelling of those parts of the divine execution which yet are behinde, which also is a passage unto the argument of the next Chapter. Of all these things in a manner, Christ himselfe, expressly

1 The first execution upon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernal powers is declared in this place unto vers. 11 and after the first execution, thence unto vers. 19. And lastly, is shewed the common evils that followed the former execution to the world, in the two last verses.

2 That is that the Angel of God glittering with glory, as a starre fell downe from heaven. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by princely authority, Chap. 4. vers. 18. or whether for some inferiour Angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministry here, and Chap. 21. so the word, falling, is taken. Gen. 14. 10. &c. 24. 46. and Heb. 6. 6. 3 The key was given to this star. For those powers of wickednesse are thrust downe into hel, and bound with chaines of darknesse, and are there kept unto damnation, unless God for a time doe let them loose. a Pet. 2. 4. Jude 6. and of this book, Chap. 21. 20 the historie of which Chapters hath agreement of time with this present Chapter. d By the bottomlesse pit, he meaneth the deepest darknesse of hell. 4 Unto this is added, the smoak of the hellish and infernal spirits, all darke and darkening all things in heaven and in earth. The spirituall darknesse is the causes of all disorder and confusion. For the devill at a certaine time (whereof verse the fift) sent these darknesse into his kingdom, that he might at once and with one impression overthrow all things, and pervert, if it were possible the elect themselves. By this darknesse, all spirituall light, both active as of the sunne, and passive, as of the aire which is lightened by the sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.
5 A description of the malignant spirits invading the world, taken from their nature, power, forme, and order. From their nature, for that they are like unto certaine locusts, in quicknesse, subtilty, hurtfulnesse, number, and fuck like, in this vers. From their power, for that they are as scorpions of the earth of a secret force to doe hurt: for our barrell is not here with flesh and blood, but with powers. &c. Eph. 6. 12. This place of the power of the devils generally noted in this vers. is particularly declared afterwards in the three next verses.

6 Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God: both because they hurt not all men, but only the reprobate (for the godly and elect in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not have sealed in this verse: and also because they neither had all power, nor at all times, nor over those that are their owne, but limited in manner and time, by the precept of God, ver. 5. So their power to afflict the godly is none, and for the wicked it is limited in time and in effect by the will of God: for the manner was prescribed unto them that they should not slay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty dayes, that is, for so many yeares, in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpunished licence of killing, which afterwards they usurped, when the sixt Angel had blown his trumpet, as shalbe said upon verse 13. Now this space is to be accounted from the end of that thousand yeares mentioned, Chap. 20. 3. and that is from the Pope dome of that Gregory the 7. a most monstrous Necromancer, who before was called *Helidrandus Senenji*: for this man being made altogether of impiety and wickednesse, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all manner of treachery to set up and put downe Empires and kingdomes as liked himselfe, and doubted not to set *Rodolph* the Sweden over the Empire instead of Henry before named, sending unto him a crowne, with this verse annexed unto it: *Petra dedit Petro, Petrus dedit Roma Rodolpho*: that is, The rocke to Peter gave the Crowne, and Peter Rodolph doth renounce. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conveyed over unto his successors the burning brand of the same: who enraged with like ambition, never ceased to nourish that flame, and to enkindle in more and more: whereby cities, Common weales, and whole kingdomes set together by the eares amongst themselves by most expert cutthroats, came to ruine, while they miserably wounded one another. This terme of an hundred and fifty yeares, taken end in the time of Gregory the 9. or *Huglinus Anagninjs* (as he was before called) who caused to be compiled by one *Raimond* his Chapleine and confessor, the body of Decretals, and by sufferance of the Kings and Princes, to be published in the Christian world, and established for a Law: for by this slight at length the Popes arrogated unto themselves licence to kill whom they would, while others were unware: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the sixt Angel had expressly forbidden, and had hindered untill this time. The effects of these bloody actions are declared upon the sixt verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and preferre the same before life; by reason of the grievousness of the miseries that oppressed them. * Chap. 6. 16. *I. ai. 2. 19. I. ai. 10. 8.*

7 The forme of these helth spirits and administers is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoever they are in the world, the kingdomes is theirs: that they manage all their affaires, with cunning and skill in this verse: that making shew of mildnesse and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to doe hurt, ver. 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authority of privilege: that they fill all things with horror, ver. 9. that they are fraudulent: that they are venomous and extremely noysome, though their power be limited, ver. 10. All which things are properly in the infernall powers: and communicated by them unto their ministers and vassals.

8 The order of powers of maliciousnesse: that they are subject to one infernall King, whom thou mayest call in English, The Destroyer: who driveth that whole world both Jewes and Gentiles into the destruction that belongeth unto himselfe. And I cannot tell whether this name have respect unto the Etymologicall interpretation of *Helidrand*, by a figure often used in the holy Scripture; which albeit, it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him, The firebrand, that is, he that setteth on fire those that be faithfull unto him.

9 A passage unto the next part and the history of the time following.

10 The sixt execution done upon the world by the tyrannical powers thereof, working in the foure parts of the earth, that is, in most cruell manner executing their tyrannous dominion thorow the whole world; and killing the miserable people without punishment, which before was not lawfull for them to do in that sort, as I shewed upon the fourth verse. This narration hath two parts: a commandment from God, in the 14. verse, and an execution of the commandment, in the verse following.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which have not the seale of God in their foreheads.

5 And to them was commanded, that they should not kill them, but that they should be vexed five months, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7 And the form of the locusts was like unto horses prepared unto battell, & on their heads were as it were crowns, like unto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, & their teeth were as the teeth of lions.

9 And they had habergions, like unto habergions of yron, and the sound of their wings was like the sound of charrets when many horses runne unto battell.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five moneths.

11 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, and in Greek he is named *Apollyon*, that is, destroying.

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then the sixt Angel blew the

trumpet, and I heard a voice from the foure hornes of the golden altar which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, having fiery habergions, & of jacinth, and of brimston, and the heads of the horses were as the heads of lions: and out of their mouthes went forth fire, and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smok, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tails: for their tails were like unto serpents, and had heads where-with they hurt,

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idoles of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their forcerie, neither of their fornication, nor of their theft.

Law, his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall, most of them are snares to catch soules withall? Since that time (O good God) how great slaughters have bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same.

13 The execution of the commandment is in two points: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt unto all adises, in this verie, as their multitudes both most copious, of which a number certaine is named for a number infinite, ver. 16. and in themselves by all means fully furnished to hide and to hurt, ver. 17. as being armed with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazzleth the eyes of all men, and have the strength of Lyons to hurt withall, from which (as out of their mouth) the fire, smoke, and stinking darts of the Pope are shot out, ver. 18. The other point is, that these butchers have effected the Commandment of God by fraud and violence, in the two verses following.

14 That is, they are harmefull every way: on what part soever thou put thine hand unto them, or they touch thee, they doe hurt. So the former are called scorpions, ver. 3.

15 Now remaineth the event (as I said upon the first verse) which followed of so many and so grievous judgements in the most wicked world, namely an impenitent obfirmation of the ungodly in their impietie and unrighteousnes, though they see themselves most vehemently pressed with the hand of God: for their obstinate ungodlinesse is shewed in this verse, and their unrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to be done universally in the whole world: which because it doeth not so much belong to the Church of Christ is therefore not so expressly distinguished by certaintie of time and other circumstances, but is woven, as they say, with a slight hand. Also there is none other cause why the historie of the seventh Angel is passed over in this place, then for that the same more properly appertaineth unto the history of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16, as shall appeare upon those places.

* *Psal. 115. 4. and 135. 15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a booke open, 3 and cryeth out, 4 A voice from heaven commandeth John to take the booke. 10 He eateth it.

And

11 The commandment given by Christ himselfe, who is governour over all.

12 Hee alludeth to the altar of incense, which stood in the Court where the Priests were in, as ver. against the Altar of the Covenant, having a vail betwixt them.

13 As if he should have said, these hitherto have bin so bound by the power of God, that they should not freely run up on all men as themselves lust, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon: for this is a periphrasis of the spiritual Babylon, by the limits of the visible Babylon (long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now, goe to, let loose those foure Angels, that is, administers of the wrath of God, in that number that is convenient for the slaughtering of the foure quarters of the world: stirre them up, and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may flee upon all the world: therein to rage, and most licentiously to practise their ryanne, as God hath ordained. This was done when Gregorie the ninth by publike authority established for

1. Now S. John passeth unto the other Propheticall history which is of the Church of God, as I shewed that this booke should bee distinguished, Chapter 4. 1. This story reacheth hence unto the two and twentieth Chapter. And this whole Chapter is but a transition from the common history of the world unto that which is particular of the Church. There are in this transition or passage, two preparatives, as it were, unto the Church story comprised in this whole chapter. One is the authority of Christ, revealing his mysteries, and calling his servant unto the seventh verse. The other is S. John his calling proper unto this place, and repeated from before unto the end of this Chapter. Authority is given unto this Revelation, by these things: first, by the appearing from heaven in this habit and countenance, strong, ready, glorious, surveying all things by his providence, and governing them by his omnipotency, verse 1. Secondly, that hee brought not by chance, but out of a booke, this open Revelation, set forth unto the eye, to signifie the same unto the sea, and land, as the Lord over all, verse 2. Thirdly, that hee offered the same not whispering or muttering in a corner (as false Prophets do) but crying out with a loud voice unto them which sleepe, and with a lionish and terrible noise roused up the secure: the very thunders themselves giving testimony thereunto, verse 3. Lastly, for that he confirmed all by an oath, verse 5. 6. 7.

AND I saw ² another mighty Angel come downe from heaven, clothed with a cloud, and the raine bowe upon his head, and his face was as the sun, and his feet as pillars of fire.

² And he had in his hand a ³ little booke open, and he put his right foot upon the sea, and his left on the earth,

³ And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

⁴ And when the seven thunders had uttered their voices, I was about to write: but I heard a voice from heaven, saying unto me, ⁵ Seal up those things which the seven thunders have spoken, and write them not.

⁵ And the Angel which I saw stand upon the sea, and upon the earth, ⁶ lift up his hand to heaven,

⁶ And sware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea; and the things that therein are, ⁷ that ⁸ time should be no more.

⁷ But in the dayes of the ⁶ voices of the seventh Angel, when hee shall begin to blow the trumpet, even the myserie of God shall be finished, as he hath declared to his servants the Prophets.

⁸ And the voice which I heard from heaven, spake unto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth upon the sea, and upon the earth.

⁹ So I went unto the Angel, and said unto him, Give mee the little booke. And he said unto mee, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

¹⁰ Then I tooke the little booke out of the Angels hand, and ate it up, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

¹¹ And he said unto me, Thou must prophesie againe among the people, and nations, and tongues, and to many Kings.

2. Christ Jesus, see chapter 7. verse 2. 3. Namely, a speciall booke of the affaires of Gods Church: For the booke that containeth things belonging unto the whole world, is said to be kept with the Creatour, chapter 5. verse 1. but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the history of this Apocalyp. 4. A godly cure is laudable, but must be joynt with knowledge. Therefore nothing is to be taken in hand but by calling, which must be expected and waited for of the godly. 5. Keefe them close. 6. This was a gesture used of one that seareth, which men doe now a dayes use. 7. Neither time it selfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie, and beyond all times. 8. There shall never be any more time. 9. Whereof Chap. 11. 15. and 16. 17. 7. The other part of this chap. concerning the particlar calling of S. John to the receiving of the prophesie following, which is enjoyed him, first by signe, in three verses, then in plaine words in the last verse. Unto the setting downe of the signe, belong these things: That S. John is taught from heaven to demand the booke, of the prophesie in this verse, for these motions and desires God doeth inspire, that demanding the booke, he is charged to take it in a figurative manner, the use whereof is expounded verse the ninth. (as in the second chap. of Ezechiel, and the ninth verse) whence this similitude is borrowed: lastly, for that S. John at the commandment of Christ tooke the booke, and found by experience that the same, as proceeding from Christ, was most sweet, but in that it foretelleth the afflictions of the Church, it was most bitter unto his spirit. 8. A simple and plaine declaration of the signe before going, witnessing the divine calling of S. John and laying upon him the necessity thereof.

CHAP. XI.

1. The Temple is commanded to be measured. 2. The Lord stirreth up two witnesses, 7 whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them up to heaven. 13 The wicked are terrified: 15 by the trumpet of the seventh Angel: the resurrection, 18 and judgement is described.

THEN was given mee a reed like unto a rod; and the Angel stood by, saying, Rise and ² mete the Temple of God, and the altar; and them that worshipping therein:

² But the ³ court which is without the Temple, ⁴ cast out, and mete it not: for it is given unto the ⁵ Gentiles, and the holy City shall they tread under foot, ⁶ two and fourty moneths.

³ But ⁴ I will give power unto my two witnesses, and they shall ⁷ prophesie a thousand two hundredth and threescore dayes, clothed in sackcloth.

⁴ These ⁵ are two olive trees, and two candlesticks, standing before the God of the earth.

⁵ And if any man will hurt them, fire proceedeth out of their mouths, and de-

comming, as the Apostle excellently teacheth, 2. Thes. 2. 8. So this history hath two parts: one of the state of the Church conflicting with the temptations unto the 16. Chap. the other of the state of the same Church obtaining victory, thence unto the 20. Chap. The first part hath two members most conveniently distributed into their times, whereof the first containeth an history of the Christian Church for 1260. years, whar time the Gospel of Christ was as it were taken up from amongst men into heaven: the second containeth an history of the same Church unto the victory perfected. And these two members are briefly thought distinctly, propounded in this Chapter, but are both of them more at large discouered after in due order. For we understand the state of the Church conflicting, out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapters. Neither did S. John at unawares joyne together the history of these two times in this Chapter, because here is spoken of prophesie, which all consoile to be but one just and immutable in the Church; and which Christ commanded to be continuall. The history of the former time reacheth unto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the servants of God in 4. verses: the conflicts which the faithful must undergoe in their calling for Christ and his Church, thence unto the 10. verse, and their resurrection, and receiving up into heaven, unto the fourteenth verse. In the calling of the servants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended unto S. John by signe, and by speech: the signe is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same unto a new forme: because the Gehlles are already entered into the Temple of Jerusalem, and shall shortly defile and overthrow the same utterly. 2. Either that of Jerusalem, which was a figure of the Church of Christ, or that heavenly exemplar, whereof verse 19. but the first liketh mee better, and the things following doe all agree therewith. The sense thereof is, Thou seest all things in Gods house, almost from the passion of Christ, to be disordered: and that not onely the city of Jerusalem, but also the court of the Temple is trampled underfoot of the nations and of prophane men, whether Jewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truly worship God, doe now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, even this true Church, or rather the true type of the true Church, omitting the rest, and to describe all things from mee, that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, every way in length and breadth, compassing about the same, that by way of prophesie thou mayest so declare openly, that the state of the Temple of God, and the faithful which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3. As if he should say, It belongeth nothing unto thee, to judge those which are without. 1. Corinth. 5. 12, which bee innumerable: looke unto those of the house, should onely, or unto the house of the living God. A He speaker of the outer court which was called the peoples court, because all men might come into that. 6. That is, comend to be kept on, which in measuring is refused as profane. 4. To profane persons, wicked & unbelievers, adversaries unto the Church. 5. Or a thousand two hundred and threescore dayes, as is said in the next verse: that is a thousand two hundred and threescore years, a day for a year, as often in Ezechiel and Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore years, wee account from the passion of Christ: whereby (the partition wall being broken downe) wee were made of two, Ephes. 2. 14. I say, one flock, under one shephard, John 10. 16, and the end of these years precisely falleth into the Popedome of Boniface the eight, who a little before the end of the years of Christ a thousand two hundred ninety four, entered the Popedome of Rome, in the feast of Saint Lucie (as Bergomensis sayeth) having put in prison his predecesour (Cicestinus, whom by fraud, under colour of Oracle hee deceived: for which cause that was well said of him, Intravit ut unipes, regnavit ut leo, mortuus est ut canis. That is, he entered like a fox, reigned like a lyon, and died like a dog. For if from a thousand two hundred ninety foure years, thou shalt take the age of Christ, which he lived on the earth, thou shalt find there remaineth just one thousand two hundred and threescore years, which are mentioned in this place and many others. 6. I had rather translate it thus then thus, The Temple, then the City: for God faith, I will give that Temple, and commit it unto my two witnesses, that is, unto the ministers of the word, who are few in deed, weak and contemptible: but yet two, that is, of such a number as one of them may help one another, and one confirme the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 2. Corinth. 13. 1. 7. They shall exercise their office enjoyned by mee, by the space of those thousand two hundred and sixty years, in the midst of afflictions, though never to lamentable, which is figuratively shewed by the mourning garment. 8. That is, the ordinary and perpetual instrument of spiritual grace, peace, and light in my Church, which God by his onely power preserved in this Temple. So Zacharie 4. 3. 9. The power and efficacy of the holy ministry, and which is truly Evangelicall, is declared both in earth and in heaven, protecting the administrators thereof, and destroying the enemies, in this verse, a vertue indeed divine, most mightily shewing it selfe forth in heaven, earth, and the sea, verse 6. as it is described, 2. Corinth. 10. 4. according to the promise of Christ, Marke 16. 17. And this is the second place (as I said before) of the combats which the servants of God must needs undergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to bee overcome and killed, verse 7. After the slaughter follow these things, that the carcases of the godly are laid abroad, verse 8. being unburied, are made a matter of scorn, together of cursing and bites execrations, verse 9. and that therefore gratulations are publicly and privately made, verset 10.

vouresth

1. The authority of the intended revelation being declared, together with the necessity of that calling, which was particularly imposed upon S. John: hereafter followeth the history of the estate of Christ his Church, both conflicting or warfaring, and overcoming in Christ. For both the true Church of Christ is said to fight against that which is falsely so called, over the which Antichrist ruleth, Christ Jesus overthrowing Antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously until hee shall slay the Antichrist by the appearance of his

voureth their enemies: for if any man will hurt them thus must he bee killed.

6 These have power to shut heaven, that it raine not in the dayes of their prophesying, and have power over waters to turne them into bloud, to smite the earth with all manner of plagues as often as they will.

7 And when they have finished their testimony, the beast that commeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, & tongues, & Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graves.

10 And they that dwell upon the earth, shall rejoyce over them and bee glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, & they shall stand up upon their feet: and great feare shall come upon them which saw them.

12 And they shall heare a great voice from heaven, saying unto them, Come up hither. And they shall ascend up to heaven

in a cloud, & their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth part of the city shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant were sore feared, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe will come anone.

15 And the seventh Angel blew the trumpet, and there were great voyces in heaven, saying, the kingdomes of the world are our Lords, and his Christ, and he shall reigne for evermore.

16 Then the four and twenty Elders, which sate before God on their seates, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, Lord God Almighty, Which art, and Which wast, and Which art to come: for thou hast received thy great might, and hast obtained thy Kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heaven, and there was seen in his Temple the Arke of his Covenant: and there were lightnings, and voices, & thundrings, and earthquake, and much haile.

20 Then the Church, from the time of Boniface 8. unto the consummation of the victory declared by voice from heaven. In this history there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voices of heavenly Angels and Elders, and a confirmation by signs. 21. The narration hath two parts: an acclamation of the heavenly creatures in this verse, and both an adoration by all the Elders, verse 16. and also a most ample thanksgiving, verse 17. 18. The fence of the acclamation is, Now the Lord is entered on his Kingdome, and hath restored his Church, in which most mightily recovered from the prophanation of the Gentiles, he may glorifie himselfe. Namely, that which the Lord ordained, when first he ordained his Church, that the faith of the Saints doeth now behold as accomplished. 29 As before 7. 11. This giving of thanks is altogether of the same content with the words going before. 30 A speech of the Hebrew language, as much so say as Gentiles being angry, thine inflamed wrath came upon them, and shewed it selfe from heaven, occasioned by their anger and fury. 31 This is the confirmation of the next prophetic before going, by signes exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the Temple, the Arke of the Covenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull sense, which beare witness in heaven and in earth to the truth of the judgements of God.

CHAP. XII.

1 A woman appeared travailing with child, whose child she dragon would devour, 7 but Michael overcometh him, 9 and casteth him out, 13 and the more he is cast downe and vanquished, the more fiercely he exerceiseth his subtilties.

And there appeared a great wonder in heaven: a woman clothed with

two parts, as I shewed upon Chap. 11. Now shall be declared the first part of this prophecy, in this and the next chapter, and the latter part in the 14. 15. and 16. chap. Unto the first part, which is of the conflict or militant Church, belong two things. The beginning and the progresse of the same in conflicts and Christian combats. Of which two, the beginning or up-spring of the Church is described in this chapter, and the progresse thereof in the chapter following. The beginning of the Christian Church we define to be from the first moment of the conception of Christ, untill that time wherein this Church was as it were weaned and taken away from the breast or milke of her mother: which is the Time when the Church of the Jewes with their city and Temple was overthrowen by the judgement of God. So we have in this chapter the story of 69. years and upwards. The parts of this chapter are three. The first is the history of the conception and bearing in wombe, in 4. verses. The second, an history of the birth from the 5. verse unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And these severall parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in wombe, in two verses: and another of the laying in wait of the Dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, verse 1. and delours of child-birth verse 2. all shewed unto John from heaven. 2 A type of the true holy Church which then was in the nation of the Jewes. This Church (as is the state of the holy Church Catholique) did in it selfe shine about with glory given of God, rode under feet mutability and changeableness, and possessed the kingdome of heaven as the heire thereof.

the

10 That is, when they have spent those thousand two hundred and sixty yeares, mentioned verse 2. and 3. in publishing their testimony according to their office.

c When they have done their message.

11 Of which after Chap. 13. &c.

That beast is the

Romane Empire,

made long agoe of

civill, Ecclesiastical:

the chiefe head whereof was

then Boniface the

eight, as I said before:

who lifted up himselfe

in so great arrogancy,

(saith the authour

of Fasciculus temporum)

that he called himselfe,

Lord of the whole world,

as well in temporal

causes, as in spiritual:

There is an extant of that

matter, written by the same

Boniface most arrogantly,

shall I say, or most wickedly.

Cap. V. nam sanctam, extra

de maiestate & obedientia.

And in the list of Decretals

(which is from the same authour)

many things are found of the same

argument.

12 Hee shall persecute most cruelly the holy men,

and put them to death, and shall wound

and pierce through with curfings, both their names and writings.

And that this was done to very many godly men, by Boniface, and others,

the histories doe declare, especially, since the time that the odious and condemned name amongst the multitude, first, of the brethren

Waldenses or Lugdunenses, then also of the Fraticles, was pretended, that good men might with more approbation be massacred.

13 That is, openly at Rome where at that time was a most great concourse of people,

the year of Jubile being then first ordained by Boniface unto the same end, in the year of Christ 1300.

example whereof is, read Chap. 1. Extra, de poenitentia & remissionibus.

So by one act he committed double injury against Christ; both abolishing his truth by the restoring of the type of the Jubile, and triumphing over his members by most wicked superstition.

O religious heart! Now, that we should understand the things of Rome. S. John himselfe is the authour, both after in the 17. Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great City (as Chap. 17. 18. he calleth it) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified.

For the two first appellations signifie spiritual wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian and found religion.

Sodom signifieth most licentious impiety and injustice: Egypt, most cruel persecution of the people of God: and Jerusalem signifieth the most confident glorying of that city, as it were in true religion, being yet full of falshood and ungodlinesse.

Now who is ignorant that these things doe rather, and more agree unto Rome, than unto any other city: The commendations of the city of Rome for many yeares past, are publickly notorious, which are not for mee to gather together.

This only I will say, that he long since did very well see what Rome is, who taking this leave thereof used these verses:

Roma vale, vidi, sciam est vidi: revertar.

Quam leno, meretricis, contra, cinadus ero.

Now farewell Rome. I have thee scene, it was enough to see:

I will returne when as I meane, bawd, harlot, knave to bee.

4 After a more secret kind of meaning, and understanding. 14 Namely in his members, as also he said unto Saul, Acts 9. 5.

15 That is, for three yeares and a halfe: for so many yeares Boniface lived after his Jubile, as Bergomensis witnesseth.

16 So much the more shall they by this occasion exercise the jolty of their Jubile.

17 The Gospell of Christ is the affliction of the world, and the ministry thereof, the favour of death unto death, to those that perish. 2 Cor. 2. 16.

18 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carying up into heaven.

For their resurrection is shewed in this verse: their calling and lifting up into heaven, in the verse following.

19 That is, what time God shall destroy that wicked Boniface.

20 That is, the Prophets of God shall in a fort rife againe, not the same in person (as they say) but in spirit: that is, in the power and efficacy of their ministry, which S. John expressed before, verse 5. and 6.

And lo the prophesie that is spoken of Elias, is interpreted by the Angel to be understood of John the Baptist, Luke 1. 17.

For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministry sheweth and exhibieth) devoured, and died miserably in prison, by the endeavour of Sarra Colummella and Nigaretus a French knight, whom Philip the faire King of France lent into Italy, but with a very small power.

21 That is, the most grievous heat of afflictions and persecutions shall stay for a while, for that great amaze that shall rise upon that sudden & unlooked for judgement of God.

22 They were called by God into heaven, and taken out of this malignant world, into the heavenly Church, which also lyeth hidden here in the earth, to exercise their calling secretly, as of whom this wretched world was unworthy, Heb. 11. 38.

For the Church of the wicked is by comparison called the earth, or the world, and the Church of the godly, heaven.

So in ancient time amongst the godly Israelites: so amongst the Jewes in the dayes of Manasses and other kings, when the earth refused the heires of heaven, we read that they lay hidden as heaven in the earth.

23 Yet could they not hinder the lesser ones of the Lord (as the Plalmist called them, Plal. 83. 4.) but they that went on forward in his worke.

24 Bergomensis faith, in the year of our Lord, 1201.

this year a blasing starre foretelling great calamity to come, appeared in heaven: in which year upon the feast of S. Andrew,

so great an earthquake arose, as never before: which also continuing by times, for many dayes overthrow many stately houses.

This faith hee of the year next following the jubile, which S. John so many ages before, expressed word for word.

25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to have done.

6 Glorified God by confessing his Name.

26 He passeth unto the second history, which is the second part of this Chapter, S. John calleth these the second and third woe, having respect unto Chap. 9. 12.

27 Of whose sound the trumpet, Christ expressly foretold, Chap. 10. 7. and this is the second part of this Chapter, containing a general history of the Christian Church, from the time of Boniface 8. unto the consummation of the victory declared by voice from heaven.

In this history there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voices of heavenly Angels and Elders, and a confirmation by signs.

28 The narration hath two parts: an acclamation of the heavenly creatures in this verse, and both an adoration by all the Elders, verse 16. and also a most ample thanksgiving, verse 17. 18.

The fence of the acclamation is, Now the Lord is entered on his Kingdome, and hath restored his Church, in which most mightily recovered from the prophanation of the Gentiles, he may glorifie himselfe.

Namely, that which the Lord ordained, when first he ordained his Church, that the faith of the Saints doeth now behold as accomplished.

29 As before 7. 11. This giving of thanks is altogether of the same content with the words going before.

30 A speech of the Hebrew language, as much so say as Gentiles being angry, thine inflamed wrath came upon them, and shewed it selfe from heaven, occasioned by their anger and fury.

31 This is the confirmation of the next prophetic before going, by signes exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the Temple, the Arke of the Covenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull sense, which beare witness in heaven and in earth to the truth of the judgements of God.

the sun, and the moon was under her feet, and upon her head a crowne of twelve starres.

2 And she was with child, and cried travailling in birth, and was pained ready to be delivered.

3 And there appeared another wonder in heaven: for behold a great red dragon having seven heads, and ten hornes, and seven crownes upon his heads:

4 And his taile drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman, which was ready to be delivered, to devour her child, when she had brought it forth.

5 So she brought forth a man child, which should rule all nations with a rod of yron: and that her child was taken up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred & threescore dayes.

7 And there was a battell in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels.

8 But they prevailed not, neither was their place found any more in heaven.

9 And the great Dragon, that old serpent, called the devill and Satan, was cast out, which deceiveth all the world: he was even cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heaven, saying, Now is salvation, and strength, & the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night.

11 That is Christ the head of the Church joynd with his Church (the beginning roote and foundation whereof is the same Christ) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a serpent did bite him upon the crosse) that sitting upon the celestial throne, he might reigne over all.

12 The Church of Christ which was of the Jewes, after his assumption into heaven, hid it self in the world as in a wilderness, trusting in the onely defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely, the Apostles and servants of God ordained to feed with the word of life, the Church collected both of the Jewes & Gentiles, unless that any man will take the word alient impersonally, after the use of the Hebrews, in stead of alientur: but I like the first better. For he hath respect unto those two Prophets, of whom chap. 11. 3. as for the meaning of the 1260. dayes, looke the same place.

14 Christ is the prince of Angels, and the head of the Church, who beareth that yron rod, ver. 5. See the notes upon Daniel, Chap. 12. 1. In this verse a description of the battell, and of the victory in the 2. verses following. The Psalmist had respect unto this battell, Psal. 68. 19. & Paul, Eph. 4. 8. & Col. 2. 15.

15 The description of the victory, by denying of one thing in this verse, and by affirming the contrary in the next ver. As that Satan gained nothing in heaven, but was by the power of God thrown down into the world whereof he is the prince. Christ himself and his elect members standing still by the throne of God.

16 The long of victory or triumph containing, first, a proposition of the glory of God and of Christ shewed in that victory: Secondly, it containeth a reason of the same proposition, taken from the effects, as that the enemy is overcome in battell, in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 8. 37.) ver. 11. Thirdly, a conclusion wherein is an exhortation unto the Angels, and to the Saints, and unto the world, a prophesie of great misery, and of destruction procured by the devill against mankind, lest himselfe should shortly be miserable alone, ver. 12.

11 But they overcame him by that blood of the Lamb, and by that word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Woeto the inhabitants of the earth, and of the sea: for the devill is come down unto you, which hath great wrath, knowing that he hath but a short time:

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which had brought forth the man child

14 But to the woman were given two wings of a great Eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood: that he might cause her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18 And I stood on the sea sand.

19 That is, for three years and an halfe: so the same speech is taken, Dan. 7. 25. This space of time is reckoned in manner from that last and most grievous rebellion of the Jewes, unto the destruction of the City and Temple, for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof, many fore-signes and predictions were shewed from heaven, as Iosephus writeth, lib. 7. cap. 12. and Hegeippus lib. 5. cap. 44. amongst which this is very memorable, then in the feast of Pentecost not only a great sound and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary, which cried out unto all, Let us depart hence. Now three years and an halfe after this defection was begun of the Jewes, and those wonders happened, the city was taken by force, the Temple overthrowne, and the place forsaken of God: and this compasse of time S. Iohn noted in this place. 20 That is, he inflamed the Romanes and nations, that they persecuting the Jewish people with cruell armes, might by the same occasion invade the Church of Christ, now departed from Ierusalem, and out of Iudea. For it is an usual thing in Scripture, that the raging tumults of the nations should be compared unto waters. 21 That is, there was offered in their place other Jewes, unto the Romanes and nations raging against that people, and it came to passe thereby, that the Church of God was saved whole from that violence, that most raging flood of persecution, which the Dragon vomited out being altogether spent in the destruction of those other Jewes. 22 Being set on fire by this meanes, he began to be more mad, and because he perceived that his purpose against the Christian Church of the Jewish remnant was come to nought, he resolved to fall upon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the thirteenth verse, in which the purpose of Satan is shewed, ver. 17. and his attempt, ver. 18. 23 That is, a most mighty tempest that he rushed upon the whole world (whose prince he is) to raise the floods, and provoke the nations, that they might with their furious Billows toss up and down, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God rebuked his attempt, that he might favour the Church of the Gentiles, yet tender, and as it were green. The rest of this story of the Dragon is excellently profecuted by the Apostle S. Iohn hereafter in the 20. Chapter. For here the Dragon endeavouring to do mischief, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described, 12 which draweth the most part of the world to idolatry, 11. The other beast rising out of the earth, 15. giveth power unto him.

And I saw a beast rise out of the sea, having seven heads, and ten hornes,

1 The Apostle having declared the springing up, doth now passe unto the story of the progresse thereof, as I shewed in the entrance of the former chapter. And this history of the progresse of the Church and the battels thereof, is set down in this chapter, but distinctly in two parts: one is of the civil Romane Empire, unto v. 10. Another of the body Ecclesiasticall or prophetical, thence unto the end of the chapter. In the former part are shewed these things. First, the state of that Empire, in 4. verses, then the acts thereof in 3. verses: after the effects, which is exceeding great glory, ver. 8. And last of all is commended the use, and the instruction of the godly against the evils that shall come from the same, ver. 9. 10. The history of the state, containeth a most ample description of the beast, first enrive, ver. 1. 2. and then restored after hurt, v. 3. 4. 2. On the land whereon stood the devill practising new tempests against the Church, in the verse next before going: when time the Empire of Rome was endangered by domestical diffensions, and was mightily troubled having ever and anon new heads, and new Emperours. See in the 17. chap. and v. 8. 3. Having the same instruments of power, providence, and most expert government which the Dragon is said to have had, in the 12. chapter and the third verse.

Kk

and

6 He is said in the Hebrew tongue, to love his life, that esteemeth nothing more precious than his life: and on the other side, he is said not to love his life, who dasheth not to hazard it, wherefore need re-gard.

17 The third part: an history of the woman delivered, confilting of two members, the present battell of Satan, against the Church of the Jewish nation, in four verses: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ, in the two last verses.

18 That is, being strengthened with divine power: and taught by oracle, she fled swiftly from the assault of the devill, and from the common destruction of Ierusalem, and went into a solitary City beyond Iordan called Pella, as Eusebius telleth in the 5. chap. of the 3. booke of his Ecclesiasticall history: which place God had commanded her by revelation.

c Into that place

which God had ap-

pointed for her.

19 That is, for three years and an halfe: so the same speech is taken,

Dan. 7. 25.

This space of time is reckoned in manner from that last and most grievous rebellion of the Jewes, unto the destruction of the City and Temple, for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof, many fore-signes and predictions were shewed from heaven, as Iosephus writeth, lib. 7. cap. 12. and Hegeippus lib. 5. cap. 44. amongst which this is very memorable, then in the feast of Pentecost not only a great sound and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary, which cried out unto all, Let us depart hence. Now three years and an halfe after this defection was begun of the Jewes, and those wonders happened, the city was taken by force, the Temple overthrowne, and the place forsaken of God: and this compasse of time S. Iohn noted in this place.

20 That is, he inflamed the Romanes and nations, that they persecuting the Jewish people with cruell armes, might by the same occasion invade the Church of Christ, now departed from Ierusalem, and out of Iudea. For it is an usual thing in Scripture, that the raging tumults of the nations should be compared unto waters.

21 That is, there was offered in their place other Jewes, unto the Romanes and nations raging against that people, and it came to passe thereby, that the Church of God was saved whole from that violence, that most raging flood of persecution, which the Dragon vomited out being altogether spent in the destruction of those other Jewes.

22 Being set on fire by this meanes, he began to be more mad, and because he perceived that his purpose against the Christian Church of the Jewish remnant was come to nought, he resolved to fall upon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the thirteenth verse, in which the purpose of Satan is shewed, ver. 17. and his attempt, ver. 18.

23 That is, a most mighty tempest that he rushed upon the whole world (whose prince he is) to raise the floods, and provoke the nations, that they might with their furious Billows toss up and down, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God rebuked his attempt, that he might favour the Church of the Gentiles, yet tender, and as it were green. The rest of this story of the Dragon is excellently profecuted by the Apostle S. Iohn hereafter in the 20. Chapter. For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

For here the Dragon endeavouring to do mischief, was by God cast into prison.

4 We read in the twelfth Chapter and third verse, that the dragon had 7 crowns set upon 7 heads, because the thiefe avoucheth himself to be proper Lord and Prince of the world, but this beast is said to have ten crowns set upon severall, not heads, but horns: because the beast is beheld for all unto the dragon, ver. 2. and doth not otherwise reign, then by law of subjection given by him, namely, that he employ his horns against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings, did wear the diadem upon their heads: but their vassals, and such as reigned by grace from them, wore the same upon their hoods: for so they might commodiously lay down their diadems when they came into the presence of their Sovereignes: as also the Elders are said when they adored God which late upon the throne, to have cast down their crowns before him, Chap. 4. ver. 10.

5 Contrary to that which God of old commanded should be written in the head-piece of the high Priest, that is, *Sanctus Itebo*, Holiness unto the Lord. The name of blasphemy imposed by the Dragon, is (as I think) that which Saint Paul saith in the second Chapter of his 2 Epistle to the Thessalonians, the fourth verse: *He sitteth as God, and boasteth himself to be God*. For this name of blasphemy both the Romane Emperours did then challenge unto themselves, as Suetonius and Dion do report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselves, when they challenged unto themselves Sovereignty in holy things: of which kind of sayings the first book of the Decretals, the Clementines, and the Extravagants are very full. For these men were not content with that which Anglicks wrote in his *Poetria*, (the beginning whereof is, *Papa super mundi*, The Pope is the wonder of the world) *Nec Deus es, nec homo, sed neuter eorum inter utrumque*: Thou art not God, ne art thou man, but neuter mixt of both: as the gloss witnesseth upon the first book: But they were bold to take unto themselves the very name of God: and to accept it given of other: according as almost an hundred and twenty yeares since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignity Papall, a Pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse:

*Oraculo vacis mundi moderaris habenas,
Et merito in terris crederis esse Deus.*

THAT IS,

By oracle of thine own voyce, the world thou governst all,
And worthily a God on earth men think and doe thee call.

These and six hundredeth the like, who can impute unto that modestly whereby good men of old would have themselves called the servants of the servants of God? Verily either this is a name of blasphemy, or there is none at all. 6 Swift as the Leopard, easily clasping all things, as the Bear doth with his foot, and tearing and devouring all things with the mouth as doth the Lyon. 7 That is, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chap. 20. yet did not he abandon the same utterly from himself, but that he might use it as long as he could. 8 This is the other place that appertaineth to the description of the beast of Rome: that besides that naturall dignity and amplitude of the Romane Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded, as it were, unto death, and was healed againe, as from heaven, in the sight of all men. This head was Nero the Emperour, in whom the race of the Caesars fell from the imperiall dignity, and the government of the Common weale was translated unto others: in whose hands the Empire was so cured and recovered unto health, as it seemed unto all to much the more deeply rooted and grounded fast, then ever before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were, sacred and divine, sustaining the Empire and governing it: Secondly, the obedience and submission of the whole earth, in this verse. Thirdly, the adoration of the Dragon, and most wicked worshipping of devils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a god was given unto him, verse the fourth. Now there were two causes which brought in the mindes of men this Religion: the shew of excellency, which bringeth with it reverence: and the shew of the power invincible, which bringeth fear. Who is like (say they) unto the beast? Who shall be able to fight with him? 9 The second member containing an history of the actes of the beast, as I said verse 1. The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his inhumanity and injustice against all men, especially against the godly, and those that were of the household of faith, vers. the fifth. The manner of the acts or actions done, is of two sorts, both impious in minde, and blasphemous in speech against God, his Church, and the godly, verse the sixth: and also most cruel and injurious in deeds, even such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. 10 Namely, his actions, and manner of dealing. As concerning those two and fourty moneths, I have spoken of them before in the 12 Chapter, and the second verse. 11 That is, the holy Church, the true house of the living God. 12 That is, the godly in severall who hid themselves from his cruelty. For this bloody beast discharged those holy soules most falsly with innumerable accusations for the Name of Christ, as we read in Justine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which examples the latter times followed most diligently, in destroying the flock of Christ: and we in our own memory have found by experience, to our incredible grief, Concerning heaven. See in the eleventh chapter and in the twelfth verse.

7 And it was given him to make warre with the Saints, and to overcome them, and power was given him over every kind, and tongue, and nation.

8 Therefore all that dwell upon the earth, shall worship him, whose names are not written in the Book of Life of that Lambe, which was slain from the beginning of the world.

9 If any man have an eare, let him heare.

10 If any lead into captivity, he shall go into captivity: * if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming up out of the earth, which had two horns like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that

for those which in patience and faith shall waite for that glorious coming of our Lord and Saviour Christ, verse the tenth. * Gen. 9. 6. Mat. 26. 52. 15 The second member of the vision, concerning the Ecclesiastical dominion, which in Rome succeeded that which was politike, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body, or corporation is called by S. John by the name of false prophet, Chap. 16. ver. 13. and 19. ver. 20. The forme of this beast is first described in this verse, then his acts in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject estate. 16 That is, in how he resembled the Lambe (for what is more milde or more humble then to be the servant of the servants of God) but in deed he played the part of the Dragon, and of the Wolfe. Marth. 7. 15. For even Satan changeth himself into an Angel of light, 2 Cor. 11. 14. &c. what should his honest disciples and servants doe? 17 The history of the acts of this beast contained in sum three things, hypocrisie, the witness of miracles, and tyranny: of which the first is noted in this verse, the second in the 3 verses following, the third in the sixteenth and seventeenth verses. His hypocrisie is most full of leasing, whereby he abuleth both the former beast and the whole world: in that albeit he hath by his cunning, and as it were by line, made of the former beast a most miserable *selam*, or anatomy, usurped all his authority unto himselfe, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himselfe to, as if he honoured him with most high honour, and did in very good truth cause him to be revered of all men. 18 For unto this beast of Rome, which of a civil Empire is made an Ecclesiastical hierarchy, are given divine honours, and divine authority: so far, as he is beleaved to be above the Scriptures, which the gloss upon the Decretals declareth by this devilish verse:

Articulos solvit, synodumque facit generalem.

THAT IS,

He changeth the Articles of Faith, and giveth authority to generall Councils.

Which is spoken of the Papall power. So the beast is by birth, foundation, fear, and finally substance, one: onely the Pope hath altered the forme and manner thereof, being himselfe the head both of that tyrannicall Empire, and also of the false prophets: for the Empire hath he taken unto himselfe, and thereunto hath added this cunning device. Now these words, *whose deadly wounds were cured*, are put here for distinction sake, as also sometimes afterwards: that even at that time the godly readers of this prophecy, might by this signe be brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured againe. 19 The second point of the things done by the beast, is the credit of great wonders or miracles, and appertaining to the strengthening of this impiety: of which signes some were given from above, as it is said, that fire was sent down from heaven by false forcery, in this verse. Others were shewed here below in the sight of the beast to establish idolatry and deceive soules: which part Saint John setteth forth, beginning (as they say) at that which is last, in this manner: First, the effect is declared in these words: *He deceiveth the inhabitants of the earth*. Secondly, the common manner of working, in two sorts: One of miracles. For the signes which were given him to do in the presence of the beast: the other of the words added to the signes, and reaching the idolatry by these signes, saying unto the inhabitants of the earth, that they should make an image unto the beast, which, &c. Thirdly, a speciall manner is declared, That it is given unto him to put life into the image of the beast: and that such a kinde of quickening, that the same both speaketh by answer unto those that aske counsell of it, and also pronounceth death against those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the devill, have been effected and wrought in images. The history of the Papists are full of examples of such miracles, the most of them fained, many also done by the devill in images, as of old in the Serpent, Genesis the third Chapter, and the first verse. By which examples is confirmed not the authority of the beast, but the truth of God and these prophecies.

hee

he made fire to come down from heaven on the earth, in the sight of men,

14 And deceived them that dwell on the earth by the signes, which were permitted him to doe in the sight of the beast, saying, to them that dwell on the earth, that they should make the 20 image of the 21 beast which had the wound of a sword, and did live.

15 22 And it was permitted to him to give a 23 spirit unto the image of the beast, so that the image of the beast, should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 23 And he made all both small and great, rich and poore, free and bond, to receive 24 a 6 marke, in their right hand, or in their foreheads,

17 And that no man might 25 buy or sell, save he that had the 26 marke, or the name of the beast, or the number of his name.

18 27 Here is wisdom, Let him that hath wit, count the number of the beast: for it is the 28 number of a man, and his number is six hundredth threescore and six.

20 That is, images, by enallage or change of the number: for the worship of them ever since the second council of Nice, hath been ordained in the Church by public credit and authority, contrary to the Law of God.

21 In the Greeke, the word is of the Dative case, as much to say, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudo-prophetical beast doeth mightily profit the beast of Rome, of whom long agoe he received them.

Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their forme or manner from the will of the beast, and have their end and use fixed in the profit and commoditie of the beast.

22 And of this miracle of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speake, and give judgement, or rather marvellously, by the fraud of the false prophets, the Papists bookes are full fraughted.

To give life, as Lames and Lambres imitated the wonders that Moses wrought. 23 The third place, is a most wicked and most insolent tyranny, as was sayde before, usurped over the persons of men, in this verse: and over their goods and actions, in the next verse. For he is sayd both to bring, upon all persons a tyrannous servitude, that as bondslaves they might serve the beast: & also, to exercise over all their goods & actions, a Pedler-like abuse of indulgences & dispensations (as they terme them) amongst their friends, and against others, to use most violent interdictions, and to shoo out curfings, even in naturall and civil, private and publicke contracts, wherein all good faith ought to have place.

24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves the persons and doings of men, signing them in their forehead and hands, and as for the signe left by Christ (Of which Chapter 7.3.) and the holy sacrament of Baptisme they make as voyde. For whom Christ hath joynted unto himselfe by Baptisme, this beast maketh challenge unto them by his greivous Chrisme, which he doubteth not to preferre before Baptisme, both in authority and in efficacie.

b The marke of the name of the beast. 25 That is, have any traffique or entercourse with men, but they onely which have this anointing and consecration of Clearly conscience, as they call it. Reade Gratian De consecratione, distinctione tertias, c. omnes spiritus sanctus, &c. of these matters.

26 Here the false prophets do require three things, which are set downe in the order of their greatness, a character, a name, and the number of the name. The meaning is, that man that hath not their first anointing, & clerical tounsure or having: secondly, holy orders, by receiving whereof is communicated the name of the beast: or finally, hath not attained that high degree of Pontifical knowledge, and of the Law (as they call it) Canonick, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

27 That is, in this number of the beast consisteth that Popish wisdom, which unto them seemeth the greatest of all others: In these words Saint Iohn expoundeth that saying, which went before of the number of the beast, what it hath above his marke or cognifiance and his name. These things, saith Saint Iohn, the marke and the name of the beast doe easily happen unto any man, but to have the number of the beast, is wisdom: that is, onely the wise, and such as have understanding, can come by that number: for they must be most illuminate doctors that attaine thereunto, as the words following doe declare.

28 How great and of what denomination this number of the beast is, by which the beast accounteth his wisdom, Saint Iohn declareth in these words, Doe thou demand how great it is? it is so great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attaine unto it. Askest thou of what denomination it is? verely it standeth of six throughout, and perfectly riseth of all the parts thereof in their severall denominations (as they terme them): it standeth of six by unities, tens, hundreds, &c. so as there is no one part in the learning and order Pontifical, which is not either referred unto the head, and, as it were, the toppe thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head: Therefore that cruell beast Boniface the eight, doeth commend by the number of sixe those Decretals which he perfected, in the proeme of the sixt booke. Which booke (saith he) being to be added to five other bookes of the same volume of Decretals, soe thought good: so name Sextum, the sixt: that the same volume by addition thereof containing a senarie, or the number of six bookes (which is a number perfect) may yield a perfect forme of managing all things, and perfect discipline of behaviour.

Here therefore is the number of the beast, who powreth from himselfe all his parts, and bringeth them all backe againe unto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him reade the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my dutie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giveth out, imprinteth, as a publicke marke of such as be his, and esteemeth that marke above all others, as the marke of those whom he loveth best. Now those other expositions seeme rather to be farre removed from this propriety and condition of that number: whether you respect the name Latini, or Trian, or any other. For these the beast doeth not reach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approoveth not these, but reproveth them: and hateth them that thinke so of this number, with an hatred greater then that of Vatinus.

CHAP. XIV.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospel, 8 another foretelleth the fall of Babilon: 9 the third warneth that the beast be avoided. 13 A voyce from heaven pronounceth them happy who die in the Lord. 16 The Lords sickle is thrust into the harvest, 18 and into the vintage.

Then I looked, & lo, a Lambe stood on mount Sion, & with him 2 an hundredth fourty & foure thousand, having his Fathers 3 Name written in their foreheads.

2 And I heard a voyce from heaven as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes,

3 And they sung as it were a new song before the throne, & before the four beasts, and the Elders: and no man could learne that song, but the hundredth fourty and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoever he goeth: these are bought from men, being the first fruits unto God, and to the Lambe:

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel lie in the mids of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 ¶ Saying with a loud voice, Feare God, and give glory to him: for the houre of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for she made all nations to drink of the wine of the 4 wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a lowd voice, 7 If any man

cannot heare, nor understand, ver. 3. Lastly, by their deeds done before, and their sanctification in that they were virgins pure from spirituall and bodily fornication, that is, from impietie and unrighteousnesse, that they followed the Lambe as a guide unto all goodnesse, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicity of Christ they have exercised all these things, sanctimony of life, the direction of the Lambe, a thankfull remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, ver. 4.5.

4 The other part (as I said on the first verse) is of the actes of the Lambe, the manner whereof is delivered in two sorts, of his speech and of his facts. His speeches are set forth unto the 13 verse of this chapter, and his facts unto the 16 chap. In the speech of the Lambe, which is 5 word of the Gospel, are taught in this place these things: The service of the godly consisteth inwardly of reverence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, ver. 7. The overthrowing of wicked Babilon, ver. 8. and the fall of every one of the ungodly which worship the beast, ver. 9. 10 11. Finally, the state of the holy servants of God, both present, ver. 11. & to come, most blessed, according to the promise of God, ver. 13. 5 This Angel is a type or figure of the good and faithfull servants of God, whom God especially from y time of Boniface the 8 hath raised up to the publishing of the Gospel of Christ, both by preaching & by writing. So God first, neere unto the time of 5 fame Boniface, used Peter Calidorus an Italian: after Arnold de villa nova a Frenchman, then Occam, Daire, Petrarck, after that, Iohannes de rupe cesa, a Franciscane: after againe, Iohn Wicklie an Englishman, and so continually one or another unto the restoring of the truth: and enlarging of his Church.

6 That is, Babilon is destroyed by the sentence and judgment of God: the execution whereof S. Iohn describeth, Chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babilon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the Gospel offered from God. * Psal. 145.6. * Ait. 14. 15. * 1/a. 2.1. 9. 1er. 51. 8. Chap. 8.2. a Of her fornication, whereby God was provoked to wrath, 7 that he, shall not worship God alone, but shall transfere his divine honour unto this beast, whether he doe it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father and his Angels. Mat. 10. 32. And this is 5 voyce of the holy ministry, which at this time is very much used of the Holy & faithfull servants of God. For having now sufficiently found out the publicke obnoxious of Babilon, they labour not any longer to thunder out against the same: but to save some particular members by terror (as S. Jude speaketh) and to plucke them out of the publicke flame: or els by vehement commiseration of their estate, to lead them away, they let before them eternal death, into which they rush unware, unless in good time they rerum unto God: but the godly which are of their own flocke, they exhort unto patience, obedience, and faith in the Lord Iesus, and charge them to give light by their good example of good life unto others.

K k 2 worship

1 The historie of the Church of Christ being finished for more then a thousand & three hundredth years, at which time Boniface the eight lived, as before hath been said, there remaineth the rest of the history or the conflicting, or militant Church, from thence unto the time of the last victorie in three Chapters. For first of all, as the foundation of the whole history, is described, the standing of the Lambe with his armie and retinue in five verses, after his worthy acts which he hath done, and yet doth in most mighty manner, whilst he overthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, & in the two following. Unto the description of the Lambe are propounded three things, his scimation, place and attendance: for the rest are expounded in the former visions, especially upon the fifth Chapter.

2 As ready girt to doe his office (as Acts 7.6.) in the midst of the Church, which a foretime mount Sion did prefigure, 3 As before 7.2. This retinue of the Lambe is described first by divine marke (as before 7.2.) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2.) doe glorifie the Lambe with a speciall song before God & his elect Angels: which song

hath blood

8 The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternal in the heavenly fellowship of God and his Angels. *6 That is, for the Lord's sake, we must the reward which followeth good works.*

9 The second part of this chapter, as I said ver. 1. Of the actes and doings of Christ, in overthrowing of Antichrist and his Church by the Spirit of his divine mouth: seeing that having been called backe by word both publicly & privately unto his duty, and admonished of his most certain ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him service: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are 2. kinds: one common, or generall, in the rest of this chap. another particular against that savage and rebellious beast & his worshippers. chap. 15. 16. That common kind, is the calamity of wars, spread abroad through the whole earth, and filling all things with blood, and that without respect of any person.

This is figured or shadowed out in 2. types, of the harvest and vintage. Since the time that the light of the Gospell began to shine out, and since prophetic or preaching by the grace of God was raised up againe, how horrible wars have bin kindred in this world: how much humane flesh hath been thrown rothe earth by this divine reaping: how much blood (alas for wo) hath overflowed for these 100. yeares almost: all histories do cry out, and this our age (if ever before) is now in horror by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like unto that which is in the white or milke circle of heaven. 11. As one that shall reigne from God, and occupie the place of Christ in this miserable execution. 12. That is, a most fit and commodious instrument of execution, destroying all by hewing and thrusting through: for who may stand against God? 13. Christ giveth a commandement in this verse, and the Angel executeth it in the next verse. * *Isa. 3. 13. * Matt. 13. 39.* 14. The other type (as I said ver. 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence. 15. That is, it overflowed very deep, and very farre and wide: the speech is hyperbolicall or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruits, so toothe, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blind world doeth at this time reape.

worship the beast and his image, & receive his marke in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: and they shal have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 Here is the patience of Saints: here are they that keep the Commandements of God, and the faith of Jesus.

13 Then I heard a voice from Heaven, saying unto me, Write, The dead which die in the Lord, are fully blessed. Even so sayeth the Spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white cloud, and upon the cloud one sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that sate on the cloud, * Thrust in thy sickle, and reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heaven, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power over fire, & cried with a loud crie to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into that great wine-press of the wrath of God.

20 And the wine-press was troden without the city, & blood came out of the wine-press unto the horse-bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

1 The seven Angels having the seven last plagues. 3. They that conquered the beast, praise God. 6. To the seven Angels. 7 Seven vials full of Gods wrath, are delivered.

And I saw another signe in Heaven, a great and marvellous, seven Angels, having the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his Name, stand at the glassie sea, having the harpes of God,

3 And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy workes, Lord God Almighty: just and true are thy ways, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shal come and worship before thee: for thy judgements are made manifest.

5 And after that, I looked, and behold, the Temple of the Tabernacle of the Testimony was open in heaven.

6 And the seven Angels came out of the Temple, which had the seven plagues, clothed in pure and bright linnen, and having their breasts girded with golden girdles.

7 And one of the foure beasts gave unto the seven Angels seven golden Vials full of the wrath of God, which liveth for evermore.

8 And the Temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

modity of choise mixt with fire, that is, as containing the treasury of the judgements of God, which he bringeth forth and dispenteth according to his own pleasure: for out of the former, the priests were cleansed of old: and out of this the ungodly are destroyed now, Chap. 4. 6. 5 That is, the godly Martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before Chap. 13. 17. and 14. 9, 10. 6 Glorifying God, from the particular observation of the weapons and instruments of Gods wrath, floating in the sea of glasse. 7 That song of triumph, which is Exod. 15. 2. a Song Moses called for his own sake, as it is set forth Deut. 34. 10. 8 This song hath two parts: one a confession, both particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kinde is eternall in it selfe, and most present unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving: as Chap. 11. 2.) were to be brought unto the same state of happinesse, by the magnificency of the judgement of God in the next verse: * *Esa. 145. 17. b Thy danger. * Iere. 10. 7.* 9 The second part of the narration (as was noted ver. 2.) wherein first, the authority of the whole argument and matter thereof is figured, by a forerunning type of a Temple opened in heaven, as chap. 11. 19. namely, that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, ver. 6. Thirdly, they are furnished with instruments of the judgement of God, and weapons fit for the manner of the same judgements, ver. 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the law, Exod. 40. 34. 10 That is, commandements to inflict those seven plagues. Here is the figure called *Metonymia*. 11 Which was in old time a signe of the kingly or princely dignitie. 12 This girding was a signe of diligence, and the girdle of gold was a signe of sincerity and trustinesse in taking in charge the commandements of God. 13 Of these before. Chap. 4. 7. 14 None of those 7 Angels might returne, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels poure out the seven vials of Gods wrath given unto them, so divers plagues arise in the world. 18 To terrifie the wicked, 19 and the inhabitants of the great City.

And I heard a great voice out of the Temple, saying to the seven Angels, Go your wayes, and poure out the seven vials of the wrath of God upon the earth.

a generall commandement in this verse, then a particular recitall in order of the execution done by every of the seven Angels, in the rest of the chapter. This special execution against Antichrist and his crew, doth in manner agree unto that which was generally done upon the whole world, ch. 8. & 9. & belongeth (if my conjecture fail me not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the Princes and Ring-leaders of the wickednesse of the world: the other generally against the whole world being wicked. And therefore these judgements are figured more grievous then those.

2 And

1 This is that other place of the acts of Christ, as I noted before 14. 14. Now therefore is shewed a singular worke of the judgement of God belonging to the overthrow of Antichrist and his forces, of which divine worke the preparation is described in this Chapter: and the execution is first set down generally, & in type, in this verse: and is after particularly set forth in the rest of the Chapter.

2 Of which chap. 8. 9. in pouring forth the plagues of the world: for even these plagues doe for the most part agree with those.

3 There are two parts of the narration: one, the confession of the Saints glorifying God, when they saw the preparation of the judgements of God, unto the 4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgements, in four other verses.

4 This part of the visionudgeth unto a sea, or large vessel of brasse, in which the Priests washed themselves in the entrance of the temple: for in the entrance of the heavenly Temple (as it is called ver. 5.) is said to have bin a sea of glasse, most light some & clear, to the com-

1 In the former Chapter was set down the preparation unto the worke of God: here is delivered the execution thereof. And in this discourse of the execution, is a generall commandement in this verse, then a particular recitall in order of the execution done by every of the seven Angels, in the rest of the chapter. This special execution against Antichrist and his crew, doth in manner agree unto that which was generally done upon the whole world, ch. 8. & 9. & belongeth (if my conjecture fail me not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the Princes and Ring-leaders of the wickednesse of the world: the other generally against the whole world being wicked. And therefore these judgements are figured more grievous then those.

2 The history of the first Angels, whole plague upon the earth is described almost in the same words with that sixt plague of the Egyptians. Ex. 9.9. But it doth signify a spirituall ulcer, and that torture or butchery of conscience, feared with an hot yron, which accuteth & ungodly within, and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitterneſſe stirreth up and forceth out the sword of Gods wrath.

3 See chap. 13.16. 4 The history of the second Angel, who troubleth and moleſteth the seas, that he may stir up the conscience of men sleeping in their wickedneſſe. See Chap. 8.8.

5 It was turned into rotten, and filthy blood, such as in dead bodies.

6 The story of the third Angel striking the rivers in this verſe, who proclaiming the juſtice of God, commendeth the ſame by a moſt grave comparison of the liues of men, with the puniſhment of God: which is common to this place, and that which went before. Wherefore alſo this praifing is attributed to the Angel of the waters, a name common to the ſecond and third Angels, according as both of them are ſaid to be ſent againſt the waters, albeit the one of the ſea, the other of the rivers, in two verſes.

7 A confirmation of the praife before going, out of the Sanctuary of God, whether immediately by Chriſt, or by ſome one of his Angels, for Chriſt alſo is called another Angel, chap. 7.2.3.8. and 12.1. 7. The ſtory of the fourth Angel, who throweth the plague upon the heaven, and upon the ſun, of which, Luke 21.26. the effects whereof are noted two, The one peculiar, that it ſhall ſcorch men with heat in this verſe. The other proceeding accidentally from the former, that their fury ſhall ſo much the more be enraged againſt God, in the next verſe, when yet (O wonderfull mercy and patience of God) all other creatures are firſt ſtricken often and grievouſly by the hand of God before mankind, by whom he is provoked: as the things before going do declare.

8 The ſtory of the fiſt Angel, who ſtriketh the kingdome of the beaſt with two plagues, abroad with darkneſſe, within with biles and dolours moſt grievous, throughout his whole kingdome, that thereby he might wound the confidence of the wicked, and puniſh that moſt perverſe obſtinacy of the idolaters: whereof aroſe perturbation, and thence a furious indignation and deſperate madneſſe, raging againſt God and hurtfull unto it ſelfe. 9 The ſtory of the ſixt Angel, divided into his act, and the event thereof. The act is, that the Angel did caſt out of his mouth the plague of a moſt glowing heat, wherewith even the greateſt floods, and which moſt were wont to ſwell and overflow (as Euphrates) were dried up, by the counſell of God in this verſe. The event is, that the meere madneſſe wherewith the wicked are enraged, that they may ſcorn the judgements of God, and abuſe them furiously to ſerve their own turn, and to the executing of their own wicked outrage. 10 The bond of the ſpirituall Babylon, and to the ſtreſſes of the ſame, Chap. 9.14. 11 So the Church of the ungodly, and kingdome of the beaſt, is ſaid to be left naked, all the defences thereof in which they put their truſt, being taken away from it. 12 That is, that even they which dwell further off, may with more commoditie make haſt unto that ſacrifice which the Lord hath appointed. 13 That is, every of them bent their whole force, and conſpired that by wonders, word, and work, they might bring into the ſame deſtruction, all kings, princes and potentates of the world, curſedly bewitched of them by their ſpirits, and teachers of the vanity and impunity of ſin, that committed fornication with the kings of the earth. And this is a right deſcription of our times. 14 Croking with all importunity, and continually day and night provoking and calling forth to arms as the trumpets and furies of wars, as is declared in the next verſe. 15 That is, the devill, as chap. 11.5. 16 Whereof chap. 13.1. 17 That is, of that other beaſt, of which chap. 13.11, for ſo he is called, alſo, chap. 19.20, and 20.10.

2 And the firſt went and poured out his viall upon the earth: and there fell a noiſom and a grievous ſore upon the men, which had the mark of the beaſt, and upon them which worſhipped his image.

3 And the ſecond Angel poured out his viall upon the ſea, and it became as the bloud of a dead man: and every living thing died in the ſea.

4 And the third Angel poured out his viall upon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, Thou art juſt, Which art, and which waſt: and holy, becauſe thou haſt judged theſe things:

6 For they ſhed the bloud of the Saints, and Prophets, and therefore haſt thou given them bloud to drink: for they are worthy.

7 And I heard another out of the Sanctuary ſay, Even ſo, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth Angel poured out his viall on the Sun, and it was given to him to torment men with heat of fire:

9 And men boiled in great heat, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not to give him glory.

10 And the fiſt Angel poured out his viall upon the throne of the beaſt, and his kingdome waxed dark, and they gnawed their tongues for ſorrow,

11 And blaſphemed the God of heaven for their paines, and for their ſores, and repented not of their works.

12 And the ſixt Angel poured out his viall upon the great river Euphrates, and the water thereof dried up, that the way of the kings of the Eaſt ſhould be prepared.

13 And I ſaw three unclean ſpirits like frogs come out of the mouth of that dragon, and out of the mouth of that beaſt, and out of the mouth of that falſe prophet.

14 For they are the ſpirits of devils, working miracles, to go unto the kings of the earth, and of the whole world, to gather

them to the battell of that great day of God Almighty.

15 (*Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and men ſee his filthineſſe)

16 And they gathered them together into a place called in Hebrew, Armagedon.

17 And the ſeventh Angel poured out his viall into the ayre, and there came a loud voice out of the temple of heaven from the throne, ſaying, It is done.

18 And there were voices, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were upon the earth, even ſo mighty an earthquake.

19 And the great city was divided into three parts: and the cities of the nations fell: and that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſſe of his wrath.

20 And every iſle fled away, and the mountains were not found.

21 And there fell a great haile, like talents, out of heaven upon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

overthrow of king Joſias, whereof 2 Reg. 22.30. and 2 Chron. 35.22. and Zach. 12.11. In this mountain country God ſaith by figure, or type, that the kings of the people which ſerve the beaſt, ſhall meet together: becauſe the Gentiles did alwayes caſt that lamentable overthrow in the teeth of the Church of the Jews, unto their great reproach: and therefore were perſwaded that that place ſhould be moſt fortunate unto them (as they ſpeake) and unfortunate unto the godly. But God here pronounceth, that that reproach of the Church, and confidence of the ungodly ſhall by himſelf be taken away, in the ſelf ſame place where the nations perſwaded themſelves, they ſhould mightily exult and triumph againſt God and his Church. 21 The ſtory of the ſeventh Angel unto the end of the chapter, in which firſt is ſhewed by ſigne and ſpeech, the argument of this plague, in this verſe, and then is declared the execution thereof in the verſes following. 22 From whence he might move the heaven above, and the earth beneath. 23 That is, from him that ſiteth on the throne, by the figure called Metonymia. 24 That is, Babylon is undone, as is ſhewed verſe 19. and in the chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this chapter: and the laſt containing a perfect victory, is deſcribed in thoſe that follow. 25 Now is declared the execution (as is ſaid in verſe 27) and the things that ſhall laſt come to paſſe in heaven and in earth before the overthrow of the beaſt of Babylon: both generally, verſe 18. and particularly in the curſed city, and ſuch as have any familiarity therewith, in the three laſt verſes. 26 The ſeat or ſtanding place of Antichriſt. 27 Of all ſuch as cleave unto Antichriſt, and fight againſt Chriſt. 28 That harlot, of whom in the next chapter following. Now this phraſe, to come into remembrance, is after the common uſe of the Hebrew ſpeech, borrowed from men, and attributed unto God. * Jer. 25.15. 29 That is, were ſeen no more, or were no more extant. A borrowed Hebrew ſay, b Appeared not, which the Hebrews utter after this ſort, were not, Gen. 5.24. 30 The manner of the particular execution, moſt evidently reſtifying the wrath of God by the original and greateſt reſſe thereof: the event thereof is the ſame with that which is Chap. 9.13. and that which hath been mentioned in this chapter, from the execution of the fourth Angel hitherto, that is to ſay, an incorrigible perrinacy of the world in their rebellion, and an heart that cannot repent, verſe 9. and 11. c As it were about the weight of a talent, and a talent was threeſcore pound, that is, five hundred groats, whereby is ſignified a marvellous and ſtrange weight.

CHAP. XVII,

1 That great whore is deſcribed, 2 with whom the kings of the earth committed fornication, 3 She is drunken with the blood of Saints. 7 The myſtery of the woman, and the beaſt that carried her, expounded. 11 Their deſtruction. 14 The Lamb's victory.

Then there came one of the ſeven Angels, which had the ſeven vials, and talked with me, ſaying unto me, Come: I will

getting victory, as I ſhewed before in the beginning of the tenth chapter. The ſtare is ſet forth in four chapters. As in the place before going I noted, that in that hiſtory the order of time was not alwayes exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt is delivered the ſtory of Babylon deſtroyed in this and the next chapter. (For this Babylon, out of all doubt, ſhall periſh before the two beaſts and the Dragon.) Secondly, is delivered the deſtruction of both the two beaſts, Chap. 19. And laſtly of the Dragon, Chap. 18. In the ſtory of the ſpirituall Babylon, are diſtinctly ſet forth the ſtare thereof in this chapter, and the overthrow done from God, Chap. 18. In this verſe and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the Prophet (as of an heretofore) and a general propoſition.

18 A parentheſis for admonition, in which God warneth his holy ſervants, who reſt in the expectation of Chriſt: alwayes to addreſſe their mindes unto his coming, and to lock unto themſelves, that they be not ſhamefully made naked and circumvented of theſe unclean ſpirits, and ſo they be miſerably unprepared at the coming of the Lord, ſo Math. 24.29. and 25.13.

* Chap. 3.3. Math. 24.44. Luke 12.39.

19 Nameſy, the Angel, who holly according to the commandment of God, was to do ſacrifice: notwithstanding that thoſe impure ſpirits doe the ſame wickedly, as ſervants, not unto God, but unto the beaſt that hath ſeven heads.

20 That is (to ſay nothing of other expolutions) the mountain it ſelf, or mountain places of Megiddon. Now it is certain by the holy Scriptures, that Megiddon is a city and territory in the tribe of Manaſſes, bordering upon Iſſachar and Aſſer, and was made famous by that lamentable

1 The ſtare of the church militant being declared, now followeth the ſtare of the Church overcoming and

2 That is, that damnable harlot, by a figure called *lyppalgie*. For Saint Iohn as yet had not seen her. Although another interpretation may be born, yet I like this better.

a The sentence that is pronounced against this harlot.

3 Henceforth is propounded the type of Babylon & the state thereof, in four verses.

After a declaration of the type, in the rest of this chapter.

In the type are described two things, the beast (of whom chapter 13) in the 3 ver.

and the woman that sitteth upon the beast, verfe. 4. 5. 6. The beast in papesse of time

hath gotten somewhat more then was expressed in the former vision.

First, in that it is not read before that he was appalled in scarlet, a robe imperiall and of triumph.

Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy onely in his heads.

So God did teach that this beast is much increased in impiety and in justice and doth in this last age, triumph in both

these more insolently and proudly then ever before.

b A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish Clergie were so much delighted with this colour.

4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession and deeds.

5 In attire most glorious, triumphant, most rich and most gorgeous.

6 In profession the nourisher of all, in this verse, and teaching her mysteries unto all, verfe. 5. setting forth all things most magnificently: but indeed most perniciously befotting miserable men with her cup, and bringing upon them a deadly giddinesse.

7 Deceiving with the title of religion, and publick inscription of mystery: which the beast in times past did not beare.

8 An exposition, in which S. Iohn declareth what manner of woman this is.

9 In manner of deeds: She is red with blood, and sheddeth it most licenciously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Esa. 63. 1.

10 A passage unto the second part of this chapter, by occasion given of S. Iohn, as the words of the Angel do shew in the next verse.

11 The second part or place, as I said verfe. 1. The enarration of the vision, promised in the verse following.

Now there is delivered first an enarration of the beast and his story, unto the 14. verse. After, of the harlot, unto the end of the chapter.

12 The story of the beast hath a triple description of him. The first, is a distinction of this beast from all that ever have bin at any time: which distinction is contained in this verse: The second, is a delineation or a painting out of the beast by things present, by which he might even at that time be known of the godly: and this delineation is according to his heads, verfe. 12. 13. 14. This beast is that Empire of Rome, of which I spake, chap. 13. 11.

according to the mutations and changes whereof, which then had already hapned, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was, and is not.* For so I expound the words of the Apostle for the evidencie sake, as I will further declare in the notes following.

13 The meaning is, that beast which thou sawest before (chap. 13. 1.) and which yet thou hast now seen, was, (was I say) even from Julius Caesar in respect of beginning, rising up, station, glory, dominion, manner and stock, from the house of Iulius: and yet is not now the same, if thou looke unto the house and stock: for the dominion of this family was translated unto another, after the death of Nero from that other unto a third, from a third, unto a fourth, and so forth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (saith S. Iohn) in the kindred or house of Iulius: and now it is not in that kindred, but translated unto another.

14 As if he should say, Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, chap. 13. 1.) that is, shall be a new stock from amongst the nations without difference: and shall in the same state go unto destruction, or run and perish: and so shall successively new Princes or Emperours come and go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations as no man can but marvel that this beast was able to stand and hold it out, in so many mutations, verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

15, That is, as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes: when they shall consider the selfe, same beast which is the Romane Empire, to have been, and not to be, and to be, and still molested with perpetual mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civil, became Ecclesiasticall, is not obscurely signified in these words, of which two, the first exercised cruelly upon the bodies of the Saints: the other also upon their souls: the first by humane order and policy, the other under the colour of the law of God, and of religion, ragged and imbrued it self with the blood of the godly.

shew thee the damnation of the great whore that sitteth upon many waters:

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemie, which had seven heads, and ten horns.

4 And the woman was arrayed in purple, and scarlet, and gilded with gold, and precious stones, and pearles, and had a cup of gold in her hand full of abomination and filthinesse of her fornication.

5 And in her forehead was a name written, A myserie, that great Babylon that mother of whoredomes, and abominations of the earth.

6 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyres of Jesus: and when I saw her, I wondered with great marvel.

7 Then the Angel said unto me, Wherefore marveilest thou? I will shew thee the myserie of that woman, and of that beast that beareth her, which hath seven heads, and ten horns.

8 The beast that thou hast seen, was, & is not, & shall ascend out of the bottomles pit, and shall go into perdition, & they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world) when

4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession and deeds.

5 In attire most glorious, triumphant, most rich and most gorgeous.

6 In profession the nourisher of all, in this verse, and teaching her mysteries unto all, verfe. 5. setting forth all things most magnificently: but indeed most perniciously befotting miserable men with her cup, and bringing upon them a deadly giddinesse.

7 Deceiving with the title of religion, and publick inscription of mystery: which the beast in times past did not beare.

8 An exposition, in which S. Iohn declareth what manner of woman this is.

9 In manner of deeds: She is red with blood, and sheddeth it most licenciously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Esa. 63. 1.

10 A passage unto the second part of this chapter, by occasion given of S. Iohn, as the words of the Angel do shew in the next verse.

11 The second part or place, as I said verfe. 1. The enarration of the vision, promised in the verse following.

Now there is delivered first an enarration of the beast and his story, unto the 14. verse. After, of the harlot, unto the end of the chapter.

12 The story of the beast hath a triple description of him. The first, is a distinction of this beast from all that ever have bin at any time: which distinction is contained in this verse: The second, is a delineation or a painting out of the beast by things present, by which he might even at that time be known of the godly: and this delineation is according to his heads, verfe. 12. 13. 14. This beast is that Empire of Rome, of which I spake, chap. 13. 11.

according to the mutations and changes whereof, which then had already hapned, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was, and is not.* For so I expound the words of the Apostle for the evidencie sake, as I will further declare in the notes following.

13 The meaning is, that beast which thou sawest before (chap. 13. 1.) and which yet thou hast now seen, was, (was I say) even from Julius Caesar in respect of beginning, rising up, station, glory, dominion, manner and stock, from the house of Iulius: and yet is not now the same, if thou looke unto the house and stock: for the dominion of this family was translated unto another, after the death of Nero from that other unto a third, from a third, unto a fourth, and so forth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (saith S. Iohn) in the kindred or house of Iulius: and now it is not in that kindred, but translated unto another.

14 As if he should say, Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, chap. 13. 1.) that is, shall be a new stock from amongst the nations without difference: and shall in the same state go unto destruction, or run and perish: and so shall successively new Princes or Emperours come and go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations as no man can but marvel that this beast was able to stand and hold it out, in so many mutations, verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

15, That is, as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes: when they shall consider the selfe, same beast which is the Romane Empire, to have been, and not to be, and to be, and still molested with perpetual mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civil, became Ecclesiasticall, is not obscurely signified in these words, of which two, the first exercised cruelly upon the bodies of the Saints: the other also upon their souls: the first by humane order and policy, the other under the colour of the law of God, and of religion, ragged and imbrued it self with the blood of the godly.

they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom. The seven heads are seven mountaines, whereon the woman sitteth: they are also seven kings,

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is even the eight, and is one of the seven, and shall go into destruction.

12 And the ten horns which thou sawest, are ten kings, which yet have not received a kingdom, but shall receive power, as kings at one hour with the beast.

13 These have one minde, and shall give their power, and authority unto the beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said unto me, The waters

afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent, from the nature it self, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that is fleeting, is from the seven kings, verfe 10. 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good to the holy Ghost to expresse, either one thing by divers types, or divers things by one type. So I noted before of the seven Spirits, chap. 1. 4. Now this woman that sitteth upon seven hills, is the city of Rome, called in times past of the Grecians, *ἑπτάλοφος*, i. of seven tops or crests, and of Vatro, *septiceps*, i. of her seven heads (as here) of seven heads; and of others, *septemcollis*, i. standing upon seven hills.

18 The beginning of these Kings or Emperours, is almost the same with the beginning of the Church of Christ, which I shewed before, Chap. 11. 1. Namely, from the year 25. after the passion of Christ, what time the temple and church of the Iewes was overthrowen. In which year it came to passe by the providence of God, that that saying, *The beast, was, and is not*, was fulfilled before the destruction of the Iewes immediately following, came to passe. That was the year from the building of the citie of Rome, 809 from which year S. Iohn both numbred the Emperours which hitherto had been, when he wrote these things, and foretelleth of two others next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the Church, might be the more confirmed.

Which figure God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth, Chapter 23. 8.

19 Whole names are these: the first, *Servius Sulpitius Galba*, who was the seventh Emperour of the people of Rome, the second, *Marcus Salvius Otho*, the third, *Annius Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne, of his own name.

20 *Flavius Domitian*, sonne of the first *Vespasian*. For in the latter end of his dayes, S. Iohn wrote these things, as witnesseth Irenaeus, *Lib. 5. adversus hereses*.

21 Nerva. The Empire being now translated from the family of *Flavius*. This man reigned onely one year, foure moneths, and nine dayes, as the history writers do tell.

22 This is spoken by the figure Synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerva in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth Chapter.

23 Nerva Trajanus, who himselfe in divers respects is called here the seventh and the eighth.

24 Though in number and order of succession he be the eighth, yet he is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authority together with Nerva, and was consul with him, when Nerva left his life.

25 Namely, to molest with persecutions the Churches of Christ, as the Histories do accord, and I have briefly noted, Chapter 2. 10.

26 The third place of this description, as I said verfe 8. is a propheticall prediction of things to come, which the beast should do, as in the words following Saint Iohn doth not obscurely signifie, saying, *Which have not yet received the kingdom, &c.* For there is an Antithesis or opposition between these kings, and those that went before. And first the persons are described in this verse, then their deeds in the two verses following.

27 That is, arising with their kingdoms out of the Romane beasts: at such time as that politicall Empire began by the craft of the Popes, greatly to full.

28 Namely, with that second beast, whom we called before a false prophet, which beast ascending out of the earth, got unto himselfe all the authority and power of the first beast, and exercised the same before his face, as was said, Chapter 14. 11. 12. For when the politicall Empire of the West began to bow downwards, there both arose those ten kings, and the second beast took the opportunity offered, to usurpe unto himselfe all the power of the former beast. The kings long agoe, many have numbered and described to be ten, and a great part of the events plainly testifieth the same in this our age.

29 That is, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their storie is divided into three parts, counsels, acts, and events. The counsellors some of them consist in communicating of judgements and affections: and some in communicating of power, which they are said to have given unto this beast, in this verse.

30 With Christ and his Church, as the reason following doth declare, and heere are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * Chap. 19. 16. 1 Tim. 6. 15.

31 This is the other member of the enarration, as I said verfe 7. belonging unto the harlot, shewed in the vision, verfe 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificency, in this verse, what is her fall, and by whom it shall happen unto her in the 2 verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joynd with the next chapter.

16 An exhortation, preparing unto audience by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore for mine own part, I had rather reade in this place, *Let there be here a minde, &c.* So the Angel puffeth fully unto the second place of this description.

17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeavoured to describe the same, that he might be both known of the godly in that age, and be further observed and marked of the posterity

18 Every children know what the seven hills of Rome are, which is so much spoken of, and whereof Virgil thus reporteth, *And compasseth seven towers in one wall: that citie it is, that when Iohn wrote these things, had rule over the kings of the earth. It was and is not, & yet it remaineth to this day, but it is declining unto destruction.*

19 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeavoured to describe the same, that he might be both known of the godly in that age, and be further observed and marked of the posterity

20 Flavius Domitian, sonne of the first Vespasian. For in the latter end of his dayes, S. Iohn wrote these things, as witnesseth Irenaeus, *Lib. 5. adversus hereses*.

21 Nerva. The Empire being now translated from the family of Flavius. This man reigned onely one year, foure moneths, and nine dayes, as the history writers do tell.

22 This is spoken by the figure Synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerva in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth Chapter.

23 Nerva Trajanus, who himselfe in divers respects is called here the seventh and the eighth.

24 Though in number and order of succession he be the eighth, yet he is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authority together with Nerva, and was consul with him, when Nerva left his life.

25 Namely, to molest with persecutions the Churches of Christ, as the Histories do accord, and I have briefly noted, Chapter 2. 10.

26 The third place of this description, as I said verfe 8. is a propheticall prediction of things to come, which the beast should do, as in the words following Saint Iohn doth not obscurely signifie, saying, *Which have not yet received the kingdom, &c.* For there is an Antithesis or opposition between these kings, and those that went before. And first the persons are described in this verse, then their deeds in the two verses following.

27 That is, arising with their kingdoms out of the Romane beasts: at such time as that politicall Empire began by the craft of the Popes, greatly to full.

28 Namely, with that second beast, whom we called before a false prophet, which beast ascending out of the earth, got unto himselfe all the authority and power of the first beast, and exercised the same before his face, as was said, Chapter 14. 11. 12. For when the politicall Empire of the West began to bow downwards, there both arose those ten kings, and the second beast took the opportunity offered, to usurpe unto himselfe all the power of the former beast. The kings long agoe, many have numbered and described to be ten, and a great part of the events plainly testifieth the same in this our age.

29 That is, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their storie is divided into three parts, counsels, acts, and events. The counsellors some of them consist in communicating of judgements and affections: and some in communicating of power, which they are said to have given unto this beast, in this verse.

30 With Christ and his Church, as the reason following doth declare, and heere are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * Chap. 19. 16. 1 Tim. 6. 15.

31 This is the other member of the enarration, as I said verfe 7. belonging unto the harlot, shewed in the vision, verfe 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificency, in this verse, what is her fall, and by whom it shall happen unto her in the 2 verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joynd with the next chapter.

which

32 That is, as unconstant and variable as the waters. Upon this foundation sitteth this harlot as queen, a vain person, upon that which is vain.
33 The ten kings, as verse 12. The accomplishment of this fact and event is daily increased in this our age, by the singular providence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verse following.
34 A reason rendered from the chief efficient cause, which is the providence of God, by which alone Saint John by inversion of order affirmeth to have come to passe, both that the kings should execute upon the harlot that which pleaseth God, and which he declared in the verse next before going: and also that by one consent and counsel, they should give their kingdom unto the beast, &c. ver. 13, 14. for as these being blinded have before depended upon the beck of the beast that listeth up the harlot, so it is said, that afterward it shall come to passe, that they shall turn back, and shall fill away from her, when their hearts shall be turned into better state by the grace and mercy of God.

35 That is, Rome that great city, or only city (as Justinian calleth it) the king and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

which thou sawest, where the whore sitteth, ³² are peoples, and multitudes, and nations, and tongues.

16 And the ten ³³ hornes which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 ³⁴ For God hath put in their hearts to fulfill his will, and to do with one consent for to give their kingdom unto the beast, untill the words of God be fulfilled.

18 And that woman which thou sawest, is that ³⁵ great city which reigneth over the kings of the earth.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11. 16. 18. The merchants of the earth, who were enriched with the pomp and luxuriousnesse of it, weep and waille: 20 But all the elect rejoyce for that just vengeance of God.

1 The second place (as I said before chap. 17. 1.) of the history of Babylon is of the wofull fall and ruine of that whore of Babylon. This historically prediction concerning her, is threefold. The first a plain and simple foretelling of her ruine, in 3 verses. The second a figurative prediction by the circumstances, thence unto the 20 verse. The third, a confirmation of the same by signe or wonder, unto the end of the chapter.

2 Either Christ the eternal word of God the Father (as often elsewhere) or a created Angel, and one deputed unto this service, but thoroughly furnished with greatness of power, & with light of glory, as the ensigne of power.

3 The prediction or foretelling of her ruine, containing both the fall of Babylon, in this verse, and the cause thereof uttered by way of allegory concerning her spirituall and carnall wickednes, that is, her most great impiety and injustice in the next verse: her fall is first simply declared of the Angel, and then the greatness thereof is shewed here, by the events, when he saith, it shall be the feast and habitation of devils, of wilde beasts, and of cursed fowls, as of old. Esay 13. 21. and often elsewhere. * Chap. 14. 8. I. sa. 21. 9. Ier. 51. 8.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds: one going before it, as that beforehand the godly are delivered, unto the ninth verse: the other following upon her ruine, namely, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned chap. 12. to have been done in time past, before the destruction of Jerusalem, this charge is given here, and in the next verse. The other is, that every one of them occupie themselves in their own place in executing the judgement of God, as it was commanded the Levites of old, Exod. 32. 27. and that they sanctifie their hands unto the Lord. Ver. 6. 7. 8. 6 Of this commandment there are two causes: to avoid the contagion of sin, and to shun the participation of those punishments that belong thereunto. a He useth a word which signifieth the following of sinners one after another, and rising one of another in such sort, that they grow as length to such an heape, that they came up even to heaven.

6 7 Reward her, even as she hath rewarded you, and give her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her self and lived in pleasure, so much give yee to her torment and sorrow: for she saith ^b in her heart, I sit being a Queen, and am ^c no widow, and shall ^d see no mourning.

8 Therefore shall her plagues come at ^e one day, death, and sorrow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And ^f the kings of the earth shall bewaile her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afar off for feare of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one houre is thy judgement come.

11 ^g And the merchants of the earth shall weep and waille over her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stones, and of pearles, and of fine linnen, and of purple, and of silk, and of scarlet, and of all manner of Thyne wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brasse, and of iron, and of marble.

13 And of cynnamon, and odours, and ointments, and frankincense, & wine, and oyle, and fine floure, and wheat, and beasts, and sheep, and horses, and charrets, and servants, and souls of men.

14 ^h And the ⁱ apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed from thee, and thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afar off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great city that was clothed in fine linnen and purple, and scarlet, and guilded with gold, and precious stones, and pearles.

17 ^j For in one houre so great riches are come to desolation. And every shipmaster, and all the people that occupy ships, and shipmen, and whosoever traffique on the sea, shall stand afar off,

18 And cry, when they see that smoke of that her burning, saying, What ^k citie was like unto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wailing, & say, Alas, alas, that great city, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

7 The provocation of the godly, and the commandment of executing the judgements of God, stand upon three causes which are here exprest: the unjust wickednesse of the whore of Babylon, in this verse, her cursed pride, opposing it selfe against God, which is the fountain of all evil actions, ver. 7. and her most just damnation by the sentence of God, ver. 8.

^b With her self. ^c I am full of people and mighty. ^d I shall taste of none.

^e Shortly, and at one instant.

^f The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them, ver. 4.) are two: Namely the lamentation of the wicked, unto the 19. verse, and the rejoycing of the godly, ver. 20.

This most sorrowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the kings and mighty men of the earth, in two verses: The second is, the lamentation of the merchants that traffique by land, thence unto the 16. verse: The third is, the wailing of those that merchandize by sea ver. 16, 17, 18. In every of those the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them.

9 The lamentation of those that trade by land, as I distinguished immediately before.

10 An apostrophe, or turning of the speech by imitation: used for more vehemency, as if those merchants, after the manner of mounters, should in passionate speech speak unto Babylon, though now utterly fallen and overthrowen. See Esay 12. 9. and in many other places.

^j By this is meant that season which is next before the fall of the land, at which season fruits ripen, and the word signifieth such fruits as are longed for.

11 The manner of mourning used by them that trade by sea.

12 The other consequence upon the other ruine of Babylon, is the exaltation or rejoycing of the godly in heaven and in earth, as we noted verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in two sorts, first by a simple propounding of the thing it self, in this verse, and then by declaration of the events, in the verses following.

* Jer. 51. 63.

14 The events are two, the one of them opposite unto the other for amplification sake. There shall be, saith he, in Babylon no mirth nor joy at all, in this and the next verse, but all heavy and lamentable things, from the bloody slaughters of the righteous, and the vengeance of God coming upon it for the same.

15 That is shed by bloody massacres, and calling for vengeance. 16 That is, proved and found out, as if God had appointed a just inquiry concerning the impiety, unnaturalnesse, and injustice of these men.

20 ¹² O heaven, rejoyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be revenged on her for your sakes.

21 ¹³ Then a mighty Angell tooke up a stone like a great milstone, * and cast it into the Sea, saying, With such violence shall that great city Babylon be cast, and shall be found no more.

22 ¹⁴ And the voice of harpers, and musitians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a milstone shall be heard no more in thee:

23 And the light of a candle shall shine no more in thee: and the voice of the bridegroom and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceived all nations.

24 And in her was found the ¹⁵ blood of the Prophets, ¹⁶ and of the Saints, and of all that were slain upon the earth.

CHAP. XIX.

¹ The heavenly company praise God for avenging the blood of his servants on the whore. ⁹ They are written blessed, that are called to the Lambs supper. ¹⁰ The Angell will not be worshipped. ¹¹ The mighty King of kings appeareth from Heaven. ¹⁹ The battell. ²⁰ wherein the beast is taken. ²¹ and cast into the burning lake.

And after these things I heard a great voice of a great multitude in heaven, saying, ²² Hallelu-jah, salvation, and glory, and honour, and power be to the Lord our God:

2 For true and righteous are his judgments: for he hath condemned that great Whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants shed by her hand.

3 And again they said, ³ Hallelu-jah: and that her smoke rose up for evermore.

4 And the four and twenty Elders, and the foure beasts fell down, and worshipped God that sate on the throne, saying, Amen, Hallelu-jah.

5 ⁴ Then a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that feare him, both small and great.

1 This Chapter hath in sum two parts, one transitory, or of passage unto the things that follow, unto the tenth verse, another historical of the victory of Christ gotten against both the beasts, unto the end of the Chapter: which I said was the second history of this argument. Chap. 17. 1. The transition hath two places, one of praising God for the overthrow done unto Babylon in 4. verses: and another likewise of praise and Propheticall, for the coming of Christ unto his kingdome, and his most royall marriage with his Church, thence unto the 10. verse. The former praise hath three branches, distinguished after the ancient manner of those

that sing *Trisphonus*, that is, an invitation, or provokement in two verses: *Antephonia*, a response or answer in the third verse: and *Synodia*, a close or joyning together in harmony: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object unto Saint John, or the heavenly Church a childish and idle repetition of speech: ¹ Praise the Lord: ² The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. ³ The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetual and most certain testimony of his divine judgement, as was done at Sodom and Gomorrah, Gen. 19. ⁴ The second place of praise, as I said verse 1. which first is commanded from God in this verse: and then is in most ample manner pronounced of the creatures, both because they see that kingdome of Christ to come, which most they desire, verse 6. also because they see that the Church is called forth to be brought home into the house of her husband by holy marriage, unto the fellowship of his kingdome, verse 7. 8. Wherefore Saint John is commanded to write in a book the Epiphonema, or acclamation joyed with a divine testimony, verse 9: ⁵ Out of the Temple from God, as 11. 19.

6 And I heard ⁶ like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelu-jah: for the Lord that God, that Almighty one hath reigned.

7 Let us be glad and rejoyce, and give glory to him: for the marriage of the Lamb is come, and his wife hath ⁷ made her selfe ready.

8 And to her was granted, that she should be arrayed with ⁸ pure fine linnen and shining, for the fine ⁹ linnen is the ¹⁰ righteousness of Saints.

9 ¹⁰ Then he said unto me, Write, * Blessed are they which are called unto the Lambes supper. And he said unto me, These words of God are true.

10 ¹¹ And I fell before his feet, * to worship him: but he said unto me, See thou do it not: for I am thy fellow servant, and one of thy brethren, which have the ¹² testimony of Jesus, worship God: for the testimony of ¹³ Jesus is the Spirit of prophecie.

11 ¹² And I saw ¹³ heaven open, and behold a white horse, and he that sate upon him, was called faithfull and true, and he judgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipt in blood, and his name was called THE WORD OF GOD.

14 ¹⁴ And the hosts which were in heaven followed him upon white horses, clothed with fine linnen white and pure.

15 ¹⁵ And out of his mouth went out a sharp sword, that with it he should smite the heathen: for he shall ¹⁶ rule them with a rod of iron: for he it is that treadeth the wine-press of the fierceness and wrath of Almighty God.

16 ¹⁶ And he hath upon his garment, and upon his thygh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 ¹⁷ And I saw an Angel stand in the sun, who cried with a loud voice, saying to all the fowles that did flie by ¹⁸ the mids of heaven, Come, and gather your selves together unto the Supper of the great God:

names. ¹³ Properties belonging to his person, that hee is heavenly, Judge, faithfull, true, just, in this verse, searching out all things, ruling over all, to be searched out of none, verse 12, the triumphier, and the very essentiall word of God, verse 13. ¹⁴ The company or retinue of Christ, holy, innumerable, heavenly, judiciall, royall, and pure. ¹⁵ The effects of Christ prepared unto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psal.* 2. 9. ¹⁶ The name agreeing unto Christ, according to the former properties, expressed after the manner of the Hebrews. * *Chap.* 17. 14. *1 Tim.* 6. 15. ¹⁷ The second member, as I said verse 11. A reprochfull calling forth of his enemies unto battell: in which not themselves (for why should they be called forth of the King of the world, or provoked being his subjects? for that were not comely) but in their hearing the birds of the ayre are called to eat their carkeles. ¹⁸ That is, openly, and in sight of all, as *Num.* 25. 4. and 2. *Sam.* 12. 11. ¹⁹ That is, through this inferiour heaven, and which is nearer unto us: an Hebrew phrase.

⁶ Without the Temple in heaven.

⁷ Namely, unto the holy marriage, both her selfe in person in this verse, and also furnished of her spouse with marriage gifts, princely and divine, is adorned & prepared in the next verse.

⁸ As an ensign of kingly and priestly dignitie: which dignity Christ bestoweth upon us, *Chap.* 1. 6.

⁹ This is a gift given by the husband for marriage sake, and a most choice ornament which Christ bestoweth upon us, as upon his spouse ¹⁰ God works which are lively testimonies of faith.

¹⁰ Namely the Angel, as appeareth by the next verse. * *Matth.* 22. 2.

¹¹ The particular historie of this verse is brought in by occasion, and as it were belides the purpose, that Saint John might make a publick example of his own infirmity, and of the modest function of the Angel, who both renounced for himselfe the divine honours, and recalled all the servants of God unto the worship of him alone: as also 22. 8. * *Chap.* 22. 8. Which are commanded to beare witness of Jesus.

¹² For Jesus is the mark that all the prophecies look at.

¹³ The second place of this chapter (as I said verse 1.) is of the victory gotten by Christ against both the beasts: in which first, Christ is described as one ready to fight; unto the 16. verse, then is shewed the battell to be begun, thence unto the 18. verse. Lastly, is set forth the victory, unto the end of the Chapter. In this place do shine forth most excellent properties of Christ as our heavenly judge & revenger, according to his person, company, effects, and

18 That

18 That ye may eat the flesh of kings, and the flesh of high captains, and the flesh of mighty men, and the flesh of horses, & of them that sit on them, & the flesh of all free men, and bond men, and of small and great.

19 ²⁰ And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that fate on the horse, and against his armie.

20 But the beast ²¹ was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beasts ²² marke, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sitteth upon the horse, which commeth out of his mouth, and all the fowls were filled full with their flesh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand years: 8 Being loosed, he stirreth up Gog and Magog, that is, privie and open enemies against the Saints. 11 but the vengeance of the Lord cutesh off their insolencie. 12 The books are opened, by which the dead are judged.

And I saw an Angel come down from heaven, having the key ² of the bottomlesse pit, and a great chain in his hand.

2 And he took the dragon that old serpent, which is the devill and Satan, and he bound him ³ a thousand years:

3 And cast him into the bottomlesse pit, and he shut him up, and sealed the doore upon him, that he should deceive the people ⁴ no more, till the thousand years were fulfilled, for after that he must be loosed for ⁵ a little season.

4 ⁶ And I saw ²⁷ seats: and they fate upon them, and judgment was given unto them, and I saw the fouls of them that were ⁸ beheaded for the witnesse of Jesus, and for the word of God, and which ⁹ did not worship the beast, neither his image, neither had taken his marke upon their foreheads, or on their hands: and they lived, & reigned with Christ a thousand year.

5 ¹⁰ But the rest of the dead men ¹¹ shall

not live again, untill the thousand years be finished: this is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the ¹² second death hath no power, but they shall be the Priests of God and of Christ, ¹³ and shall reigne with him a thousand year.

7 ¹⁴ And when the ¹⁵ thousand years are expired, Satan shall be loosed out of his prison,

8 ¹⁶ And shall go out to deceive the people, which are in the four quarters of the earth, ^{even} * Gog, & Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went up into the ^b plain of the earth, and they compassed the tents of the Saints about, and the beloved citie: but ¹⁷ fire came down from God out of heaven, and devoured them.

10 ¹⁸ And the devill that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented even day and night for evermore.

11 ¹⁹ And I saw a great ²⁰ white throne, and one that fate on it, ²¹ from whose face fled away both the earth and heaven; and their place was no more found.

12 And I saw the dead, both great and small stand before ²² God: and the ²³ books were opened, * and another book was opened, which is the book ²⁴ of life, and the dead were judged of those things, which were written in the books, according to their workes.

13 ²⁵ And the sea gave up her dead, which were in her, and death and hell delivered up the dead, which were in them: and they were judged every man according to their workes.

14 ²⁶ And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

overthrow of Satan. 18 The third member, eternall destruction against those that are overcome, as I noted in the same place. 19 The second part of this chapter, in which is described the judge, in this verse, and the last judgement in the verse following. 20 That is, a tribunall seat most Princelike and glorious: for to doth the Greek word also signifie. 21 That is, Christ, before whom when he commeth unto judgement, heaven and earth shall perish for the greatnesse of his majesty. 2 Pet. 3. 7, 10, &c. 22 That is, Christ the Judge. 2 Cor. 5. 10. 23 As it were his books of reckoning, or accompts, that is, the testimony of our conscience, and of our workes, which by no means can be avoided. This is spoken after the manner of men. * Chap. 3. 5. and 21. 27. Philip. 4. 3. 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men. 25 This is a prevention, or an answer to an objection: for happily some man will say, But they are dead, whom the sea, death, and the grave hath consumed, how shall they appear before the judge? S. John answereth, By resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as Dan. 12. 26 The last enemy which is death, shall be abolished by Christ (that he may no more make any attempt against us) 1 Cor. 15. 26, and death shall feed upon the reprobate in hell for evermore, according to the righteous judgment of God in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heaven. 9 The bride the Lambs wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lamb is.

L I

And

20 The third member (as was said verse 11) of the victorie obtained by Christ. Unto this appertaineth two things: his buckling with the beast and his forces, in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plain. 21 Namely, that beast with seven heads, of which before Chapter 13. 1. and 17. 3. 22 That is, that beast with two heads, of which 13. 11. Looke more, Chapter. 16. 14.

1 Now followeth the third place of the propheticall history, which is of the victory whereby Christ overcame the dragon, as I noted, Chap. 7. 1. This place must necessarily be joynted with the end of the 12 chapter, and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto the 10 verse: the other of the resurrection and last judgement, unto the end of the chapter. The story of the dragon is doubled: First, of the first victory, after which he was bound by Christ, unto the 6 verse. The second is of the last victory, whereby he was throwne down into everlasting punishment, thence unto the 16 verse. This first history hapened in the first time of the Christian Church, when the dragon throwne down from heaven by Christ, went about to molest the new birth of the Church in the earth, Chap. 12. 17, 18. For which cause I gave warning, that this story of the Dragon must be annexed unto that place. 2 That is, of hell whither God threw down the Angels which had sinned, and bound them in chains of darknesse to be kept unto damnation, 2 Pet. 2. 4, Jude 6. 3 The first whereof (continuing this history with the end of the 12 chapter) in the 36 year from the passion of Christ, when the Church of the Jews being overthrowne, Satan assayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12. 17. The thousandth year falleth precisely upon the times of that wicked Hildebrand, who was called Gregorie the seventh, a most damnable Necromancer and forcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with dissensions and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten over the Dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thousand years (a lack for woe) he most mightily procured in the Christian world. 5 Which being once expired, the second battell and victory shall be, of which, Verse 7. 8. 6 A description of the common state of the Church of Christ in earth, in that space of a thousand years, for which the devill was in bonds: in which, first, the authoritie, life, and common honour of the godly is declared, Verse 4. Secondly, newnesse of life is preached unto others by the Gospel, after that space, Verse 5. Finally, he concludeth with promise, Verse 6. a For judgement was committed to them, as to members joynted to the head: not that Christ's office was given over to them. 7 This was a type of the authority of the good & faithfull servants of God in the Church, taken from the manner of men. 8 Of the Martyrs which suffered in those first times. 9 Of the Martyrs which suffered after that, both the beasts were now risen up, chap. 15. for there, these things are expounded. 10 Whosoever shall lie dead in sinne, and not know the truth of God. 11 They shall not be renewed with that newnesse of life by the enlightning of the Gospel of the glory of Christ. For this is the first resurrection, by which the fouls of the dead do rise from their death: in the second resurrection their bodies shall rise again.

12 That whereby both body and soule, that is, the whole man is addicted and delivered unto eternall death. So chap. 2. 17.

13 A return unto the intended history, by referring the words which are in the end of the fourth verse.

14 The second historie, of the latter victory of Christ, as was said verse 1. In which are summarily described the work, overthrow, and eternall punishment of Satan.

15 Of which I spake, verse 2.

Then therefore shall be given unto him liberty to rage against the Church, and to molest the Saints for the finnes of men: unto whom the faithfull shall have associated themselves more then was meet, raising with them of their impurity of doctrine and life.

16 The work, or act of Satan (which is the first member, as I distinguished in the verse before going) to deceive the whole world, even unto the uttermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppress the Church, with his whole strength, in the verse following.

* Ezech. 39. 2.

b As if he said, in so much that the whole face of the earth, how great soever it is, was filled.

17 The wrath of God, consuming the adversaries, & overthrowing all their enterprises.

Heb. 10. 27. And this is the second member mentioned verse 7. the

1 Now followeth the second part of the history propheticall (as I said Chapter 1. and 11. 1.) of the future estate of the Church in heaven after the last judgement, unto the fifth verse of the next chapter. In this are two things briefly declared: The station, seat, or place thereof, verse 1. Then her state and condition, in the verses following, before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as *Esa. 65. 7.* and *66. 12.* and *2 Pet. 3. 13.* and this is the seat or place of the Church, in which righteousness shall dwell.

* *Esa. 65. 17.* and *66. 22.*
* *2 Pet. 3. 13.*
2 The state of this glorious Church, is first described generally, unto the 8. verse, and then specially, & by parts, in the verses following. The general description consisteth in a vision, shewed a far off, verse 2. and in speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God heavenly, most glorious: the spouse of Christ, and partaker of his glory in this verse.

3 The Church is described by speech, first of an Angel, in two verses, then of God himself, in four verses. The Angels speech describeth the glory of the Church, by a most familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verse: and by removing or putting far away of all evil things, in the verse following.

* *Chap. 7. 17. Eja. 25. 8.* 4 In the speech of God himself describing the Church, is first a certain exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following. In the exordium God challengeth unto himself the restoring of all the creatures, of which verse 1. and witnesseth the calling of Saint John unto the writing of these things, in this verse. * *Eja. 43. 19.* 2 *(vna. 5. 17.)* * *Chap. 1. 8. and 22. 13.* 5 The description of the Church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternal: and by the communication of all good things with the godly, verse 6. If so be they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8.

6 A transition unto the particular describing of the heavenly Church, by the expresse calling of S. John in this verse, and his rapt up by the Spirit, in confirmation of the truth of God in the verse following. 7 He meaneth the place and stately seat of the Church, shadowed out in a mountain. 8 A type of that Church which is one, ample, or Catholike, holy, celestiall, built of God, in this verse: and glorious, in the verse following. This type propounded, generally, is after particularly declared, verse 12. &c. 9 A particular description (as I noted verse 2) of the celestiall Church. First, by the essentiall parts of the same, under the similitude of a citie, unto verse 22. Secondly, by the forreine accidents, unto the end of the Chapter. Thirdly, by the effects, in the beginning of the next Chapter, the essentiall parts are noted, the matter and the form in the whole worke: of these the superficies and foundation of the wall are entire parts (as they use to be called) which parts are first described in figure, unto the 14. verse, afterwards more exactly.

10 According to the number of the tribes, of which *Chap. 7.* For hear the outward part is attributed unto the old Testament and the foundation to the new Testament.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy citie new Hierusalem come down from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himself shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain: for the first things are passed.

5 And he that sat upon the throne, said, Behold, I make all things new: and he said unto me, Write: for these words are faithful and true.

6 And he said unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is a thirst of the well of the water of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my sonne.

8 But the fearful, & the unbelieving, and the abominable, and murtherers, & whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vails full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lambs wife.

10 And he caried me away in the spirit to a great and high mountain, and he shewed me that great citie, that holy Hierusalem, descending out of heaven from God,

11 Having the glory of God: and her shining was like unto a stone most precious, as a jasper stone clear as chrystall,

12 And had a great wall and high, and had twelve gates, and at the gates

twelve Angels, and the names written, which are the twelve tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the citie had twelve foundations, and in them the names of the Lambs twelve Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay fouresquare, and the length is as large as the breadth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred forty and four cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of jasper: and the citie was pure gold, like unto clear glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was jasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emerald:

20 The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beril: the ninth of a Topaz: the tenth of a Crysolaprasus: the eleventh of a jacinth: the twelfth an Amethyst.

21 And the twelve gates were twelve pearls, and every gate was of one pearle, and the street of the citie was pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And this citie hath no need of the sun, neither of the moon to shine in it: for the glory of God did light it, and the Lamb is the light of it.

24 And the people which are saved, shall walke in the light of it: and the kings of the earth shall bring their glory and honour unto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination, or lies: but they which are written in the Lambs book of life.

CHAP. XXII.

1 The river of the water of life is shewed, 2 and the tree of life: 6. 7. Then followeth the conclusion of this prophetic, 8 where John declareth, that the things herein contained, are most true. 13 And now the third time repeateth these words, All things come from him who is the beginning and the end.

And

11 He meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

12 That is, foundation stones, according to the number of the gates, as is shewed, Verse 19.

13 A transition unto a more exquisite description of the parts of the Church, by finding out of the measure of the same, by the Angel that measured them.

14 The measure and forme most equall, in two verses.

15 A four squared figure hath equal sides, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

16 He addeth this because the Angel had the shape of a man.

17 The matter most precious and glittering, which the presence of God maketh most glorious.

18 By direct, he meaneth the broadest place of the citie.

* *Eja. 60. 19.*
16 The second forme of particular description (as I said verse 12) of the Church, by the outward accidents which are these, light from God himself in this verse: glory from men, ver. 24. perfect securitie from all harme, ver. 25. Finally such truth and incorruption of glory (ver. 26.) as can bear and abide with it, nothing that is inglorious, verse the last.

* *Eja. 60. 3.*
* *Eja. 60. 11.*
* *Chap. 3. 5. and 20. 12.*
* *Phil. 4. 3.*

¹ Here is absolved and finished the description of the celestial Church (as I shewed before, Chap. 21. 12.) by the effects in 5 verses, & then this book is concluded in the rest of the chap. The effects proceeding from God, who dwelleth in 9 Church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as Chap. 2. 7. the eternal fruits which the godly bring forth unto God, themselves, & others, Verse 2. freedom & immunity from all evil, God himself taking pleasure in his servants, and they likewise in their God, Verse 3. The beholding and sight of God, and sealing of faithfull from all eternity, verse 4. the light of God & an everlasting kingdom & glory, ver. 5.

² *Esa* 60. 19. ³ This whole book is concluded and made up by a confirmation & a salutation. The confirmation hath three places: The words of the Angel unto the 15 verse, the words of Christ, verse 16, 17. and the obtestation made by Saint John from divine authority, thence unto the 20 verse. By the speech of the Angel this prophetic is confirmed, unto the 8 verse, and then he speaketh of the use of this book in the verses following. The prophetic is first confirmed by the Angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, & concerning our salvation, Verse 7. Fourthly, from the testimony of Saint John himself, Verse 8. The rest of 5 speech of the Angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him, in the same verse which the Angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature & office, as he may not be adored: which thing also was in like manner done, Chap. 16. ver. 10. ⁴ *Chap.* 19. 10. ⁵ The Angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this, and the next verse: and in respect of God for declaration of his truth, thence unto the 15 verse. ⁶ That is propound this prophetic openly unto all, & conceale no part of it. The contrary whereunto is commanded, *Esa* 8. 6. and *Dan* 8. 26. ⁷ An objection prevented. But there will be some that will abuse this occasion unto evil, & will wrest this Scripture unto their own destruction, as Peter saith. What then saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more & more vile in themselves whom this Scripture doeth not please: yet others shall be further conformed thereby unto righteousness, and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, & of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth: and the leaves of the tree served to heal the nations with.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his Name shall be in their foreheads.

5 * And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reigne for evermore.

6 * And he said unto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophetic of this book.

8 And I am John, which saw and heard these things: and when I had heard and seen * I fell down to worship before the feet of the Angel which shewed me these things.

9 But he said unto me, See thou dost it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the words of this booke: worship God.

10 * And he said unto me, * Seal not the words of the prophetic of this book: for the time is at hand.

11 * He that is unjust, let him be unjust

that it is faithfull and true: Secondly, from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, & concerning our salvation, Verse 7. Fourthly, from the testimony of Saint John himself, Verse 8. The rest of 5 speech of the Angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him, in the same verse which the Angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature & office, as he may not be adored: which thing also was in like manner done, Chap. 16. ver. 10. ⁴ *Chap.* 19. 10. ⁵ The Angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this, and the next verse: and in respect of God for declaration of his truth, thence unto the 15 verse. ⁶ That is propound this prophetic openly unto all, & conceale no part of it. The contrary whereunto is commanded, *Esa* 8. 6. and *Dan* 8. 26. ⁷ An objection prevented. But there will be some that will abuse this occasion unto evil, & will wrest this Scripture unto their own destruction, as Peter saith. What then saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more & more vile in themselves whom this Scripture doeth not please: yet others shall be further conformed thereby unto righteousness, and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 * And behold, I come shortly, and my reward is with me, * to give to every man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that do his Commandements, * that their right may be in the tree of Life, and may enter in through the gates into the Citie:

15 For without *shall be* dogs and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lies.

16 * I Jesus have sent mine Angel, to testify unto you these things in the Churches: I am the root and the generation of David, and the bright morning Starre.

17 And the Spirit and the bride say; Come. And let him that heareth, say, Come: and let him that is a thirst, come: and * let whosoever will, take of the water of life freely.

18 * For I protest unto every man that heareth the words of the prophetic of this booke, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book.

19 And if any man shall diminish of the words of the book of this prophetic, God shall take away his part out of the book of life, and out of the holy citie, & from those things, which are written in this book.

20 * He which testifieth these things, faith, Surely I come quickly, Amen. Even so, come Lord Jesus.

21 * The grace of our Lord Jesus Christ be with you all, Amen.

Church as the spouse, and of every of the godly as members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verse 17. * *Esa* 55. 1. ⁹ The obtestation of S. John (which is the third place of the confirmation, as was noted verse 6.) joynt with a curse of execration to preserve the truth of this booke entire and uncorrupted in two verses. ¹⁰ A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. ¹¹ The salutation Apostolicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of every Epistle: which we with unto the Church, and to all the holy and elect members thereof, in Christ Jesus our Lord, until his coming to judgement. Come Lord Jesus, and doe it. Amen, again Amen.

⁶ The second place belonging unto the use of this booke, as I said, verse 10.

⁷ Also (saith God by the Angel) though there should be no use of this booke unto men: yet it shall be of this use unto me, that it is a witness of my truth unto my glory, who will come shortly, to give and execute just judgement, in this verse: who have taught that at these things have their being in me, in the 13 verse, and have denounced blessedness unto my servants in the Church, verse 14. and reprobation unto the ungodly, verse 15.

* *Rem.* 2. 6. *Chap.* 1. 8. and 21. 6.

Esa 41. 44. & 44. 6. ⁷ The blessedness of the godly let down by their title and interest thereunto: and their fruit in the same.

⁸ The second place of confirmation (as I said verse 6.) is the speech of Christ ratifying the vocation of S. John, and the authority of his calling and testimonie, both from the condition of his own person, being God and man, in whom all the promises of God are, Yes and Amen, 2 Cor. 1. 20. and also from the testimony of other persons, by the acclamation of the holy Ghost, who here is, as it were, an honorable assistant of the marriage of the

THE END.

Ll 2

¶ A brieffe

The first Table.



A briefe Table of the interpretation of the proper names which are chiefly found in the Olde Testament, wherein the first number signifieth the Chapter, the second the Verse.

WHereas the wickednesse of time, and the blindness of the former age hath been such, that all things altogether have been abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures have been forgotten, and now seem strange unto us, and the names of infants that should ever have some godly advertisements in them, and should be memorials and markes of the children of God received into his household, have been heereby also changed and made the signes and badges of idolatrie and heathenish impietie: we have now set forth this Table of the names that be most used in the old Testament, with their interpretations, as the Hebrew importeth, partly, to call back the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are within that faithfull family, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We have medled rarely with the Greek names, because their interpretation is uncertain, and many of them are corrupted from their original, as we may also see these Hebrew names set in the margent of this Table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall find them in places most convenient amongst the Annotations: at least so many as may seem to make for any edification, and understanding of the Scriptures.

Abdia
Abdiel
Abdi
Abdi and
Audias
Abdenago

Abagaths
Abagtha
Abijam
Abiaph
Ebiaph

Abigal
Abis
Abiud

Aminadab
Abinoom
Abirom

Abisue
Ahitub
Abimib

Abisalom
Abessalom
Abisalom
Hadadezer

Adais
Adafia

Adonias
Adonijah

Hager
Aches
Ahazuerof

Ahara
Achiam

Aron, or Aharon, a teacher. Exod. 4.14.
Abda, a servant. 1 Kings 4.6.
Abdeel, a servant of God. Iere. 36.26.
Abdi, my servant. 2 Chron. 29.12.
Abdiah, a servant of the Lord. 1 King 18.3. and Obadiah, one of the twelve Prophets.
Abdiel, the fame. 1 Chron. 5.15.
Abednego, servant of shining. Dan. 1.7.
Abel, mourning. the name of a cite. Iudg. 11.33. 1 Sam. 6.18. but Habel, the name of a man, doth signifie vanity. Gen. 4.2.
Abgaths, father of the winepresse. Ester 1.10.
Abiah, the will of the Lord. 2 Chron. 29.1.
Abiam, father of the sea. 1 King 14.31.
Abiaph, a gathering father. 1 Chron. 6.23. Exod. 6.24.
Abiathar, father of the remnant, or excellent father. 1 Sam. 22.21.
Abida, father of knowledge. Gen. 25.4.
Abidan, father of judgment. Num. 1.11.
Abiel, my father is God. 1 Sam. 9.1.
Abiezzer, the fathers help. Iosh. 17.2.
Abigail, the fathers joy. 1 Kings 25.3.
Abihail, the father of strength. Num. 3.35.
Abihu, he is a father. Exod. 6.23.
Abihud, the father of praise. 1 Chron. 8.3.
Abilene, lamentable. Luke 3.1.
Abimelech, a father from God. Gen. 10.78.
Abimelech, the Kings father, or a father of counsell, of the chief king. Gen. 20.3.
Abinadab, a father of a vow, or of a free mind, or prince. 1 Sam. 16.8.
Abinoam, father of beauty. Iudg. 4.6.
Abiram, an high father. 1 King 16.34.
Abisag, the fathers ignorance. 1 Kings 1.3.
Abishai, the fathers reward. 1 Sam. 26.6.
Abisalom, the father of peace, or the peace of the father. 2 Sam. 15.2.
Abishua, the father of salvation. 1 Chron. 6.4.
Abishur, the father of a fong, or of a wall, or of righteousness. 1 Chron. 2.29.
Abital, the father of the deaw. 2 Sam. 3.4.
Abitob, the father of goodnes. 1 Chron. 8.11.
Aber, the fathers candle. 1 Sam. 13.50.
Abram, an high father. Genesis 11.31.
Abraham, a father of a great multitude, as the name was changed. Gen. 17.9.
Abisalom, a father of peace, or the fathers peace, or reward. 2 Sam. 3.3.
Achan, troubling. Ioshua 7.1. who is called, Achar. 1 Chron. 2.7.
Adadezer, read Adarezer, beautifull help. 2 Sam. 8.3. and 1 Chron. 18.3.
Adajah, the witnesse of the Lord. 1 Chron. 6.41.
Adaliah, povertie. Ester 9.8.
Adam, man, earthly. Genesis 5.2.
Adiel, the witnesse of God. 1 Chron. 4.36.
Adoniah, the Lord is the ruler. 2 Sam. 3.4.
Adonibezek, the Lords thunder. Iudges 1.5.
Adonikam, the Lord is risen. Ezra 2.13. and 8.13.
Adoniram, the high Lord. 1 Kings 4.6.
Adonizedek, the Lords justice. Ioshua 10.1.
Agabus, a grasshopper. Acts 11.28.
Agar, a stranger. Gen. 16.1. Gal. 4.24.
Ahaz, taking, or possessing. 2 Kings 16.1.
Ahazueros, a prince or head. Dan. 9.1.
Ahban, a brother of understanding. 1 Chron. 2.29.
Ahijah, brother of the Lord. 1 Chron. 2.25.
Ahimaz, brother of counsell. 1 Sam. 14.50.
Ahiman, brother of the right hand. Num. 13.23.
Ahimelech, a kings brother. 1 Sam. 21.1.
Ahimoth, a brother of death. 1 Chron. 6.25.
Ahinoam, the brothers beautie. 1 Sam. 14.15.
Ahrah, a sweet favouring meadow. 1 Chron. 8.1.
Ahikam, a brother arising, or avenging. 2 King 22.12.
Ahiezzer, the brothers help. Numb. 1.12.
Aholah, a mansion or dwelling in her self. Eze. 23.4.

Aholibah, my mansion in her. Eze. 23.4.
Ahud, prailing or confessing. Iudges 3.15.
Aliah, high. 1 Chron. 1.40.
Amalek, allicking people. Gen. 36.12.
Amariah, the Lord said, or the lamb of the Lord. Zeph. 1.1.
Amasa, sparing the people. 2 Sam. 17.25.
Amasai, the gift of the people. 1 Chron. 6.35.
Amathi, the treading of the people. Neh. 11.12.
Amaliah, the burthen of the Lord. 2 Chron. 17.16.
Amithi, true or fearing. 2 Kings 14.25.
Ammiel, a people of God, or God with me. 1 Chron. 3.5.
Ammihaddai, the people of the Almighty. Numb. 1.21.
Ammon, a people. Gen. 19.38.
Amos, faithfull. 2 Kings 21.18.
Amos, a burden, one of the twelve Prophets.
Amoz, strong, the father of Ishai. Isa. 1.1.
Amzi, strong. 1 Chron. 6.46.
Anah, afflicting, answering, or finging. Gen. 36.2. and Hanna gracious or mercifull. 1 Sam. 1.2.
Ananiah, the cloud of the Lord. Acts 5.1.
Andreas, manly. Matth. 4.18.
Anub, a grape. 1 Chron. 4.8.
Antipas, for all, or against all. Revel. 2.13.
Apadno, the wrath of his judgement, or the tabernacles of his palace. Dan. 11.46.
Apollo, a destroyer. Acts 18.24. the name also of an idole.
Apphia, bringing forth, or increasing. Philem. 2.
Aram, height, or their curse. Gen. 10.23.
Arbel, Bel, or God hath avenged. Hof. 10.14.
Archelaus, a prince of the people. Mat. 2.22.
Arel, the altar of God. Gen. 46.16.
Artahasthe, servant to spoile. Ezra 7.21.
Afa, a phytician. 1 Kings 15.8.
Afael, God hath wrought. 2 Sam. 2.18.
Asaph, gathering. 1 Chron. 6.39.
Ashaiah, the blessednesse of God. 1 Chron. 25.2.
Ashbel, an old fire. Gen. 46.21.
Asher, blessednesse. Gen. 30.13.
Ashiel, the worke of God. 1 Chron. 4.35.
Ashur, blessed or travailing. Gen. 10.22.
Attyages, governour of the cite. Dan. 13.65.
Atarah, a crown. 1 Chron. 2.26.
Athajah, the time of the Lord. Neh. 11.4.
Athaliah, time for the Lord. 2 King 8.26.
Aza, strength. Ezra 2.49.
Azariah, hearkening the Lord. Nehe. 10.9.
Azareel, the help of God. 1 Chron. 12.6.
Azariah, the help of the Lord. 2 Kings 14.21.
Azarikam, help rising up. Neh. 11.15.
Azmaveth, strength of death. 2 Sam. 23.31.
Azubah, forsaken. 1 King 22.42.
Azur, holpen, or helper. Ier. 28.1.

Aod
Aluan

Ammon
Aminon

Annas

Aphdeno
Apollos
Ran
Aran, Oron

Ashriel

Afael

Atrias

Uzza
Azarias

Azarias

Azmooth

Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or a general name to all idoles, because they were as the lords and owners of all that worshipped them. 1 Sam. 7.4. Iudg. 2.13. and 3.7.
Baalida, a master of knowledge. 1 Chron. 14.7.
Baalmeeon, the lord or master of the mansion of the house, as also Baalibud, signifieth the fame. Luke 11.15. Numb. 32.28.
Baalzebub, the master of flies. 2 Kings 1.2.
Basnah, in affliction. 2 Sam. 4.2.
Babel, confusion. Gen. 10.10. and 11.9.
Badajah, the Lord alone. Ezra 10.35.
Baladan, ancient in judgement. 2 Kings 20.12.
Baladad, old love, or without love. Iob 8.1.
Barachel, blessing God. Iob 32.2.
Barachiah, blessing the Lord. Zech. 1.1.
Bar-jonah, sonne of a dove. Mat. 16.17.

Beel

Beelias
Beelmeon
Beelmeon

Babylon
Badias
Bediah
Bildad

Berechiah

Barabab,

The first Table.

Barnabas, the sonne of consolation. Acts. 4. 36.
 Barabbas, sonne of confusion. Math. 27. 16.
 Baruch, blessed. Jerem. 42. 12.
 Bathsheba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
 Bathshua, the daughter of salvation. 1 Chron. 3. 5.
 Belshazzar, without treasure, or searcher of treasure. Dan. 5. 1.
 Benajah, the Lords building. 1 Chron. 4. 36.
 Benjamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow. Gen. 35. 18.
 Berajah, the Lords creature. 1 Chron. 8. 21.
 Berak, lightning. Judg. 4. 6.
 Bered, haile. 1 Chron. 7. 20.
 Bethiah, the Lords daughter. 1 Chron. 4. 18.
 Bezaleel, in the shadow of God. Exod. 31. 2.
 Bileam, the ancient of the People. Numb. 22. 5.
 Bihah, old, or fading. Gen. 29. 29.
 Boas, in power, or strength. Ruth 2. 2.

C

Caiah, a searcher. Math. 26. 57.
 Calcol, nourishing. 1 Kings 4. 31.
 Caleb, as an heart. Numb. 13. 7.
 Canaan, a merchant. Gen. 9. 18.
 Carmi, my vine. Gen. 46. 9.
 Caseluhim, as pardoned. Gen. 10. 14.
 Cephas, a stone. John 1. 42.
 Cepirah, a lionesse. Ezra 2. 25.
 Cherub, as a child. Ezra 2. 59.
 Chieab, the restraint of the father. 2 Sam. 3. 3.
 Chilion, perfect, or all like a dove. Ruth 1. 2.
 Cilion, hope, or confidence. Num. 34. 21.
 Clemens, meeke. Phil. 4. 3.
 Col-hozeth, seeing all. Nehem. 3. 15.
 Coneniah, the stability of the Lord. 2 Chron. 31. 13.
 Cosbi, a liar. Num. 25. 18.
 Cusan, Cusi, blacke, or an Ethiopian. 2 Sam. 18. 21.

D

Dalajah, the poore of the Lord. 1 Chron. 3. 24.
 Dalilah, a bucket, or confumer. Judg. 16. 4.
 Damaris, a little wife. Acts 17. 34.
 Dan, a judgement. Gen. 14. 14.
 Daniel, judgement of God. Dan. 1. 6.
 Dathan, statute, or law. Numb. 16. 1.
 David, beloved. 1 Sam. 17. 12.
 Deborah, a word, or a Bee. Gen. 35. 8.
 Delphon, a dropping downe. Ester. 9. 7.
 Demas, favouring the people. Col. 4. 14.
 Devel, know God. Numb. 14. 1.
 Diblam, a cluster of figges. Hof. 1. 3.
 Didymus, a twin. John 11. 16.
 Dinah, judgement. Gen. 30. 21.
 Diotrophes, nourished of Jupiter. 3 John 9.
 Dishan, a threshing. Gen. 36. 21.
 Dodanah, love. 2 Chron. 20. 37.
 Dodanim, beloved. Gen. 10. 4.
 Doeg, carefull. 1 Sam. 21. 7.
 Dorcas, a Doe. Acts. 9. 39.
 Dorda, generation of knowledge. 1 Kings 4. 31.

E

Eber, passing, or passage. Gen. 10. 24.
 Eden, pleasure. 2 Kings 19. 12.
 Eder, a flocke. 1 Chron. 23. 23.
 Edom, redde, or earthy. Gen. 25. 30.
 Elchanan, the mercy of God. 2 Sam. 23. 24.
 Eldah, the love of God. Gen. 25. 4.
 Eldad, the love of God. Num. 11. 26.
 Eleadah, witnesse of God. 1 Chron. 7. 21.
 Elealah, the worke of God. 1 Chron. 32. 39.
 Eleazar, the helpe of God. Exod. 6. 23.
 Eliab, my God the Father. Numb. 26. 8.
 Elijah, God the Lord. 1 Chron. 8. 27.
 Eliakim, God ariseth. Isai. 22. 20.
 Eliam, the people of God. 2 Sam. 33. 34.
 Eliaph, the Lord increaseth. Numb. 1. 14.
 Eliashib, the Lord returneth. 1 Chron. 3. 24.
 Eliatha, thou art my God. 1 Chron. 25. 4.
 Eliehoenai, to the Lord mine eyes. 1 Chron. 26. 3.
 Elidad, the beloved of God. Num. 34. 21.
 Elihu, he is my God. 1 Chron. 12. 20.
 Elimelech, my God the King, or the counsel of God. Ruth 1. 1.
 Elionai, to him mine eyes. 1 Chron. 3. 23.
 Eliphal, a miracle of God. 1 Chron. 11. 35.
 Eliphale, the God of deliverance. 2 Sam. 5. 18.
 Elifha, my God saveth. 1 Kings 19. 16.
 Elifhab, the Lambe of God. Gen. 10. 4.
 Elifaphat, my God judgeth. 2 Chron. 23. 1.
 Elifheba, the oath of God, or the fulnesse of God. Exod. 6. 23.
 Elizar, the strength of God. Numb. 1. 5.
 Elkanah, the zeale of God. Exod. 6. 24.
 Elmoded, God measureth. Gen. 10. 26.
 Elnathan, Gods gifts. Jer. 26. 22.
 Elphaal, Gods worke. 1 Chron. 8. 11.
 Eluzai, God my strength. 1 Chron. 12. 5.
 Elimas, a corrupter, or forcerer. Acts 13. 8.
 Enos, man, or miserable. Gen. 4. 26.
 Epaphroditus, pleasant. Phil. 2. 25.
 Epenetus, laudable. Rom. 16. 5.
 Ephah, weary. Gen. 25. 4.
 Ephraim, dust. Gen. 29. 4.
 Ephraim, fruitfull, or increasing. Gen. 41. 52.
 Ephraim, amiable. Acts 19. 22.
 Ephraim, working. Gen. 25. 25.
 Ephcol, a cluster. Gen. 14. 24.
 Ephke, violence. 1 Chron. 8. 39.
 Ester, hid. Ester. 2. 7.
 Ethan, strength. 1 Kings 4. 31.
 Eubulus, wife, or of good counsell. 1 Tim. 4. 21.
 Eurychus, fortunate. Acts. 20. 9.
 Ezabon, halting to understand. 1 Chron. 7. 7.

Ezekiel, strength of the Lord. Ezek. 1. 3.
 Ezariah, neere the Lord. 2 Chron. 34. 8.
 Ezar, an helpe. 1 Chron. 4. 4.
 Ezra, an helpe. Ezra 7. 1.
 Ezriel, the helpe of God. Jer. 36. 26.
 Ezrikam, an helpe arising. 1 Chron. 3. 23.

G

Gaal, an abomination. Judges 9. 35.
 Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8. 16.
 Gad, a band, or garison. Gen. 30. 11.
 Galai, a rolle. 1 Chron. 9. 15.
 Gamaliel, Gods reward. Acts 5. 34.
 Gamaria, a consuming of the Lord. Jer. 29. 3.
 Gazabar, a treacher. Ezra 1. 8.
 Gedaliah, the greatnes of the Lord. Jerem. 38. 1.
 Gedeon, a breaker, or destroyer. Judges 6. 13.
 Gehazi, valley of vision. 2 Kings 4. 12.
 Gera, a pilgrime or stranger. Gen. 46. 31.
 Ginath, a garden. 1 Kings 16. 21.
 Gog, a roote of an house. Ezek. 38. 2.
 Goliath, a captivite. 1 Sam. 17. 4.
 Gomer, a consumer. Gen. 10. 2.

H

Habakkuk, a wrestler. Hab. 1. 1.
 Habazaniah, the hiding of the Lords shield, Jerem. 25. 31.
 Habiah, the hiding of the Lord. Neh. 7. 63.
 Hachaliah, waiting of the Lord. Neh. 10. 1.
 Hadad, joy. Gen. 25. 15. 1 Chron. 1. 30.
 Hagab, a grasshopper. Ezra 2. 46.
 Haggiah, the Lords feast. 1 Chron. 6. 30.
 Ham, Hamathi, indignation or heat. Gen. 10. 18.
 Hamdan, heare of judgement. Gen. 36. 26.
 Hamul, mercifull. Gen. 46. 12.
 Hanameel, the mercie of God. Jer. 32. 7.
 Hananeel, the grace of God. Neh. 3. 1.
 Hanani, gracious, or mercifull. 1 Kings 16. 7.
 Hananiah, grace of the Lord. Jer. 37. 13.
 Harim, dedicate to God. 1 Chron. 24. 8.
 Hasadiah, the mercie of the Lord. 1 Chron. 3. 26.
 Hatil, an howling for sinne. Ezra 2. 57.
 Havah, living, or giving life. Gen. 3. 20.
 Hazacl, seeing God. 1 King. 19. 17.
 Hazariah, seeing the Lord. Neh. 11. 5.
 Heber, a companion. Gen. 46. 17.
 Hilkiah, the portion of the Lord. 2 King. 18. 18.
 Henoch, taught, or dedicate. Gen. 5. 18.
 Hephher, a digger, or deliver. 1 Chron. 4. 6.
 Hephzibah, my delight in her. 2 Kings 21. 1.
 Heth, feare, or breaking. Gen. 23. 3.
 Hezri, Hezro, or Hezron, Afar. Gen. 46. 12.
 Hiel, the Lord liveth. 1 Kings 16. 34.
 Hiram, the height of life. 2 Sam. 5. 11.
 Hiskiah, strength of the Lord. 2 Kings 18. 1.
 Hobab, beloved. Num. 10. 29.
 Hori, a prince. Gen. 36. 23.
 Hofajah, salvation of the Lord. Jer. 42. 1.
 Hofhea, salvation. Hosea. 1. 1.
 Hofa, trusting. 1 Chron. 26. 10.
 Hotham, a scale, or signet. 1 Chron. 7. 32.
 Hoziel, seeing God. 1 Chron. 23. 9.
 Hull, sorrow, or infirmite. Gen. 10. 23.
 Hur, libertie, or prince. 1 Chron. 4. 1.
 Hushah, halting. 1 Chron. 4. 4.

I

Iacob, a supplanter. Gen. 25. 26.
 Jaakan, destroying. 1 Chron. 5. 15.
 Jaafel, the worke of God. 1 Chron. 11. 47.
 Iazaniah, the hearkening of the Lord. Jer. 3. 3.
 Iabel, bringing, or budding. Gen. 4. 20.
 Iabed, brought. 2 Kings 15. 10.
 Iabez, sorrow. 1 Chron. 4. 9.
 Iabin, understanding. Josh. 11. 1.
 Iachin, stabilitie. Gen. 46. 10.
 Iadiah, knowing the Lord. Ezra 2. 36.
 Iael, a Doe, or ascending. Judg. 4. 17.
 Iahaleel, praising God. 1 Chron. 4. 16.
 Iahaziel, God hatheth. Gen. 46. 24.
 Iahaziel, seeing God. Ezra 8. 5.
 Iahel, hope in God, or beginning in God. Gen. 46. 14.
 Iair, lightened. Deut. 3. 14.
 Iakim, stabilishing. 1 Chron. 8. 19.
 Iamin, right hand. Gen. 46. 10.
 Iamuel, God in his day. Gen. 46. 10.
 Ianolah, resting. Josh. 16. 6.
 Ianum, sleeping. Josh. 15. 53.
 Iapheth, persuading, and cutting. Gen. 5. 32.
 Iaphia, lightning. 2 Sam. 5. 15.
 Iarephel, health of God. Josh. 18. 27.
 Iarib, fighting, or avenging. 1 Chron. 4. 24.
 Iathen, ancient. 2 Sam. 23. 32.
 Iather, righteous. Josh. 10. 13.
 Iathub, a returning. 1 Chron. 7. 1.
 Iathiel, a gift of God. 1 Chron. 26. 2.
 Iathir, a remnant, or excellent. Josh. 15. 48.
 Iathir, Ithro, Ithron, the same.
 Iavan, making sad. Gen. 10. 2.
 Iaziel, the strength of God. 1 Chron. 15. 18.
 Iaziz, brightmede. 1 Chron. 27. 31.
 Ibbac, chosen. 2 Sam. 5. 15.
 Ichabod, where is glory. 1 Sam. 4. 21.
 Iddo, his confession. 1 Chron. 27. 21.
 Iecooniah, stability of the Lord. 1 Chron. 3. 16.
 Iedahiah, the hand of the Lord, or confessing the Lord. 1 Chr. 4. 37.
 Iediah, beloved. 2 Sam. 12. 25.
 Iediel, knowledge of God. 1 Chron. 7. 6.
 Ieduthun, confessing. 1 Chron. 9. 16.
 Iehiah, the Lord liveth. 1 Chron. 15. 24.
 Iehiel, God liveth. 1 Chron. 26. 22.

Aziah

Aziel

Gadiah
 Gomeriah
 Godeiah
 Gideon
 Giez

Abakuk
 Habazziniah
 Habajah
 Achaliah
 Hecheliah
 Hada
 Hagaba
 Aggia
 Amatha
 Abatha
 Anamee
 Haniel

Ananias

Azariah
 Hazadiah
 Eva
 Azael
 Ozea
 Chobot
 Helchi
 Hanoeh
 Enoch
 Haphiba
 Ephba
 Ezron

Hiram
 Ezechiah
 Obab

Hofhanjah
 Hofea
 Hofah

Hoziel
 Haniel

Oufa

Iacob
 Iosaphat
 Effiel
 Jobel

Iedajah
 Iabel
 Ialoele
 Iahzeel
 Afel
 Acoch, Lahiel
 Iahleel
 Iairus
 Ambri
 Iamrah
 Iemuel

Iaphie
 Irpeel

Iasir
 Iafub
 Iathanael
 Iether
 Iethrai
 Ionia
 Iaziel

Ibbar

Iaddo
 Choniah
 Ieddia
 Iedidia
 Iedidiah
 Iediel
 Ieah
 Iehiel

Iethoodan

The first Table.

Ioadan, the Lords pleasure, 2 Kings 14.2
Ioahash, the possession of the Lord, 2 Kings 23.34
Ioahash, the fire of the Lord, 2 Kings 11.21
Ioahash, grace, or mercy of the Lord, 1 Chron. 26.3.
Ioahash, the knowledge of the Lord, 2 Kings 11.15
Ioahash, the rising or avenging of the Lord, 2 Kings 23.34
Ioahaphar, the Lord is the Judge, 1 Chron. 3.10
Ioahash, the Lords salvation, Zech. 3.1
Iehozadak, the justice of the Lord, 1 Chron. 6.14
Iehudah, confession or praise, Gen. 29.35
Iekamiah, the Lord shall arise, establish, or avenge, 1 Chron. 2.41
Iekodan, the burning of the people, Josh. 15.56
Iephler, delivered, 1 Chron. 7.32
Iephmaneh, beholding, Num. 13.7.
Ierahmeel, the mercie of God, 1 Chron. 2.9.
Iered, ruling, Gene 5.15
Ieriel, the feare of God, 1 Chron. 7.2
Ierimoth, fearing death, 1 Chron. 7.7.
Ieroboam, increasing the people, 2 Kings 14.23
Ieroham, high, 1 Chron. 6.27
Ierubbaal, let Baal avenge, Judg. 6.32
Ieshajah, salvation of the Lord, Isa. 1.1
Iesua, a saviour, Matth. 1.16
Igal, redeemed, 1 Chron. 3.22
Igdaliah, the greatness of the Lord, Jere. 35.4
Iosab, willing or voluntarie, 1 Chron. 2.16
Iob, sorrowfull, or hated, Job 1.1
Iobarnah, the building of the Lord, 1 Chron. 9.8
Iochabed, glorious, Exod. 6.20
Ioel, willing, or beginning, Joel. 1.1.
Iokhan, an offence, Gen. 25.2
Ioktan, a little one, Gene. 10.25
Ionah, a dove, 2 Kings 14.25
Ionadab, voluntary or willing, 2 Sam. 13.5
Ionathan, the gift of the Lord, Judges 18.30
Ioseph, increasing, Gene. 30.24
Ioshibeth, the fulnesse of the Lord, 2 Chron. 22.11
Ioshiah, the fire of the Lord, 2 Kings 22.3
Iotham, perfect, 2 Kings 15.32
Iozabab, endowed, 1 Chron. 12.20
Iphidiah, the redemption of the Lord, 1 Chron. 8.25
Iphiah, openings, Judges 11.1.
Ira, a watchman, 1 Chron. 11.28
Irad, a wide asse, Gene. 4.18
Iriah, the feare of the Lord, Jerem. 37.13
Iremejah, exalting the Lord, 1 Chron. 5.24
Ithacar, a wages, Gen. 30.18
Ithai, a gift or oblation, Ruth. 4.17
Ith-boseth, a man of shame, 2 Sam. 2.12
Ithcariot, an hireling, or man of death, Math. 10.4
Ithmael, God hath heard, Gen. 16.11
Ithrob, a good man, 2 Sam. 10.8.
Ithrael, a prince of God, or prevailing with God, Gen. 35.10
Ithamar, woe to the change, Exod. 6.23
Itrai, strong, 2 Sam. 23.29
Itriel, God with me, Nehem. 11.7
Iubal, a bringing, or fading, Gen. 4.21
Iuchal, mightie, Jerem. 38.1.
Izebel, woe to the house, 1 Kings 16.31
Izah, laughter, Gen. 17.19
Izahiah, the Lord arise, or the clearenesse of the Lord, 1 Chron. 7.3.
Izrael, the seed of God, Josh. 15.56.

K

Kahath, a congregation, Gen. 46.11
Kainan, a buyer, or owner, Gen. 5.9.
Kain, a possession, Gen. 41.11
Kallajah, the voice of the Lord Nehem. 12.20
Kammel, God is risen, Gen. 22.21
Kareah, balde, Jere. 4.11
Kedar, blackenesse, Gen. 25.13
Kedem, East, Jerem. 49.28
Keren-happuch, the home of beantie, Job. 42.14
Kith, hard, or fore, 1 Sam. 9.1.
Kolajah, the voice of the Lord, Nehem. 11.2
Korah, bald, Gen. 36.5.
Kore, crying, 1 Chron. 9.19
Kuthaj, hardnesse, 1 Chron. 15.17.

L

Ladach, to gather, or testifie, 1 Chron. 4.21
Ladan, for pleasure, 1 Chron. 7.26.
Laban, white, Gen. 24.29
Lael, to God, or to the mightie, Numb. 3.24
Lahad, to praise, 1 Chron. 4.2.
Lamuel, with whom is God, Pro. 31.1.4.
Lappidoth, lightnings, Judges 4.4.
Lebabin, inflamed, Gen. 10.13
Lemech, poore, or smitten, Gen. 4.18
Leu'him, hammer men, Gen. 25.31
Levi, joyned, or coupled, Gen. 29.34
Leah, painefull, or wearied, Gen. 29.16
Lobin, whitenesse, Exod. 6.17.
Lot, wrapped, or joyned, Gen. 11.27
Lud, a nazirize, or generation, Gen. 10.22.

M

Machathi, broken, 2 Kings 25.23
Mahazoth, seeing a signe, 1 Chron. 25.4.
Mahfejah, the protection of the Lord, Jer. 32.12
Malah, weakenesse, or a dance, Numb. 26.33
Malai, my worke, 1 Chron. 9.12
Masejah, the worke of the Lord, 1 Chron. 15.18
Masiah, the strength of the Lord, 1 Chron. 24.18
Makaz, finishing, or watching, 1 Kings 4.9.
Machbani, my poore forme, 1 Chron. 12.13
Machi, poore, or a smiter, Numb. 13.16.
Machir, selling, or knowing, Gen. 30.23
Madaja, a measure, or judging, Gen. 10.2.
Madan, strife, Gen. 25.2.
Magdalena, magnified, or exalted, Math. 27.56.

N

Nagiel, preaching God, Gen. 46.43
Nagol, covering, or melting, Gen. 10.2.
Nahalai, infirmities, or sicknesse, 2 Chron. 11.18
Naharai, halting, 1 Chron. 11.30
Nahar, wiping away, or fearing, 1 Chron. 6.35
Nalachi, my messenger, Mal. 1.1.
Nahaleel, praising God, Gen. 5.12
Namzer, a bastard, Deut. 23.1
Nanahem, a comforter, 2 Kings 15.14
Nanoah, rest, Judges 13.2
Naan, dwelling place, Josh. 15.55
Nordecai, bitter, contrition, Ester. 2.5
Nartha, bitter, or provoking, Luke 10.38
Narcan, a gift, 2 Chron. 23.27
Narrani, Mattaniah, Matthaniah, Matthatah, his gift, Ezr. 10.33
Narrathia, a gift of the Lord, 1 Chron. 9.31
Nalchiel, God is my king, Gen. 46.17
Nalchiah, the Lord my king, Jere. 21.1.
Nalchizedek, king of righteousness, Gen. 14.10
Nalchithua, my King, the Saviour, 1 Sam. 14.49
Neherabel, how good is God? Gen. 36.39.
Nehuman, troubled, Ester. 1.10
Nehujael, teaching God, Gen. 4.18
Nethulhael, asking death, Gen. 4.18
Nethulhah, spoiling his death, Gen. 5.21
Nelathia, deliverance of the Lord, Nehe. 3.7.
Nenatheth, forgetting, Gen. 41.51
Nerathioth, bitterness, 1 Chron. 9.11
Nered, rebellious, 1 Chron. 4.17
Nelha, salvation, 1 Chron. 2.42
Nelhelemiah, the peace of the Lord, 1 Chron. 26.1.
Nelhumam, peaceable, 2 Kings 22.3
Nelhibotheth, shame of mouth, 2 Sam. 4.4.
Nelhech, prolonging, Gen. 10.2.
Nelchah, a woman of counsell, Gen. 11.29.
Nelcuth, their king or counsellour, the idol of the Ammonites, 2 Kings 23.13
Nelzah, a dropping, or consuming, Gen. 39.13
Nelch, poore, or smitten, or who is here? 2 Chron. 34.20
Nelchajah, who is like the Lord? 2 Kings 22.12
Nelchael, who is like God? 1 Chron. 7.3
Nelchal, who is perfect? 1 Sam. 14.49
Nelhael, who demandeth? Exod. 6.22
Neriah, exalted, or teaching, Exod. 15.20
Nelhidath, dissolving the Law, Ezra. 18
Nelmoah, of the father, Gen. 19.37
Nelheh, drawn up, Exod. 2.10
Nelmoa, found, or uncleaned, 1 Chron. 2.46
Nelmaah, anointing, or vaile, 2 Kings 16.18
Nelhi, departing, Exod. 6.19.

N

Namah, beautifull, Gen. 4.22
Naanman, faire or beautifull, Gen. 46.21
Narah, a maid, or watching, Josh. 16.7
Narah, a child of the Lord, 1 Chron. 3.22
Nabathoth, buds, or prophesies, Gen. 25.13
Nabal, a fool, 1 Sam. 25.3
Nadab, a prince, or liberal, Exod.

The first Table.

Pekahiah	Pekajah, the Lords opening, 2 Kings 15.22.
Phalaris	Pelajah, the miracle of the Lord, 1 Chron. 3.24
Phaltias	Pelaiah, a miracle of the Lord, N.h. 8.7
Pelech	Pelajah, deliverance of the Lord, 1 Chron 3.21
Phanuel	Peleg, a division, Gen. 10.25
Pharez	Peler, deliverance, 1 Chron. 2.33
Pethuthiah	Pennel, seeing God, 1 Chron. 4.4
Phicol	Perech, a horseman, 1 Chron. 7.16.
Phineas	Perez, a vision, Gen. 38.29
Phinehas	Peruda, a division, Ezra 2.55
	Pethajah, the Lord openeth, Ezra 10.23
	Phichol, the mouth of all, Gen. 21.22
	Phineas, a bold countenance, Num. 25.7
	Phuah, a mouth, Gen. 46.13
R	
	R Amiah, the thunder of the Lord, Nehe. 7.7
	Raddai, ruling, 1 Chron. 2.14
	Rahab, proud, or strong, Ioth. 2.1
	Rahem, mercy or compassion, 1 Chron. 1.44
	Rahel, a sheepe, Gen. 29.9
	Ram, high, 1 Chron. 2.9
	Ramiah, exaltation of the Lord, Ezra 10.25
	Rapha, release, or medicine, 1 Chron. 8.2
	Reajah, a vision of the Lord, 1 Chron. 5.5
	Reba, the fourth, Ioth. 13.21
	Rechab, a rider, 2 Kings 10.15
	Reelajah, a shepherd to the Lord, Ezra 2.2
	Relabeam, dilating the people, 1 Kings 11.43
	Rehum, pitifull, or pitied, Ezra 2.2
	Remaliah, the exaltation of the Lord, 2 Kings 15.27.
	Raphael, medicine of God, 1 Chron. 26.7
	Rephajah, medicine of the Lord, 1 Chron. 3.21
	Ren, his shepherd, Gen. 11.19
	Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction, Gen. 29.32
	Revel, a shepherd of God, Exod. 2.18
	Rezon, a secretarie, or leane, 1 King 11.23
	Ribai, strife, or increased, 2 Sam. 23.29
	Ribkah, fed, Gen. 22.23
	Rinnah, a song, or rejoycing, 1 Chron 4.20
	Riphath, a medicine, or relacif, Gen. 10.3
	Rogel, a footman, or an accuser, Ioth. 15.7
	Ruth, watered, or filled, Ruth 1.4
S	
Sabatha	S Abrah, a compasse, or old age, Gen. 10.7
Sabtecha	Sabteca, the cause of imiting, Gen. 10.7
Saba, Sheba	Sarah, a lady, or dame, Gen. 17.15
	Sarai, my dame, or mistress, Gen. 11.29
	Seba, a compasse, Gen. 10.7
	Seled, affliction, 1 Chron 2.30
	Semachiah, cleaving to the Lord, 1 Chron 16.7
	Shaal, Shaal, asked, Ezra 10.29. 1 Sam. 9.2
	Shaph, flying, or thinking, 1 Chron. 4.7
	Shabbethai, my rest, Nehem. 11.16
	Shacher, wages, 1 Chron 11.35
	Shage, ignorant, 1 Chron 11.34
	Shalium, peaceable, 2 Kings 15.10
	Shalman, peaceable, Hosea 10.14.
	Shalmon, peaceable, Ruth 4.21.
	Shamgar, defolation of the strangers, Judges 3.31
	Shammah, defolation, destruction, 1 Sam. 16.9
	Shammua, obedient, Numb. 12.5.
	Shaphan, a conie, or one hid, 1 Chron 5.12
	Shaphat, a Judge, Numb. 13.6
	Sharezer, a treasurer, 2 Kings 19.37
	Shealthiel, asked of God, Hag. 1.1
	Sheariah, the gate of the Lord, 1 Chron 8.38
	Sheba, captivity, Gen. 10.7
	Shebarim, hope, Iothua 7.5
	Sheber, hope, or wheate, 1 Chron 2.48.
	Shecaniah, the habitation of the Lord, 1 Chron. 3.21
	Shechem, a part, or portion, Numb. 26.31
	Shedeur, a field of fire, or the light of the Almighty, Num. 1.7
	Shegub, exalted, 1 Kings, 16.34.
	Shehariah, the morning of the Lord, 1 Chron. 1.26.
	Sheir, rough, or hairie, Gen. 36.20
	Shelah, dissolving, Gen. 38.5
	Shelah, sending, or spoyling, Gen. 10.24.
	Shelemiah, peace of the Lord, Ezra 10.39
	Shelaph, drawing out, Gen. 10.26
	Sheleth, a captain, 1 Chron 7.35.
	Shelomiah, peaceable, Levit. 24.11.
	Shelomoh, peaceable, 2 Sam. 5.14
	Shekumiel, the peace of God, Num. 1.6
	Shemajah, hearing the Lord, 1 Chron. 4.37
	Shemariah, the keeping of the Lord, Ezra 10.32.
	Shemed, destroying, 1 Chron 8.12
	Shemer, a keeper, 2 Kings 16.24
	Shemida, a name of knowledge, Num. 26.32
	Shemuel, appointed of God, 1 Chron 7.2
	Shemuel, heard of God, 1 Sam. 1.20
	Shephariah, the Lord judgeth, 2 Sam. 3.4
	Sherajuh, a prince of the Lord, 1 Chron. 4.14.
	Sherug, a bough, or plant, Gen. 11.20.

Sheth, set, or put, Gen. 4.25.	Sechia
Shethar, a remnant, or hid, Ester 1.14	Shimeah
Sheva, vanitie, 1 Chron 2.49	Simon
Shemiah, the protection of the Lord, 1 Chron 8.10	Samfon
Shimei, bearing, or obedient, Exod. 16.17.	
Shemeon, bearing, or obedient, Gen. 29.33	Shiprah
Shimhon, there the second time, because the Angel appeared the second time at the prayer of his father, Judges 13.24	Sobah
Shiphrah, a Judge, Num. 34.24.	
Shiphrah, faire, Exod. 1.15	Shebnah
Shobab, returned, 2 Sam. 5.14	Sua
Shobal, a path, Gen. 36.20	
Shobnah, a builder, 2 Kings 18.18	Shubael
Shua, crying, or saving, Gen. 38.2	Shuah
Shuah, praying, or humiliation, Gen. 25.2	
Shubael, the returning of God, 1 Chron 14.20	
Shuhah, a pit, 1 Chron 4.11	
Shumathi, renowned, 1 Chron 2.53	
Shumi, changed, of sleeping, Gen. 46.16	
Sithri, my secret, Exod. 6.22	
Sodi, my secret, Num. 13.11	
Sua, rooting up, 1 Chron 7.36.	

T	
Tabeel, good God, Ithi. 7.6	Tabeel
Tahath, hasting, Gen. 22.24.	Thahath
Tahath, feare, 1 Chron 6.37	
Talmai, a furrow, Ioth. 15.14	Thalmel
Tamar, a palme tree, Gen. 38.6	Thamar
Tanhumeth, consolation, Jerem. 40.8	Tanehumeth
Talmon, deaw prepared, 1 Chron 9.17	
Taphath, a little one, 1 Kings 4.11	Tikuah
Tebah, a cooke, Gen. 22.24	Thilon
Tehinnah, mercifull, or prayer, 1 Chron 4.12	
Terah, smelting, Gen. 11.24	
Tiknah, hope, 2 Kings 22.14	
Tilon, murmuring, 1 Chron 4.20	
Tiras, a destroyer, Gen. 10.2.	
Tirhanah, a searcher of mercy, 1 Chron 2.48	
Tiria, a search, 1 Chron 4.16	
Toah, a dart, 1 Chron 6.34	
Tobiah, the Lord is good, Ezra 2.60	Thogama
Togamah, strong, or bonie, Gen. 10.3	Thomas
Tohu, living, 2 Sam. 1.1.	
Tola, a worme, Gen. 46.13	
Tom, a twinne, Math. 10.3	
Tubal, borne, or brought, or worldly, Gen. 10.2	
Tubal-kain, worldly possession, Gen. 4.22.	

V	
Vania, nonrishment of the Lord, Ezra 10.36	Oranah
Valthi, changed, 1 Chron 6.78	
Valthi, drinking, Ester 1.9	
Vopfi, a thing broken, or patched, Numb. 13.15	Vopfi
Vri, my light, 1 Chron 2.20	Mur
Vijah, the light of the Lord, 2 Sam. 11.3	Ourias
Vriel, light, or fire of God, 1 Chron 13.2	
Vthai, mine iniquitie, or time, 1 Chron 9.4	
Vzal, wandring, Gen. 10.27.	
Vzzah, strength, 1 Chron 6.29. 2 Sam. 6.3	Oza
Vzzi, my strength, 1 Chron 6.5	
Vzziel, the strength of God, 1 Chron 7.7	
Z	
Zavan, trembling, Gen. 36.27	Zabadiah
Zabad, a dowrie, 1 Chron 2.36.	
Zabadiah, a dowrie of the Lord, 1 Chron 8.15	Zaccor
Zabdiel, a dowrie of God, 1 Chron 27.2	Zacheus
Zaccur, mindefull, 1 Chron 4.26	Zaceal
Zachai, pure, Ezra 2.9	Zechariah
Zachariah, mindefull of the Lord, 1 Chron 5.7	
Zadok, justified, or just, 2 Sam. 8.17	
Zalmonah, our image, Numb. 33.41	
Zanoah, forgetfulnesse, Nehem. 11.30	
Zebulun, a dwelling, Gen. 30.20	
Zeeb, a wolfe, Judges 7.25.	
Zelophead, a shadow of feare, Numb. 26.33	
Zemtah, a song, 1 Chron 7.8	
Zephaniah, the hiding of the Lord, 2 Kings 25.18	Zepho
Zephi, a boniecombe, Gen. 36.11	Zerah
Zera, clearenesse, or rising up, Gen. 36.13	Zerahiah
Zerajuh, the Lord arising, 1 Chron. 7.8	
Zereth, scattering, heritage, Ester 5.10.	
Zerubbabel, strange from confusion, or a stranger at Babel, Haggai 1.1.	
Zethan, their olive, 1 Chron. 26.28.	Zedekiah
Zia, sweat, or swelling, 1 Chron. 5.13.	
Zidkiah, the justice of the Lord, 2 Kings 24.17.	
Zidon, a hunter, Gen. 10.15.	
Zimri, a song, 1 Chron 2.6.	Zipporah
Zippora, a mourning, Exod. 2.21.	
Zopheth, a sepuration, 1 Chron. 4.20.	
Zuph, a watching, or a coming, 1 Chron. 6.35.	
Zuriel, the rocke of God, Numb. 3.35.	Zuristadai
Zuristadai, the rocke of the Almighty, Numb. 1.6.	

A Table

The second Table.

A Table of the principall things that are contained in the Bible, after the order of the Alphabet. The first number noteth the Chapter, and the second the Verfe.

<p>A</p> <p>Aaron and his doings, Exo. 4. and 10. and 28. and 29. Levit. 2. 10. Numb. 17. 3. Hebr. 6. 7.</p> <p>Aaron and Miriam speake against Moses, Numb. 12. 1.</p> <p>Aaron eloquent, Exod. 4. 14.</p> <p>Abba, father, Mar. 14. 36. Roman. 8. 15. Gal. 4. 6.</p> <p>Abdon, a judge in Israel, Judge 12. 13.</p> <p>Abel, a city where dwelt the wife, 2 Samuel. 28. 18.</p> <p>Abiathar, the sonne of Abimelech, and his doings, 1 Sam. 22. and 23. 1 King. 1. and 2.</p> <p>Abigail the wife of Nabal, 1 Sam. 25. 3.</p> <p>Abihu, burnt with fire from the Lord, Lev. 10. 2.</p> <p>Abihu, seeth God in Sina, Exod. 24. 10.</p> <p>Abijah, king of Judah, 1 King. 15. 1.</p> <p>Abimelech, King of Gerar, and his doings, Gen. 20. and 26.</p> <p>Abimelech, the son of Gideon murdereth his brethren, and after reigneth in Israel, Iudg. 9.</p> <p>Abisai, persueth Sheba, 2 Sam. 20. 10.</p> <p>Abner, his doings and his death, 1 Sam. 17. 55. unto the 2 Sam. 4.</p> <p>The Abomination of the Iewes, Isa. 1. 13. of Ierusalem, Ezek. 16. 2.</p> <p>Abraham, and his doings from the 11. of Gene. unto the 25. 11. his faith, Ro. 4. 3. Heb. 11. 17.</p> <p>Abraham, a Prophet, Gen. 20. 7.</p> <p>Abraham, and his doings, from the 2 Sam. 14. unto the 19.</p> <p>Abstemiousness, 2 Cor. 5. 6.</p> <p>The Abstinence of Moses, and Elijah, Exod. 34. 28. 1 Kings 19. 8.</p> <p>Abundance cometh of God, Deut. 8. 17. 18.</p> <p>Access to God by Christ, Rom. 5. 2. Ephe. 2. 18. and 3. 12.</p> <p>Every man shall give accounts of himselfe to God, Rom. 14. 12.</p> <p>Christ is Accused for our sakes, Gal. 3. 13.</p> <p>Achan, the sonne of Carmi, stoned and burnt to death, Iosh. 7. 25.</p> <p>Achish, King of Gath, 1 Sam. 21. 10. and 27. 2.</p> <p>Adam, and his creation, Gen. 1. 27. and 2. 7.</p> <p>Adam, labourer, Gen. 3. 23.</p> <p>Adam, the figure of Christ, Rom. 5. 14.</p> <p>Adam the first, Adam the last, 1 Cor. 15. 45.</p> <p>Adoni-bezek, King, Iudges 1. 6.</p> <p>Adonijah, Davids sonne, and his ambition, 1 Kings 1. and 2.</p> <p>Adopted in Christ, Eph. 1. 5. Rom. 9. 4. Gal. 4. 5.</p> <p>Adoram stoned to death, 1 Kings 12. 18.</p> <p>Adversitie, and prosperity are of God, Job 2. 10. Prov. 3. 33.</p> <p>Adulterie forbidden, Gen. 26. 10. Exod. 20. 14. 1 Cor. 6. 9. Heb. 13. 4.</p> <p>Adulterie must be avoided, Exod. 20. 14. Pro. 5. 3. 1 Cor. 10. 8. 1 Thes. 4. 3.</p> <p>The Adulterie of David, 2 Sam. 11. and 12.</p> <p>Our Advocate toward God the Father, Iesus Christ, 1 Iohn 2. 1.</p> <p>Degrees of Affinitie, Levit. 18.</p> <p>The Affliction and crosse of David for his sin, 2 Sam. 21. 10.</p> <p>The Afflictions of this present time are not worthy, 8cc. Rom. 8. 18.</p> <p>Affliction to them that trust in any other then in God, Deut. 31. 17.</p> <p>Affliction to them that afflicte the faithfull, 2 Thes. 1. 6.</p> <p>To Afflicte the soule for a day, Isa. 58. 5.</p> <p>Agabus the Prophet, Actes 11. 28. and 21. 10.</p> <p>Agag, King of the Amalekites, 1 Sam. 15. 8. 9.</p> <p>Agree with thine adversary, Mat. 5. 25.</p> <p>Agrippa King, Actes 25. 13.</p> <p>Ahab, and his wicked doings from the 16. of 1 Kings unto the 22. 41.</p> <p>Ahaziah, the sonne of Joram, and his doings, 2 Kings 8. and 9.</p> <p>Ahazia, the sonne of Ahab, and his doings, 1 Kings 22. 49. 2 Kings 1. 2.</p> <p>Ahaz King of Iudah, an idolater, 2 Kings 16. 11.</p> <p>Ahiah, the sonne of Ahitub, 1 Sam. 14. 3.</p> <p>Ahimaz, 2 Sam. 17. 17. and 18. 19.</p> <p>Ahimelech, 1 Sam. 21. 1. and 22. 9.</p> <p>Ahitophel and his doings, 2 Sam. 15. and 16. and 17.</p> <p>Aholah, and Aholibah, Ezek. 23. 4.</p> <p>Aholiab, an excellent workman, Exod. 31. 6.</p> <p>Our Aide of Christ, Heb. 4. 14.</p> <p>The Aide of Israel is of God, Deut. 33. 26.</p> <p>Alexander the copper smith, 2 Tim. 4. 14.</p> <p>Almes deede are pleasant sacrifices, Phil. 4. 18.</p> <p>Give not thine Almes grudgingly, 2 Cor. 9. 7.</p>	<p>Christ our Altar, Heb. 13. 10.</p> <p>The Altar and the forme thereof, Exod. 29. 24.</p> <p>The Altars of the Gentiles, Exod. 34. 13.</p> <p>Amalekites, Exod. 17. 8. Num. 14. 25. Deut. 25. 17. 1 Sam. 15. 2. 3.</p> <p>Amala, the head of Abisalom's armie, 2 Sam. 17. 25. and 20. 4.</p> <p>Amaziah, king of Iudah, 2 Kings 14. 1.</p> <p>Amaziah, the priest of Beth-el, Amos 7. 10.</p> <p>Ammonites, Gen. 19. 38. Deut. 23. 3. Iudges 11. 3. 2 Sam. 10.</p> <p>Amnon, defileth his sister Tamar, 2 Sam. 13.</p> <p>Amnon, king of Iuda wicked, 2 Kin. 21. 19. 20.</p> <p>Amorites, Gen. 14. 7. Deut. 2. 24. and 20. 17. Iudges 1. 34. 1 Kings 20.</p> <p>Amos the Prophet, Amos 1. 1.</p> <p>Amram, the sonne of Kohath, Exod. 6. 18.</p> <p>Iothua killeth the Anakims, Iothua 11. 21. Iudges 1. 20.</p> <p>Ananias, and his wife Saphiras death, Act. 5. 10.</p> <p>Ananias, the chiefe priest, Actes 23. 2.</p> <p>Ananias the disciple of Christ, Actes 9. 10.</p> <p>The seventy ancients of the people of Israel, Num. 11. 16.</p> <p>Angels and their creation, Col. 1. 16.</p> <p>The Angel denieth to be worshipped, Reve. 19. 10. and 22. 9.</p> <p>The Angel guideth the hoste of Israel, Exodus 14. 19.</p> <p>The Angel sheweth of Christs birth, Luke 2. 10.</p> <p>Angels, keepers of the little ones, Matth. 18. 10.</p> <p>Peters Angel, Actes 12. 15.</p> <p>The Angels minister unto Christ, Matt. 4. 11.</p> <p>they comfort him in the garden, Luke 22. 43.</p> <p>Angels, the Ministers of God, Heb. 1. 7.</p> <p>The three Angels that Abraham received into his house, Genesis 18. 2. 5. Lot also receiveth two, Gen. 19. 1. 3.</p> <p>To be Angry with thy brother is damnable, Matth. 5. 22.</p> <p>Anna the Prophetesse, Luke 2. 36.</p> <p>Antas, father in law to Caphas, Iohn 18. 13.</p> <p>Be ready alwayes to give an Answer of the hope that is in you, 1 Pet. 3. 15.</p> <p>Antichrist, who? 1 Iohn 2. 22. and 4. 3. 2 Thes. 2. 3.</p> <p>The Antiochians first that were named Christians, Actes 11. 26.</p> <p>Apollos, a learned man, Actes 18. 24.</p> <p>The Apostles afflicted for Christs sake, Actes 4. 3. and 5. 18.</p> <p>The Apostles aske who is the greatest in the kingdom of heaven, Matth. 18. 1.</p> <p>The Apostles first sent to the Iewes, Mat. 10. 6.</p> <p>The Apostles shall judge the twelve tribes, Matth. 19. 28.</p> <p>Apostles why they were ordained in the Church, 1 Cor. 12. 28.</p> <p>God, judgeth not according to the Appearance, 1 Sam. 16. 7.</p> <p>Aquila and Priscilla doe harbour the Church, 1 Cor. 16. 19.</p> <p>The ruine of the Arabians, Isa. 21. 14.</p> <p>King Arad slaine, Num. 21. 3.</p> <p>The Aramites, 2 Sam. 8. and 10. 2 Kings 5. and 6. and 7. and 8.</p> <p>Araunah selleth his threshing floore to David, 2 Sam. 24. 24.</p> <p>Mamre a citie of Arbah, called also Hebron, Gen. 35. 27.</p> <p>Aristarchus, fellow prisoner with Paul, Col. 4. 10.</p> <p>The Arke of God, the forme and use thereof, Exod. 25. 10. Deut. 10. 3. and 31. 26. Iosh. 3. 3. 1 Sam. 4. unto the 7. 3. 2 Sam. 15. 24.</p> <p>The Arke of Noah, Genesis 6. 14. and 7. 1. 1 Pet. 3. 20.</p> <p>The stretched out Arme of God, 1 King. 8. 42.</p> <p>Arpachshad, his birth, and age, Ge. 11. 10. 12. 13.</p> <p>Flee Arrogancie, Rom. 12. 3.</p> <p>Asa king of Iudah, and his doings, 1 King. 15. 8.</p> <p>Ashael, Iob's brother slaine, 2 Sam. 2. 23.</p> <p>Ashph, the brother of Heman, chanter, 1 Chron. 6. 39.</p> <p>Asher, Iakobs sonne, Gen. 30. 13. his blessing, and his portion, Deut. 33. 24. Iosh. 19. 24.</p> <p>Ashima, the idol that the men of Hamath made in Samaria, 2 Kings 17. 30.</p> <p>Asherah, the idol that the Iewes worshipped, Iudges 2. 13. and 3. 7.</p> <p>Paul is forbid to preach in Asia, Actes 16. 6.</p> <p>length he preacheth there, Actes 19. 10.</p> <p>Athkelon taken by Iudah, Iudges 1. 18.</p> <p>Iesus entrench on an Asse into Ierusalem, Matth. 21. 7.</p>	<p>Asses in use among the Israelites, Gen. 42. 26. Iudg. 12. 14.</p> <p>The Asse of Balaam speakech, Numb. 22. 28.</p> <p>Ashtur, went out of the land of Shinar, Gene. 10. 11.</p> <p>Asuerus King, his doings and his lawes in the booke of Ester.</p> <p>Athaliah reigneth over Iudah, 2 King. 11. 3.</p> <p>Paul reproveth the Athenians for their superstitions, Actes 17. 22.</p> <p>Azariah reigneth in stead of his father Amaziah, and is stricken with a leprosie, 2 King. 15. 15.</p> <p>Azariah the Prophet, 2 Chron. 15. 1.</p> <p style="text-align: center;">B</p> <p>Baal-perazim, a certaine place, 2 Sam. 5. 20.</p> <p>Baal-peor, an idole, the Israelites for joyning themselves therunto, are put to death, Num. 25. 3. Deut. 4. 3. 4.</p> <p>Baanah and Rechab kill Ithi-boseth, 2 Sa. 4. 6.</p> <p>Baalha King of Irael, and his doings, 1 Kin. 15. 16. to Chapter 16. 8.</p> <p>The destruction of Babel foretold, Isa. 13.</p> <p>The building of Babels towre, Gen. 11. 4.</p> <p>Babes in Christ, 1 Cor. 3. 1.</p> <p>Backbiting forbidden, Levit. 19. 16. Prov. 26. 22.</p> <p>Backbiting is to be avoided, 1 Pet. 2. 1.</p> <p>Balaam, the sonne of Beor, Num. 22. and 23. and 24. 2. Pet. 2. 15. He is slaine, Iosh. 13. 22.</p> <p>Balak, King of the Moabites, Num. 22. and 23. and 24.</p> <p>Iust Balmees, Lev. 19. 36.</p> <p>One Baptisme, Ephe. 4. 5.</p> <p>Iohn sent to Baptize, Iohn 1. 3.</p> <p>The disciples of Christ Baptize, Iohn 4. 2.</p> <p>Christ is Baptized, Matth. 3. 15.</p> <p>To be Baptized in the name of the Father, &c. or of Iesus, Matth. 28. 19. Actes 2. 38.</p> <p>To be Baptized unto Christ, is to put on Christ, Rom. 6. 3. Gal. 3. 27.</p> <p>We are Baptized, unto the death of Christ, Rom. 6. 3.</p> <p>Christ Baptizeth with the holy Ghost and with fire, Matth. 3. 11. Marke 1. 8. Luke 3. 16. Iohn 1. 16. 33.</p> <p>Barabbas, the murderrer, Luk. 23. 18. Ioh. 18. 40.</p> <p>Barak and Deborah deliver Israel, Iudges 4.</p> <p>Baruch, Ieremiahs scribe, Ier. 16. 4.</p> <p>Barzillai, and his doings, 2 Samuel 19. 31. 1 Kings 2. 7.</p> <p>The Ballard shall not enter into the congregation of the Lord, Deut. 23. 2.</p> <p>Priests are forbidden to shave their heads or Beards, Lev. 19. 27.</p> <p>The shaven Beard was a signe of sorrow to the Iewes, Isa. 15. 2.</p> <p>Creation of Beasts, Gen. 1. 24.</p> <p>Paul fought with Beasts at Ephesus, 1 Cor. 15. 32.</p> <p>Beasts, cleane and uncleane, Levit. 11. 2. Deut. 14. 4.</p> <p>When thou goest to Bed, thinke on Gods word, Deut. 11. 19.</p> <p>Behemoth and his propertie, Iob 40. 10.</p> <p>Belae citie, called also Eoar, Gen. 14. 2.</p> <p>Beleeve in Iesus Christ, and thy finnes shall be forgiven, Actes 10. 43.</p> <p>To beleeve is the gift of God, Matth. 13. 11. and 16. 17. Iohn 6. 44.</p> <p>To him that beleevech, all things are possible, Marke 9. 23.</p> <p>He that beleevech in Christ shall never perish, Iohn 3. 15.</p> <p>Belshazzar, King of the Babylonians, Dan. 5.</p> <p>Benajah killeth Iob, 1 Kings 2. 34.</p> <p>Beh-hadad, King of Aram, and his doings, 1 Kings 15. 18. 2 Chron. 16. 2.</p> <p>Benjamin, Gen. 33. 18. and 43. and 44. and 45. Deut. 33. 12.</p> <p>Beth-el, or Luz, Gen. 28. 19. Iudg. 1. 23. 1 Sam. 10. 3.</p> <p>Beth-lehem, called also Ephrath, Gen. 35. 19. Mich. 5. 2. Luke 2. 4.</p> <p>Bethsaida, an unfaithfull city, Matth. 11. 21.</p> <p>Beth-theba, Urias wife lyeth with David, 2 Sam. 11. 4.</p> <p>Bethshemites are punished for looking into the arke of the Lord, 1 Sam. 6. 19.</p> <p>Bethuel, the father of Rebekah, Gen. 22. 23.</p> <p>Bezaleel, an excellent workmen, and his doings, Exod. 31. 1. and 35. 30.</p> <p>Who bideth in Christ, 1 Iohn 2. 6.</p>
---	---	--

How

The second Table.

How God Biderth in us, 1 John 3. 24
 Bilhah Rahels maid, Gen. 29. 19 and 30. 3
 A Bill of divorcement, Deut. 24. 1
 To Bind and loofe, Mat. 16. 19. John 20. 23
 Birds cleane and unclean, Levit. 11. 13.
 Eian eſtemeth not his birth-right, Gen. 25. 32.
 The office of a true Biſhop, 1 Tim. 3. Tit. 1. 5.
 1 Pet. 5. 2
 Biſhops muſt be faultleſſe, Tit. 1. 7
 The Biſhop of our ſouls, Jeſus Chriſt, 1 Pet. 2. 25
 Bitterneſſe and fierceneſſe to be avoided, Eph. 4. 31
 ¶ The Blaſphemer ought to be ſtoned to death, Levit. 24. 15. 16
 Blaſphemy againſt the holy Ghoſt, Matth. 12. 31
 Mark 2. 28. 29
 The deſcription of a Bleſſed man, Pſal. 1. 1. Mat. 5. 3
 The Bleſſed of God are called ſheep, Mat. 25. 33
 To Bleſſe God, for to give thanks unto him, Gen. 24. 27
 Bleſſing, for gift, Gen. 33. 11. 2 Cor. 9. 5
 The manner of Bleſſing the people, Num. 6. 24. and Gen. 48. 20
 Bleſſing to thoſe that obey and ſerve the Lord, Exod. 23. 25. Deut. 8. 6. and 11. 27 and 28. 2
 Lay no ſtumbling block before the Blind, Lev. 19. 14
 The Blind born for the glory of God, John 9. 3
 The Blind guide, Mat. 15. 14
 The Blind healed by Chriſt, Mar. 9. 29
 Chriſt healeth the Blind with his ſpitte, Mark 8. 23. 24. 25
 Blindneſſe of heart, Rom. 11. 8. Eph. 4. 18
 The Blood, for the man that is ſlain, Ioh. 10. 5.
 By the Blood of Chriſt we have remiſſion of ſins, Mat. 26. 28. Heb. 4. 14. 1 Pet. 1. 2
 ¶ John and James called Boanerges by Chriſt, and what that is to ſay, Mark 3. 17
 Boaz and his doings, Ruth 2. and 3. and 4.
 Our Bodies are conſecrate unto Chriſt, 1 Cor. 6. 15. they are the Temples of the holy Ghoſt. 1 Cor. 6. 19
 All the faithfull are one Body, Rom. 12. 5
 To bring the Body in ſubjection, 1 Cor. 9. 27
 The Body of Chriſt the Church, Eph. 1. 23
 Our Bodies are earthen veſſels, 2 Cor. 4. 7. and 5. 1
 To be in the Book of life, Phil. 4. 3. and to be raiſed out of it, Exod. 32. 32
 The Books of curious arts are burnt, Acts 19. 19
 Joſiah commandeth to ſave the Prophets Bones 2 Kings 23. 18
 He that is Born of God, ſinneth not, 1 John 3. 9
 They that are Born of God, John 1. 13. 1 John 5. 1
 Change not the ancient Bound, Deut. 19. 14. and 27. 17. Prov. 22. 28. and 23. 10.
 The Bow in the cloud, Gen. 19. 14
 ¶ Man liveth not onely by Bread, Deut. 8. 3
 We are all one Bread, 1 Cor. 10. 17
 Chriſt the living Bread, John 6. 51
 The feaſt of unleavened Bread, Exod. 23. 15. and 34. 18
 The breaking of Bread, Acts 2. 46
 The ſlew Bread, Levit. 24. 5
 Bread comforteth the hearts, Gen. 18. 5. Jud. 19. 5. Pſal. 104. 15.
 Common Bread, hallowed Bread, 1 Sam. 21. 4
 To eat Bread in the ſwear of the brows, Gen. 3. 19
 Jaakob deſireth onely Bread to eat, and clothes to put on, Gen. 28. 20
 Breaking of Bread, Acts 2. 42
 Whom Jaakob called his Bethren, Gen. 29. 4
 Chriſt not aſhamed to call us Bethren Heb. 2. 11
 The Bethren and couſins of Chriſts beleeve not in him, John 7. 5
 Brotherly love, Rom. 12. 10
 ¶ Buggerers ſhall not poſſeſſe the kingdome of heaven, 1 Cor. 6. 9. 1 Tim. 1. 10
 Every one ſhall beare his own Burden, Gal. 6. 5
 We muſt beare one anothers burden, Gal. 6. 2
 Burnt-offerings, Levit. 6. 9. 12.
 The fiery Buſh, Exod. 3. 2
 The faithfull are Gods Building, 1 Cor. 3. 9
 To build upon Chriſt, gold, ſilver, &c. 1 Cor. 3. 12.

C

Caiaphas and his doings, Mat. 26. 57. John 11. 49
 Ten Caldrons for the temple 1 King. 7. 38.
 Caleb and his doings, Num. 13. 7. and 14. 6. Ioh. 14. 6
 The golden Calf, Exod. 32. it is ground into powder, Exod. 32. 20
 Many Called, and few choſen, Mat. 22. 14. Rom. 9. 6
 Chriſt is come to Call ſinners, Mat. 9. 13
 Love them that Call upon the Lord with pure heart, 2 Tim. 2. 22

The golden Calves of Jeroboam, 1 Kings 12. 28.
 Canaan is accuſed, Gen. 9. 25
 Canaan, a fat land, flowing with milk and hony, Exod. 3. 8
 The land of Canaan is the holy habitation of God, Exod. 15. 13. promiſed to Abraham, Gen. 12. 7
 The ſonnes of Canaan, of whom deſcended the Canaanites, Gen. 10. 15.
 The Canaanites diſcomfited by the tribe of Judah, Judg. 1. 4
 The Canaanites ſinote the Iſraelites, Num. 14. 45.
 The Canaanites that remained, were as thorns to Iſrael, Judg. 2. 3
 The Canaanitiſh woman, Mat. 5. 1. 22.
 The Candleſtick and faſhion thereof, Exod. 25. 31. and 37. 17. and 40. 24.
 Capernaum an unbelieving city, Mat. 11. 23.
 The Capſtorins deſtroyed the Avims, Deut. 2. 23.
 The Captivity of the Kings of Judah foreſpoken, 2 Kings 20. 17. Ier. 16. 13. and 20. 4.
 The Cares of this world choke up the word, Mark 4. 19
 God Caried the children of Iſrael upon Eagles wings, Exod. 19. 4
 ¶ The Centurion and his faith, Mat. 8. 5
 God rejecteth the Jewiſh Ceremonies, Iſa. 1. 11 and 66. 3. Heb. 10. 5
 The decree of Auguſtus Ceſar, Luk. 2. 1
 ¶ Chamois a beaſt, Deut. 14. 5.
 Elijah the Charet of Iſrael, 2 Kings 2. 12
 Charets of iron in uſe among the Canaanites, Judg. 1. 19. and 4. 3
 To make himſelf Chaff for the kingdom of heaven, Mat. 19. 12
 Bleſſed is the man that God Chaiſerth, Iob 5. 17
 Chaiſerth thy childe betime, Prov. 13. 24. and 19. 18. and 22. 15.
 Chaiſerth is the gift of God, Iſa. 46. 21
 Chemoth the abomination of Moab, 1 Kings 11. 7
 The Cherubims keep the way of the tree of life, Gen. 3. 24
 ¶ Offend not little Children, Mat. 18. 6
 The rod of correction for Children, Prov. 22. 15
 The Angels of little Children, Mar. 18. 10.
 Children as concerning maliciousneſſe, and not in underſtanding, 1 Cor. 14. 20.
 Children brought to Chriſt, Mar. 19. 13
 Chriſt receiveth the Child into his armes, Mark 9. 36
 We are the Children of God by faith, Gal. 3. 26
 Childrens obedience to their parents, Eph. 6. 1
 Chorazin, a city that Chriſt reproveth for her unbelief, Mat. 11. 21.
 Paul a Chosen veſſel, Acts 9. 15
 Chriſt conceived, Luke 1. 35. is born, Luke 2. 7.
 is circumciſed, Luke 1. 21. is baptizd, Mar. 3. 15. ſent to preach liberty to the captives, Iſa. 61. 1. Luke 2. 31. and 4. 43. and 5. 32. he ſpeaketh the words of God, Iohn 3. 34. he preacheth that the kingdome of the Meſſias is at hand, and exhorteth to repentance, and to beleeve the Goſpel, Mar. 4. 17. and 9. 35. he is hungry, Mat. 4. 2. he is weary, Iohn 4. 6. he is poore, Mat. 8. 20. he entred into Jeruſalem riding upon an aſſe, Mat. 21. 7. he is ſold by Judas, Mat. 26. 14. he is buffered, Mat. 26. 67. he is delivered to be crucified, Mat. 27. 26. he prayeth for them that perſecute him, Luke 23. 34. he yeeldeth up the ghoſt, Mat. 27. 50. his reſurrection, Mat. 28. he is carried up into heaven, Mark 16. 19
 Luke 24. 51
 The coming of Chriſt foreſpoken, Num. 24. 17
 Iſa. 40. 10.
 Chriſt, God eternall, Iohn 1.
 Chriſt greater then David, Mat. 22. 44
 Chriſt promiſed to Adam, Gen. 3. 15. to Abraham, Gen. 12. 3
 Chriſt ſent of God, Iohn 8. 42.
 Chriſt ſent to ſave the Jewes, Mat. 15. 24
 Chriſt without ſin, 1 Pet. 2. 22
 Faſe Chriſts, and faſe prophets do great miracles, Mat. 24. 5. 24.
 Chriſtians ſo named firſt in Antiochia, Acts 11. 26
 Chriſtians are free, 1 Pet. 2. 16. Iohn 8. 32
 Chriſtians hated of the world, Mat. 10. 22. Luke 21. 17
 The Church is the houſe of God, 1 Tim. 3. 15
 The Church of God is not contentious, 1 Cor. 11. 16.
 ¶ The Apoſtles forbid the Gentiles to be Circumciſed, Acts 15. 28
 Circumciſe the foreskin of the heart, Deut. 10. 16. and 30. 6. Rom. 2. 29. Coloſſ. 2. 11
 Paul Circumciſeth Timothy, Acts 16. 3
 God Circumciſeth our hearts, and why, Deut. 10. 10.
 Abraham commanded to Circumciſe his family, Gen. 17. 9. 10
 Circumciſion and uncircumciſion are nothing, 1 Cor. 7. 19
 Circumciſion is ſervitude, Gal. 2. 4
 The ſecond Circumciſion under Iohann, Ioh. 5. 2.

We have no continuing City here, Heb. 13. 14
 ¶ None cleane before God, Iob 25. 4
 The cloud filleth the houſe of the Lord, 1 King. 8. 10
 The renting of the Clothes, ſigne of great heavineſſe, Ioh. 7. 6. Mat. 26. 65. 2 Sam. 1. 11
 ¶ To heape Coales upon the head of his enemy, Rom. 12. 20
 One ought to comfort another, 1 Theſſ. 4. 18. and 5. 14
 The Comforter is promiſed, Iohn 14. 16. and 15. 26. and 16. 7
 The ten Commandments, Exod. 20. 1. Deut. 5. 7.
 Teach thy childe the commandments of God, Deut. 6. 7
 Commandments of men being contrary to Gods, are not to be received, Tit. 1. 14
 The coming of Chriſt in the day of judgement, Mat. 14. 30. 2 Pet. 3. 10. Iſa. 3. 14. and 13. 9
 The coming of Chriſt with his Angels, Mar. 16. 27.
 The coming of the Lord, Iſa. 35. 4. and 62. 11
 Mal. 4. 1
 The common uſe of goods in the Primitive church, Acts 2. 44
 The word Concubine for wife, Judg. 19. 2
 A ſhame not to confeſſe Chriſt, 2 Tim. 1. 8
 To confeſſe God, for to praife him, is oft times in the Pſalms.
 To confeſſe that Jeſus is Chriſt, is the gift of God, Mat. 16. 17.
 Remiſſion to them that Confeſſe their finnes, 1 Iohn 1. 9
 Moſes confeſſeth to God the ſins of the people, Exod. 32. 31
 Confeſſion of ſins commanded to the Prieſts of the Jewes, Levit. 16. 21
 Confeſſion of our finnes to God, 1 Kings 8. 47. Pſal. 32. 5.
 ¶ Curſed is he that hath his confidence in man, Ier. 17. 5
 God is not the authour of confuſion, but of peace, 1 Cor. 14. 33
 Who ought to be excluded out of the congregation of the Lord, Deut. 23. 1
 The confidence of the wicked is alwaies fearful, Prov. 28. 1
 Chriſt the conſolation of Iſrael, Luk. 2. 25
 The good Converſation of Chriſtians, Phil. 1. 27 and 3. 17
 The converſation of ſaints ſhould provoke us to follow their faith, Heb. 13. 7
 Contemners of the word of God ſhall be puniſhed, 1 Sam. 2. 30. Iſa. 28. 14.
 Cornelius the captain, Acts 10. 1
 Brotherly correction, Prov. 27. 5. Mat. 18. 15
 They that reſuſe correction, are threatened of God, Levit. 26. 22
 The correction of the Lord, Heb. 12. 5
 It is permitted to correct thy brother: but to hate him it is forbidden, Levit. 19. 17
 Circumciſion the covenant of God, Gen. 17. 13
 The covenant of God with Noah, Gen. 9. 11
 Covetouſneſſe is idolatry, Col. 3. 5
 Covetouſneſſe infariable, Prov. 27. 20
 Covetouſneſſe the root of all evil, 1 Tim. 6. 10
 Covetouſneſſe to be avoided, Prov. 15. 16. Iſa. 3. 12. Ier. 8. 10. Eph. 5. 3
 Be of good courage in affliction, Iohn 16. 33
 The counſels of God are unſearchable, Rom. 11. 33.
 The Iſraelites aſke counſel of God in their affaires, Iudg. 1. 1. and 20. 18. 23. 1 Sam. 10. 22 and herein they uſe the help of the Prophets 1 Sam. 9. 9. 2 Kings 22. 13.
 God breaketh the Counſels of the heathen, Pſa. 33. 10
 Covetouſneſſe required in Chriſtians, Eph. 4. 32
 1 Cor. 13. 4.
 Zealous Phineas killeth Coſbi the Midianitiſh harlot, Num. 25. 7. 8. 15
 ¶ All things created by Chriſt, Col. 1. 16
 The Creation of man, Gen. 1. 27
 God is our Ceatour, Deut. 32. 18
 The Goſpel hath been preached to every creature, Col. 1. 6
 Every Creature of God is good, 1 Tim. 4. 4
 The Creature is ſubject to vanity, Rom. 8. 20
 God uſeth his Creatures according to his pleaſure, Iſa. 55. 9
 We are new Creatures by faith in Chriſt, 2 Cor. 5. 17. Gal. 6. 15
 They of Crete, Iſa. 1. 12
 The faith of Chriſtus, and his whole houſe, Acts 18. 8
 Take thy Croſſe, Mat. 11. 38. and 16. 24
 Paul rejoiced in the Croſſe of Jeſus Chriſt, Gal. 6. 14.
 The Crown of righteouſneſſe, 2 Tim. 4. 8
 The Crown of thorns, Mat. 27. 29
 Who cruciſie the fleſh, and the luſts thereof, Gal. 5. 24
 ¶ The Cup and bread that we receive in remembrance of Chriſt, 1 Cor. 10. 16
 The Cup, for death and croſſe, Mat. 20. 23
 Curſed is he that fulfilleth not the Law, Gal. 3. 10
 Curſed is he that hangeth on the tree, Deut. 21. 23

Mm

The

The second Table.

The Curtains of the tabernacle, Exod. 26. 5 and 36. 8.
Old Customs cannot be forgotten, Prov. 22. 6.
Cyrus king of Persia and his doings, Isa. 44. 28. and 45. 1. Ezra 1. 1.

D

Dagon the god of the Philistines, 1 Sam. 5. 2.
Damaris beleeveth in Christ, Acts 17. 34.
The Damned are called goates, Mat. 25. 32.
Dan the son of Jakob, Gen. 30. 6. and 49. 16.
Deut. 33. 22. Ioh. 19. 40.
The deeds of Darknesse, Rom. 13. 12.
Darius doings, Dan. 5. 31. and Chap. 6. and 9. and 11. Ezra 6. 1.
Dathan for his rebellion is consumed with fire, Num. 16.
David danceth before the Lord, 2 Sam. 6. 14.
David deceived Saul, 1 Sam. 20. 5. he deceived King Achish, 1 Sam. 27. 10.
David delieth the commandment of the Lord in committing adultery, 2 Sam. 12. 9.
David doth not punish the cursed speaking of Shimei, 2 Sam. 16. 10.
David lamenteth his sonne Amnon, 2 Sam. 13. 31.
David of necessity eateth the Shew-loaves, 1 Sam. 21. 6. Mat. 12. 3. 4.
David of what stock he came, Ruth. 4. 17.
Davids doings from the 1 Sam. 13. 13. to 1 King. 2. 12.
David slew a Lyon, 1 Sam. 17. 34. 35.
David upright before the Lord, 1 King. 14. 8. and 15. 3.
No difference of Dayes among the faithfull, Rom. 14. 5.
Debate and strife are works of darknesse, Rom. 13. 12. 13. 1 Cor. 1. 10. and 11. 16.
Debir a city, Ioh. 10. 3. and 15. 15.
What is required in Deacons, 1 Tim. 3. 8.
Deacons ordained in the Church by the Apostles, Acts 6. 5.
We must not exceed measure in lamenting the Dead, 1 Thess. 4. 13.
Saul seeketh to the Dead, 1 Sam. 28. 11.
Seek not to the Dead for any thing, Deut. 18. 11. Luk. 16. 29.
The dead shall heare the voice of the Sonne of God, and shall live, Ioh. 5. 25.
Christ foretelleth his own Death, Matth. 16. 21.
Death swallowed up into victory, 1 Cor. 15. 54.
The second Death, Revel. 20. 14.
Death commeth through disobedience, Deut. 30. 17. 18.
The day of Death uncertain, Luke 12. 40.
Curse not the Deafe, Levit. 19. 14.
Christ healeth the Deafe, Mark 7. 32.
Of Deborah and Barak, Iudg. 5. 1.
Deborah, Rebekahs nurse, dieth, Gen. 35. 8.
Deborah the wife of Lapidoth, Iudg. 44.
Deceive not thy brother, Leviticus 19. 13. and 14.
God will reward every one according to his Deeds, Mat. 16. 27.
Delilah betrayeth Samson, Iudg. 16.
If we deny Christ, he will deny us, 2 Tim. 2. 12.
The assurance of the Desperate, Ezek. 33. 10.
Debts not demanded before the year of freedom, Deut. 15. 2.
Christ healeth two possessed of Devils, Mat. 8. 28 and 12. 22.
The Devil confesseth that he knoweth Christ and Paul, Mark. 1. 24. Luke 4. 34. Acts 19. 15.
The Devil is a murderer, Ioh. 8. 44.
The Devil prince of this world, Eph. 2. 2. Ioh. 12. 31. Col. 2. 15. the accuser of the faithfull, Revel. 12. 10. our adversary and enemy, 1 Pet. 5. 8. Ephes. 6. 12.
Devils driven out by fasting and prayer, Mat. 7. 21.
The Devil seduceth the woman, and is therefore cursed, Gen. 3. 14.
The king is bound to read the book of Deuteronomy, and why, Deut. 17. 19. 20.
Deuteronomy is commanded to be read to women and children, Deut. 31. 11. 12. 13.
Deuteronomy is delivered to the Levites and Elders, Deut. 31. 9.
Johiah readeth the book of Deuteronomy to the people, 2 Kings 23. 2.
The diligence of ministers, Prov. 17. 23.
Dinah, the daughter of Jacob, ravished, Gen. 34. 2.
Dionysius an Areopagite beleeveth in Christ, Acts 17. 34.
Diotrephes reproved for his arrogancy, 3 Ioh. 9.
Seventy Disciples sent to preach, Luk. 10. 1.
The Disciples wherein they may be known, Ioh. 8. 31. and 13. 35.
Disceases are the fruits of sin, Ioh. 5. 14.
In disceases God ought to be sought unto, 2 King. 1. 16.
Disgracing raiment is forbidden both to man and woman, Deut. 22. 5.
How God hateth disobedience, 1 Sam. 15. 23.
The Disobedient stricken with madness, and

blindnesse, Deut. 28. 28.
The man that Disobeyeth the Judge, shall die, Deut. 17. 12.
He that Disobeyeth God, is subject to many curses, Deut. 28. 15.
Against Divorcement, 1 Cor. 7. 10.
Divination forbidden, Levit. 20. 27. Deut. 18. 10. 11. 16. 19.
He or she that hath the spirit of Divination, ought to be stoned to death, Levit. 20. 27.
Sound Doctrine, Tit. 2. 7. 8.
No doctrine but Christs ought to be received, 2 Ioh. 10. Col. 2. 8.
Doctrines of Devils, 1 Tim. 4. 1.
Doeg dislofed David to Saul, 1 Sam. 22. 9.
Give not holy things to Dogs, Mat. 7. 6.
The Dog is returned to his vomit, 2 Pet. 2. 22.
Domage, that one doth to another, Exo. 22. 5.
The Dove sent out of the Ark, Gen. 8. 8.
The Dumb is healed, Mat. 9. 32.
The Dragon, the old serpent, Rev. 20. 2.
By Dreams God speaketh to the Prophets, Num. 12. 6.
Spiritual Drink, 1 Cor. 10. 4.
Christ was called in scorn a Drinker of wine, Mat. 11. 19. the Apostles also, Acts 2. 13.
The Dropie is healed, Luk. 14. 2.
The evils that come of Drunkennesse, Prov. 23. 29.
Drunknesse to be avoided, even of kings, Prov. 31. 4. Luk. 21. 34. Ephes. 5. 18.
Man is Dust, Gen. 3. 19.
The Dust of the feet shaken off, against whom, Mat. 10. 14.
Many Dwelling places in the house of God, Ioh. 14. 2.
Paul desireth to Die, Phil. 1. 23.
Christ prayeth not to Die, Mat. 26. 39.
Christ desireth to Die for us, Luk. 12. 50.
It is ordained for all to Die once, Heb. 9. 27.
Christ Died for our sins, Rom. 4. 25.

E

The Earth is cursed for Adams transgression, Gen. 3. 17.
The Earth is corrupt, Gen. 6. 11.
Man shall sow to the Earth, Gen. 2. 19.
To Eat the flesh of Christ, Ioh. 6. 51. 63.
Ebedmelech the black More, Jer. 38. 7.
Eber and his sons, Gen. 10. 25.
Esaus why he is called Edom, Gen. 25. 30.
Edom denieth passage to Israel, Num. 20. 14. 18.
Edom rebelleth from under Judah, 2 Kings 8. 20.
The Egyptians eat not with the Ebrews, Gen. 43. 32. of whom look in Exo. 11 and 12. Deut. 23. 7. Jer. 46. Ezek. 32. 12.
Egypt the iron furnace, Deut. 4. 20.
Ehud a Judge in Israel, Iudg. 3. 15.
The Ekronites and their doings, 1 Sam. 5. 10.
What conditions the Elders ought to have, Titus 2. 2.
Eleazar the son of Aaron, Exod. 6. 25. Iosh. 24. 33.
Gods purpose is by his Election, Rom. 9. 11.
Election of grace, Rom. 11. 5.
Make your calling and Election sure, 2 Pet. 1. 10.
As touching the Election, they are loved for the Fathers sakes, Rom. 11. 28.
The Elect have obtained that, that Israel obtained not, Rom. 11. 7.
We know that ye are Elect of God, 1 Thess. 1. 4.
Election lieth in God, and not in us, Rom. 9. 11. 16.
The Elect are few in number, Mat. 7. 14.
Elect before the foundation of the world, Ephes. 1. 4.
The Elect of God cannot be condemned, Rom. 8. 33. 34.
The Elect were chosen before the foundations of the world, Ephes. 1. 4. 1 Pet. 1. 2.
Eli the Priest, and his doings, 1 Sam. 1. and 2. and 3. and 4.
Eliakim called also Iehojakim, 2 Kings 23. 34.
Elias and Eliseus, Luk. 4. 25. 27.
Elijah the Prophet and his doings, 1 Kings 17. unto the 2 Kings 2.
Elimelech and his wife Naomi, Ruth 1. 2.
Elizabeth Zacharies wife, Luk. 1. 5.
Elisba bald, 2 Kings 2. 23.
Elisba doth good for evill, 2 Kings 6. 22.
Elisba his life, and his doings, 1 King. 19. unto the 2 Kings 13. 22.
Elisba is called from the plough to prophesie, 1 Kings 19. 19.
Elisheba Aarons wife, Exod. 6. 23.
Elon a judge in Israel, Iudg. 12. 11. 12.
Elymas the forcerer withstanding Pauls preaching, Acts 13. 8.
Emmanuel, Mat. 1. 23.
Take from among you all Enchanters, Deut. 18. 10. 11.
Enchanters and Southsayers driven out of Israel by Saul, 1 Sam. 28. 3.
The End of all things is at hand, 1 Pet. 4. 7.
He that endureth to the End, shall be saved, Mat. 24. 13. 2 Thess. 3. 13.
Enes healed by the means of Peter, Acts 9. 33.
Love thine Enemies, Mat. 5. 44. Prov. 25. 21.

Christ prayeth for his Enemies, Luk. 23. 34.
Enoch the son of Sheth, Gen. 4. 26.
Flee Envy, Gal. 5. 26. 1 Pet. 2. 1.
Envious persons, Prov. 23. 6.
Ephesians worshipped Diana, Acts 19. 35.
Ephraim and his doings, Gen. 41. 52 and 48. 5 and 50. 23.
The Ephraimites murmure against Gideon, Iudg. 8. 1.
The Epicures dispute with Paul, Acts 17. 18.
Pauls Epistles hard to be understood, 2 Tim. 3. 16.
The earnest of the spirit in our hearts, 2 Cor. 1. 22 and 5. 5.
Ephraim reigneth after Saneherib, 2 King. 19. 37.
Esau and his doings, Gen. 25. unto the 37.
Who are to be eschewed, 2 Tim. 3. 5.
Ester and her doings, Ester 2 and 4 and 5 and 6 and 7 and 8 and 9.
Hate that which is evill, Rom. 12. 9.
Recompense not Evill for evill, Rom. 12. 17.
God turneth the Evill into good, Gen. 50. 20. Rom. 8. 28.
Do not company with Evill men, Prov. 24. 1.
We are Evill of nature, Mat. 7. 11. Gen. 6. 5.
An Eunuch Candaces chief governour, beleeveth in Iesus Christ, Acts 8. 37.
Enoch restored to life, Acts 20. 9. 10.
He that Exalteth himself, shall be brought low, Luk. 18. 14.
Examine all things, 1 Thess. 5. 21.
Examine thy self before thou come to the supper of the Lord, 1 Cor. 11. 28.
Excommunicate those that love not Iesus Christ, 1 Cor. 16. 22.
The Excommunication that Paul used, 1 Cor. 5. 5.
Exorcists hurt by the evill spirit, Acts 19. 13. 16.
Experience bringeth hope, Rom. 5. 4.
The good Eye, Mat. 6. 22.
Eye for eye, Exod. 21. 24. Mat. 5. 38.

F

Old wives Fables, 1 Tim. 4. 7.
Every one ought to prove his Faith, 2 Cor. 13. 5.
Continuance in Faith, Col. 1. 23.
The Shield of Faith, Ephes. 6. 16.
Christ prayeth for Peters Faith, Luk. 22. 32.
The definition of Faith, Heb. 11. 1.
Faith commeth by hearing, Rom. 10. 17.
The Apostles pray to have their Faith increased, Luk. 1. 75.
Faith in God by Christ, 1 Pet. 1. 21. Mat. 12. 21.
Faith joynd with charity, 1 Tim. 1. 5.
Faith is the gift of God, Phil. 1. 29. 2 Pet. 1. 3.
The end of faith is the salvation of our soules, 1 Pet. 1. 9.
The Faith of Abraham, Gen. 15. 6 and 24. 7.
The Faith of the Fathers, Heb. 11.
By Faith the spirit is received, Gal. 3. 2.
By Faith the heart is purified, Acts 15. 9. Ioh. 15. 3.
By Faith we resist the devil, 1 Pet. 5. 9.
Faith without works is dead, Iam. 2. 17.
The Faithfull are the children of Abraham, Rom. 9. 8.
The Faithfull shall not come into condemnation, Ioh. 5. 24.
To Fall into the hands of the living God, Heb. 10. 31.
To Fall upon the face, Gen. 17. 17. Ruth 2. 10.
A great Famine in Samaria, 1 King 18. 2. 2 Kings 6. 25.
The famine of Gods word fore-spoken, Amos 8. 11.
Moses Fasteth ourty dayes, and fourty nights, Exod. 34. 28. Christ likewise, Mat. 4. 2.
Fained Fastings, Isa. 58. 3. Zech. 7. 5. Mat. 6. 16.
The Father of Christ is our Father, Ioh. 20. 17.
He that knoweth Christ, knoweth the Father, Ioh. 14. 7.
Honour thy Father and mother, Mat. 15. 4. Mar. 7. 10.
Fathers are charged to teach their children the Law of God, Deut. 11. 19.
He that beareth his Father, or mother, shall die the death, Exod. 21. 15. Prov. 20. 20.
God doth right unto the Fatherlesse, Deut. 10. 18.
The Fatherlesse, Deut. 14. 19 and 24. 19 and 26. 12 and 19.
The Fatherfull must abstain themselves from war, Deut. 20. 8.
Learn to feare God, Deut. 14. 23.
The Fear of God is true wisdom, Iob 28. 28.
The worstest places at Feasts, Mat. 23. 6.
Feasts made at shephearings, 2 Sam. 13. 23.
God teacheth to Fight, 2 Sam. 22. 35.
The finger of God, for his power, Exod. 8. 19.
The Firborn in the land of Egypt die, Exod. 11. 4. and 12. 29. 30.
Of Firfruits, Exod. 22. 29. Levit. 23. 10.
The fir Fruits pertained to the high Priests, Num. 9.
Fishes clean and unclean, Levit. 11. 9. 10. 11.
Paul never used Flattery, 1 Thess. 2. 5.
Flee iime of persecution, Mat. 10. 23.
The dedes of the Fleth, Gal. 5. 19.
Man isout Fleth, Gen. 6. 3.

To

The second Table.

To be in the Flesh, or to live according to the
Flesh, Rom. 7.5
Flesh and blood, that is, whatsoever is in man,
Mat. 16.17
The wisdom of the flesh is death, Rom. 7.24.
and 8.6
Flesh lusteth against the Spirit, Gal. 5.17
The Flesh of Christ eaten by faith, John 6.54
The care of the Flesh ought to be rejected, Ro.
13.14
To eat the Flesh with the blood is forbidden.
Gen. 9.4
Be carefull over your Flocks, Prov. 27.23
Noahs Flood, Gen. 6. and 7. and 8
The cause of the universall Flood, Gen. 6.5
An offering of Flowre, Levit. 2.1
By the Flood is understood the Church, John
10.16
A rod belongeth to the Fools back, Prov.
26.3
Forbear one another, Ephes. 4.2
Christ delivered by the determinate counsell
and Foreknowledge of God, Acts 2.23
We are elect according to the Foreknowledge
of God, 1 Pet. 1.2
Our Forerunner, Christ, Heb. 6.20.
How oft thou oughtest to Forgive thy brother,
Mat. 18.21.22
Fornication ought not to be named among us.
Ephes. 5.3
Fornicators shall not inherit the Kingdome of
God, 1 Cor. 6.9
Forfake thy father and mother for Christs sake,
Mat. 19.29
Forfake thy self, Mat. 16.24
Foolcs, Prov. 12. unto 18.
The Foxes of Samphon, Judg. 15.4
Mans Fragility, Isa. 40.6.7
The tree is known by the Fruit, Mat. 7.16
Wo to them that be Full, Luk. 6.25
The pillar of Fire, Exod. 40.38
Christ is come to put Fire on the earth, Luke 12
59
Everlasting Fire prepared for the devill, Mat.
25.41
A law touching Fire that consumeth the corn,
Exod. 22.6
The Fiery law, Deut. 32.2

G

Gaal Ebeds son, and his doings, Judg. 9.26
Gad the Prophet, 1 Sam. 22.5. 2 Sam. 24.11
Gad the son of Jaakob, Gen. 30.11. and 49.
19. Joth. 22
The counsell of Gamaliel, Acts 5.35
The Garment made of linnen and woollen, for-
bidden, Deut. 22.11
Aarons Garments, Exod. 28
The strait Gate leadeth to life, Mat. 7.13, 14
Judgement done in the Gates of the city, Deut.
22.15
Gatherings for the Saints, 1 Cor. 16.1
Gedaliah is slain, 2 Kings 25.25
The Gelded shall not enter into the Congrega-
tion of the Lord, Deut. 23.1
Gentleness is praise-worthy, Ephes. 4.2. Gal. 5.
22.
Election of the Gentiles, Plal. 2. 8. and 18.43.
44
Israel is forbidden to be at peace with the Gen-
tiles, Deut. 7.2.3
The conversion of the Gentiles, If. 2.2. Acts 11
17. and 4.27.
The holy Ghost fell upon the Gentiles, Acts 10
44.45
The vocation of the Gentiles by preaching, Isa
66.18.19
The conversation of the Gentiles before they
knew the truth, Ephes. 2.1.2.3
Christ calleth the Gentiles, whelps, Mat. 15.
26.
God for a time suffered the Gentiles to walk in
their own wayes, Acts 14.16
The men of Gibeah and their wickednesse,
Judg. 19.22
Gideon and his doings, Judg. 6. and 7. and 8
The trial that Gideon took off his souldiers, &c
how many they were, Judg. 7.5
God measureth the Gift according to the heart,
Mat. 12.44
Salvation is the Gift of God, Ephes. 2.8.
The Gift of God is not bought with money,
Acts 8.20
Gehazi received Gifts of Naaman, 2 King. 5.23.
24
The Gifts of the holy Ghost are divers, 1 Cor.
12.4
To be Girded with verity, Ephes. 9.14
Give, and it shall be given unto you, Luke 6.
38
It is a blessed thing to Give, rather then to re-
ceive, Acts 20.35
God loveth a cheerfull Giver, 2 Cor. 9.7.
The desire of vain Glory, Gal. 5.26.
Man ought not to Glory in himself, 1 Cor. 4.
7. but in the Knowledge of God, 1 Cor. 9.23.
24
Gluttons and drunkards are to bee avoided,
Prov. 23.20.
Gluttony, Rom. 13.13
The Goate charged with all the iniquities of

the people, Levit. 16.22
The people require new gods, Exod. 32.1
God is Almighty, Gen. 17.1. and 35.11
God is a Spirit, Iohn 4.24
God is every where, and seeth all things, Ier. 23
23.24
God is immortal, 1 Tim. 1.17. and 6.16
God is invincible, Exod. 33.20. Ioh. 1.18. 1 Tim.
1.17. Moses saw him, and how? Exod. 24.10.
so did Iakob, Gen. 32.30
The living God is the God of Israel, Exod. 29.
45. Levit. 26.13. 2 Cor. 6.17
God is with thee, a kinde of salvation, Iudg. 6.
12. Ruth 2.4
There is but one God to the faithfull, 1 Cor.
8.6
Gog and his fall, Ezek. 38. and 39
Going out of Egypt, Exod. 12.37
Goliath slain by David, 1 Sam. 17
Gomorah consumed with fire from heaven.
Gen. 19.24.
Follow that that is Good, Rom. 12.9
No goodnesse dwelleth in our flesh, Rom. 7.
18
Thou that art taught, minister to the teacher in
all Good things, Gal. 6.6. 1 Cor. 9.14
Do Good without fainting, Gal. 6.9. even to
thine enemies, Luke 6.35.
The definition of the Gospel, Rom. 1.16
The sum of the Gospel, Ephes. 1.7
Christ preacheth the Gospel, Mar. 1.14
The Gospel is the word of the eternall God,
1 Pet. 1.23. it is the word of truth, Ephes. 1.
13
The end of them that obey not the Gospel of
God, 2 Thess. 2.10. 1 Pet. 4.17.18
The Gospel of John, why it is written, John 20.
30
The Gospel ought to be preached to all crea-
tures, Mark 16.15
Blasphemy against the holy Ghost, Mat. 12.
31
The graces and gifts of the holy Ghost are di-
vers, 1 Cor. 12.4
The holy Ghost is sent, Acts 2.2
The holy Ghost promised to the Apostles, Luke
24.49. Iohn 14.16. Acts 1.8
God giveth the holy Ghost to them that desire
him, Luke 11.13
To Go unto his fathers for to die, Gen. 15.
15
Through Grace we are saved, Ephes. 2.5
The Grain of corn that falleth on the ground,
Iohn 12.24
Eat of thy neighbours Grapes, but beare none
away, Deut. 23.24
The Greeks seek for wisdom, 1 Cor. 22.
Grieve not the holy Spirit of God, Eph. 4.30
Gyants, Gen. 6.4
Gyants in the land of Canaan, Num. 13.35.

H

Habel murdered by his brother, Gen. 4.8.
Hebr. 11.4. Mat. 23.35
Hadad, Solomons enemy, 1 Kings 11.14
Haggai the Prophet, Ezra 5.1
Hagar Sarais maid, Gen. 16. and 21
Ham mocketh his father Noah, Gen. 9.22
Haman is hanged, Ester 7.9.10
Hannah the wife of Elkannah, and mother of Sa-
muel, 1 Sam. 1. and 2
Hananiah the false Prophet, Ier. 28.1
Common Hands, Mark 7.1
The laying on of hands, Acts 19. 6. 1 Tim. 4.
14
Christ sitteth at table with unwashen Hands,
Luke 11.38
None can escape the Hand of God, Amos 9.2.
Deut. 32.39
Christ by laying on of Hands healeth the sick.
Luk. 4.40
To stretch the hands out towards heaven, 1 Kin.
8.22. Exod. 9.22. and 17.11
The mans Hand that was dried up is healed,
Mat. 12.10
Christ layeth his Hands upon the infants, Mat.
19.15
Hannah nursed her child, 1 Sam. 1.23
Of Hanun king of the Ammonites, and of the
ill intreaty of Davids servants, 2 Sam.
10.4
Haran the sonne of Terah, Gen. 11.27
Haraphah of the flock of Gyants, 2 Sam. 21.
16
God whom he will, he maketh Hard hearted,
Rom. 9.18
Nothing is Hard to God, Gen. 18.14
The Harveft, Levit. 19.9
The Harveft of the faithfull, Mat. 9.37. Iohn 4.
35
Hazeel king over Aram, 1 Kings 19.15. unto the
2 Kings 14.1
The Head of the Church, Christ, Eph. 4.15.
hear Christ, Deut. 18.18. Mat. 17.5
Singleness of Heart, 2 Cor. 1.12. 1 Pet. 1.
22
Uncircumcised Hearts, Ier. 9.29. Deut. 10.16.
out of the which come evill thoughts, Mat.
15.19
The Lord seeth the Heart of man, 1 Sam. 16.7.
Rom. 1.19

The Heart of man is wicked, Gen. 6.5. Deut. 2.
29.19
Gods laws written in the Hearts of the faithfull,
Heb. 8.10
The good Heart speaketh good things, Mat. 12.35
The creation of heaven, Gen. 1.6.7.8
New Heavens and new earth, 2 Pet. 3.13
The Heavens shut up because of Gods wrath,
Deut. 11.17
Hebron, a city, Gen. 35.27
It is comely for a woman to have long Haire,
1 Cor. 11.15
Nor a Haire of them shall perish, that suffer for
Christ, Luke 21.18
Our Haires be numbered, Mat. 10.30
Christ the Heire of all things, Heb. 1.2
A description of Hell, Isa. 30.33
Heman the finger, 1 Chron. 6.33
Hemoch the first city, Gen. 4.17
Hemoch the son of Cain, Gen. 4.27
Hemoch taken up, Gen. 5.24
Herbs created, Gen. 1.11
There must be Heresies, and why? 1 Cor. 11.19
Heresies are deeds of the flesh, Gal. 5.19.20
Hereticks must be avoided, Tit. 3.10
The Heritage of him that dieth without man-
chiide, Num. 27.8
God the Heritage of the Levites, Deut. 18.2
An Heritage reserved for us in heaven, Mat. 25.
34. Gal. 3.17.18. Tit. 3.7. 1 Pet. 13.4
Christ calleth Herod a fox, Luke 13.32
Herod killeth the infants, Mat. 2.16
The day of Herods nativity, Mark 6.21
Herods opinion of Christ, Mar. 14.2
Hezekiah king of Iudah, and his doings, 2 King.
18. and 19. and 20. Isa. 36. unto the 40
The river Hiddekel, Gen. 2.14.
Give the workman his Hire, Levit. 19.13. Deut.
24.14.15
Hiram the king of Tyre, and his doings, 2 Sam.
4.11. and Hiram the cunning workman,
1 Kings 7.13
God commandeth the Hirates to be destroyed
utterly, Deut. 20.17
Honour in the Lyons body, Iudg. 14.8. Honour
all men, 1 Pet. 2.17
Give Honour to thy wife as to the weaker ves-
sell, 1 Pet. 3.7
Give Honor to whom ye owe honor, Rom. 3.17
We are saved by Hope, Rom. 8.24
Hope maketh not ashamed, Rom. 5.5
Hophni the son of Eli, 1 Sam. 2.34. and 4.4
Horeb a mountain, called also Sina, Deut. 1.2
God is the Horn of our salvation, 2 Sam. 22.3
Horims chased out by the sons of Esau, Deut. 2.
12
The number of Solomons Horses, 1 King. 4.26.
2 Chron. 9.25
Abrahams and Lots Hospitality, Gen. 18.2. and
19.2
Use Hospitality, Rom. 12.13. Heb. 13.2. 1 Pet.
4.9
The body of man is called an earthly House,
2 Cor. 5.1
The House infected with the plague of leprosie,
Levit. 14.34
The House of God, the house of prayer, Isa. 56.
7. Mat. 21.13
The House of God, the people of Israel, Num.
12.7
The House of God, the Temple, 2 Sam. 12.20.
Huldai the Prophetesse, 2 Kings 22.14.
2 Chron. 34.22
He that Humbleth himself, shall be exalted,
Mat. 23.12. Phil. 2.8.9. Iam. 4.10
Humility, Prov. 16.19. Mat. 11.29. Luk. 14.11.
Ephes. 4.2
An Hundred fold is promised to them that shall
forake that they have to follow Christ, Mat.
19.29
Rulers over Hundreds established by Moses,
Exod. 18.21
Blessed are they that Hunger and thirst for
righteousnesse, Mat. 5.6
Christ is an Hungred, Mat. 4.2
Of Husbands, 1 Cor. 7.11. Ephes. 5.22
Huthai and his doings, 2 Sam. 15.32. and 17.5.
Hypocrisie, Prov. 12.5. and 30.12
Hypocrisie reproved, Isa. 58.2
An Hyreling, Iohn 10.12

I

Iakob, and Esau abound in riches, Gen.
36.7
Iakob and his doings, Gen. 25. unto the 50.
Iakob beloved of God, Rom. 9.13
Iakob is accompanied of God, whithersoever
he goeth, Gen. 28.15
Iakob is called Israel, Gen. 32.28
Iakob wrestleth with God, Gen. 32.24
Iabin king of Canaan, Iudg. 4.2
Iahaziel a Prophet, 2 Chron. 20.14
Iair, a Judge in Israel, Iudg. 10.3
James law Christs resurrection, 1 Cor. 15.7
James the brother of Iohn is put to death, Acts
12.2
Iannes and Iambres resisted Moses, 2 Tim. 3.8.
Iaphet and his sons, Gen. 10.2
Iasons assurance, for receiving of Paul, Act. 17.9
Ibzan a Judge in Israel, Iudg. 12.8
Idola-

The second Table.

Idolaters ought to die, and wherefore, Deut. 17.2. they shall not inherit the Kingdome of heaven, 1 Cor. 6.9, 10
 Idolaters slain by the sons of Levi, Exod. 32. 26, 27, 28
 Things consecrated to Idols, 1 Cor. 8. A.C. 15. 20
 Idols are but vanity, 1 Sam. 12. 21. 1 King. 16. 26. they are abomination, Deut. 7. 25, and 27. 15.
 Idols forbidden, Levit. 26. 1. Deut. 18. 9
 Jehoshaz the son of Jehu the king, and his doings, 2 Kings 13. 1
 Jehoachin succedeth Jehoakim his father, 2 Kings 24. 8
 Jehoada the high Priest, 2 Kings 12. 4
 Jehoakim servant to the king of Babel, 2 Kin. 24. 1
 Jehonadab the son of Rechab, 2 King. 10. 15
 Iehoram the King of Iudah, and his doings, 1 Kings 22. 50, 2 Kings 8. 16
 Iehoram the son of Ahab, 2 Kings 3. 1
 Jehoaphat king of Iudah, 1 Kin. 15. 24. 2 Kin. 3. 1
 Iehothas the son of Iehozadak, Hag. 1. 1
 Iehu a Prophet, 1 Kings 18. 7
 Iehu king of Israel, and his doings, 1 King. 19. 16. unto the 2 Kings 11.
 God is a Jealous God, Exod. 20. 5. Deut. 5. 9.
 The Law of Jealousie, Num. 5
 Iericho destroyed, Ios. 2. and 6. built up again by Hiel, 1 Kings 16. 34
 Iericho wholly execrable to the Lord, Ios. 6. 17
 The hand of Ieroboam dried up, 1 King. 13. 4
 Ieroboam king of Israel, and his doings, 1 King. 11. 26. unto the 15
 The ruine of Ierusalem, Mat. 23. 38
 Ierusalem built again, Nehem. 3. 1
 Ierusalem called also Iebusi, Ios. 15. 8. and 18. 28
 Gideon called Jerubbaal, and wherefore, Iudg. 6. 32.
 Iesus the name of the Messias, Mat. 1. 21. Luke 1. 31. Phil. 10
 Vain Iesuing forbidden, Ephes. 5. 4
 Iethro Moses father in law, Exod. 3. 1, and 18. 1
 The Jews baptized in Moses, 1 Cor. 10. 2
 The Jews exercised in afflictions, Deut. 8. 16.
 The Jewes obstinacy, Ios. 48. 4. Acts 28. 27
 The remnant of the Jewes shall return, Ios. 10. 21
 Iezabel and her cruell doings, 1 Kings 16. and 18. and 19. and 21. 2 Kings 9. 30
 The Image is a curse to him that maketh it, Deut. 27. 15
 Mans Imaginations are evill, Gen. 6. 5
 Wee ought not to company with Infidels, 2 Cor. 6. 14
 Infidels are called the dry tree, Luke 23. 31
 Infirmitie come upon us for our finnes, Iohn 5. 14
 The Levites inheritance, Deut. 10. 9
 Every one shall bear his own iniquities, Deut. 24. 16
 Injuries ought to be forgotten, Levit. 19. 18
 Innocents concerning evill, and wife unto that which is good, Rom. 16. 19
 None is Innocent before God, Exod. 34. 7
 Three things are insatiable, Prov. 30. 15
 Wicked Inventions, Deut. 28. 20
 Christ is our Intercessour, Rom. 8. 34
 Ioab and his doings, from the 2 Sam. 2. unto 1 Kings 2. 35
 Ioab preferred through the help of his aunt Iehohaba, 2 Kings 11. 2
 Ioab the father of Gideon, Iud. 6. 29
 Ioab the son of Ahaziah, and Iehosaf the son of Iehozabab, 2 Kings 11. 2 and 14. 8
 Iob an example of patience, Iam. 5. 11
 Iochebed the wife of Amram, Exod. 6. 20.
 Iohanan, Jer. 40 and 41 and 42 and 43
 Iohn Baptist exhorteth to repentance, Matth. 3. 2
 Iohn Baptist is buried, Matth. 14. 12
 Iohn Mark the minister of Paul and Barnabas, Acts 12. 25
 Ionathan the son of Saul, and his doings, 1 Sam. 14 and 18 and 19 and 20 and 31
 Ioseph and his doings, from the 30 of Genesis unto the end of the book.
 Ioseph of Arimathea, Mat. 27. 57
 Ioses called Barnabas, Acts 4. 36
 The good King Iosiah, and his doings, 1 Kings 13. 2. 2 Kings 21. 24. and 22. 1
 Ioshua and his doings, Exod. 24. 13. and 32. 27. Num. 11. 28. and 13. and 14. Deut. 1. 38. and throughout his whole book.
 Iotham the son of Ierubbaal, Iudg. 9. 5
 The Iourneyes of the children of Israel, Num. 33
 Iphthah, and his doings, Iudg. 11. and 12.
 Ishaiah the Prophet, 2 Kings 19. 20. his visions Isha. 1. and 2. and 6
 Ishai Davids father, Ruth 4. 22. 1 Sam. 16. 11
 Ish-boeth, and his doings, 2 Sam. 2. and 3. and 4
 Ishmael and his life, Gen. 16. and 17. and 21. and 25
 Why Iakob was called Israel, Gen. 32. 28.
 True Israelites who, Rom. 9. 6. 8
 Carnal Israel described, Hof. 9. 7

Israel sinned not of ignorance, Rom. 10. 19
 Iubal the inventor of the Harp, Gen. 4. 21
 The Iubile, Levit. 25. 10
 The rest of Iudah led away to Babel, 2 Kings 25. 11
 Iudah Leashs son, Gen. 29. 35
 Iudas that betrayed Christ, Iohn 18. 2. His repentance, Mat. 27. 3. He hanged himself, and barst in the mids, Acts 1. 18. Mat. 27. 5
 The generall Judgement, Ios. 2. 19. and 26. 11. the signes that shall come before it, Mat. 24. 29
 Judgement for affliction, 1 Pet. 4. 17
 Judgement beginneth at the house of God, 1 Pet. 4. 17
 Gods Judgements are agreat depth, Psal. 36. 6.
 The office of a Judge, Exod. 23. 6
 Speak not evill of Judges, Exod. 22. 28
 What manner of men ought to be Judges, Exod. 18. 21. and 23. 2. 3
 Judge not another, Mat. 7. 1. and 12. 7
 The Iudge of all the world, Gen. 18. 25
 A Judge ought not to have any respect of persons, Levit. 19. 15
 Judges are called gods, Exod. 22. 29. Psal. 82. 6
 The Judges gave sentence according to Moses law, Deut. 17. 11
 Iustified by faith, Rom. 5. 1. not by works, Gal. 3. 10
 We are Iustified, or condemned by our words, Matth. 12. 37
 Iustified, what it signifieth, Titus 3. 4. Acts 13. 38, 39
 Izhak the son of Abraham, and his doings, Gen. 21. unto the 28. 6. and 35. 29.

K

Activity of Kain, and his doings, Gen. 4. 1. to verse 19. 1. Iohn 3. 12.
 Keilah a city delivered by David, 1 Sam. 23. 1
 God Keepeth his as the apple of the eye, Deut. 32. 10
 Keturah the wife of Ahrsham, Gen. 25. 1
 The Keyes of the kingdome of heaven promised, Mat. 10. 19. are given by Christ to his Apostles, Iohn 20. 23
 Man ought to keep him from all Kinde of evill, 1 Thess. 5. 22
 The rigour of a King, 1 Sam. 8. 11
 What is required in Kings, Deut. 17. 15
 What is the honour of Kings, Prov. 25. 2
 The Kingdome of Christ eternall, Ios. 9. 7. Luke 1. 33
 The Kingdome of heaven suffereth violence, Matth. 11. 12
 The Kingdome of God within us, Luke 17. 21
 Kiriath-arba a city, called also Hebron, Ios. 14. 15
 Kiriath-sepher, a city called also Debir, Ioshua 15. 15
 Paul Kissed of the faithfull, Acts 20. 37
 The holy Kisse of Christians, Rom. 16. 16. 2 Cor. 13. 12
 God hath not cast away his people, which he Knew before, Rom. 11. 2
 Whom God Knew before, them he ordained to be like fashioned unto the image of his son, Rom. 8. 29
 To Know God and Iesus Christ, whom he hath sent is eternall life, Iohn 17. 3
 The knowledge of salvation, Luke 1. 77
 Kohath and his sonnes, Exod. 9. 18. Ioshua 21. 5
 Korah for his rebellion is striken of God, Num. 16
 The red Kow, Num. 19

L

Laban the brother of Rebekah, and his doings, Gen. 24. 29
 The Labourers are few, Mat. 9. 37
 Man appointed to labour, Gen. 3. 19
 He that doth not Labour ought not to eat, 2 Thess. 3. 10
 We ought to live by our Labours, Prov. 5. 15.
 We ought to Labour with our hands, 1 Thess. 4. 11
 The Ladder that Iacob saw in his dream, Gen. 28. 12
 Christ calleth to him them that are Laden, Matth. 11. 28
 The paschal Lambe, Exod. 12. 3
 Iesus the Lambe of God, Iohn 1. 29
 Lamech and his two wives, Gen. 4. 19. and 5. 26
 The Lame from his mothers wombe is healed, Acts 3. 7
 The Last shall be first, Mat. 19. 30
 Wo to them that Laugh, and why, Luke 6. 25.
 The Law a yoke, Acts 15. 10
 The end of the Law, Christ, Rom. 10. 4
 By the Law cometh knowledge of sin, Rom. 3. 20
 The Law given to the lawlesse, 1 Tim. 1. 9
 The Law is given unto the people, Exod. 20. Deut. 5
 The Law not given for the just, Gal. 5. 18
 The Law our scholemaster to bring us to Christ, Gal. 3. 24

Before the Law, sin was not counted sin, Rom. 5. 13
 The Law written in the heart of the faithfull, Hebr. 8. 10
 Lazarus raised up, Iohn 11. and 43
 Lazarus sick, Iohn 11. 14
 Leah conceiveth, Gen. 29. 31
 Purge the old Leaven, 1 Cor. 5. 7
 Leaven for wicked doctrine, Mat. 16. 6. 12
 The Leper healed by faith, Mat. 8. 2
 The ten Lepers healed, Luke 17. 12
 The judging of Leprosies, Deut. 24. 8. Levit. 13. and 14
 The Law of lending, Exod. 22. 14
 Lend to the needy, Deut. 15. 8. Mat. 5. 42
 The Letter killeth, and the spirit giveth life, 2 Cor. 3. 6
 Levites elected to the ministry, Num. 3. 45
 Levi the son of Iakob, Gen. 29. 34. he slayeth the Sechemites, Gen. 34. 25
 Paul useth not his Liberty, 1 Cor. 9. 4. 12
 Liberty giveth not occasion to the flesh, Gal. 9. 13
 The Liberty of the spirit, 2 Cor. 3. 17
 The brevity of mans Life, Psal. 19. Ioh. 7
 To finde his Life, and to lose it, Mat. 10. 39
 Our Life Christ, Iohn 14. 6. Col. 3. 4
 The Life of man is as the dayes of an hireling, Ioh. 7. 1
 The Life of man is but a vapour, Iames 4. 14
 The Life of the flesh is in the blood, Levit. 17. 11
 The creation of the Light, Gen. 1. 3
 The Lyon of the tribe of Iuda, Revel. 5. 5
 The fruit of the Lips, Hebr. 13. 15
 As thy soul Liveth, a kinde of oath, 1 Sam. 1. 26
 Man Liveth by the word of God, Deut. 8. 3
 Twenty Loves do fill an hundred men, 2 Kings 4. 42
 Lois the grandmother of Timothy, 2 Tim. 1. 5
 To Loose fins, Mat. 18. 18. Iohn 20. 23
 Lot Abrahams nephew, and his doings, Gen. 11. and 13. and 19. Deut. 2. 9. 19
 Lots wife turned into a pillar of salt, Gen. 19. 26. Luke 17. 32
 Precepts of Love, Prov. 3. 28
 The force and power of Love, 1 Cor. 13
 Love covereth a multitude of fins, Prov. 10. 12. 1 Pet. 4. 8
 God is Love, 1 Iohn 4. 19.
 God Loved us first, 1 Iohn 4. 16
 Love excelleth faith and hope, 1 Cor. 13. 13
 Love envieth not, 1 Cor. 13. 4
 They Love God that keep his commandments, 1 Iohn 2. 5
 Love is not provoked to anger, 1 Cor. 13. 5
 Love is the fulfilling of the law, Rom. 13. 8
 The Love of God in our hearts, Rom. 5. 5
 In whom the Love of God is perfect, 1 Iohn 2. 5
 Love one another, Iohn 13. 34
 To Love the stranger as thy self, Lev. 19. 34
 To Love thine enemies, Mat. 5. 44
 He that Loveth another, hath fulfilled the law, Rom. 13. 8
 He that Loveth Christ, keepeth his commandments, Iohn 14. 15. 21
 God so Loved the world, that he hath given his Son, &c. Iohn 3. 16
 Luke a Physician, Col. 4. 14
 The Lunatick healed, Mat. 17. 15
 Lust is forbidden, Deut. 5. 21. Exod. 20. 17. 1 Cor. 10. 6.
 The people Lusteth for flesh, and is punished, Num. 11. 4. 33
 God cannot Lie, Titus 1. 2.
 He that denieth Christ, is a Lye, 1 Iohn 2. 22
 All men are Lyers, Ios. 9. 17
 The Father of Lyes, Ios. 8. 44
 The Lye of Ananias and his wife, Acts 5. 3
 Iakob Lyeth to his father, Gen. 27. 19
 The Prophet Lyeth, 1 Kings 13. 18
 The Lying spirit in the mouth of the Prophets, 1 Kings 22. 23
 Lying to be avoided, Ephes. 4. 25.

M

The word preached to the Macedonians, Acts 16. 10
 Seek not the Magicians, Levit. 19. 31
 Magicians banished out of Israel by Saul, 1 Sam. 28. 3
 Obey the Magistrates, Rom. 13. 1
 Magistrates that feare God, Eod. 18. 21 Deut. 1. 23
 The bond-Maides of the Jewes, Exod. 21. 7. Levit. 19. 20. and 25. 45. Deut. 15. 12
 Makkedah, a city taken by Ioshua, Ios. 10. 28
 Malchus, whose eare was smitten off, Iohn 18. 10
 He that ceaseth not from Malice, shall perish, 1 Sam. 12. 25
 All things subject to Man, Gen. 1. 26
 The outward Man, 2 Cor. 4. 16
 Man and wife are one flesh, Gen. 2. 24
 The old Man is crucified with Christ, Rom. 6. 6. Col. 3. 9
 Man made according to the image of God, Gen. 1. 26
 Man

The second Table.

Man naturally is the childe of wrath, Eph. 2.3
The man of God, for the Prophet, 2 Kings 1.9. and 8.11.
Manna a meat unknown to the children of Israel, Exod. 16.15. Deut. 8.3 the people loath to eat it, Num. 11.6 it ceaseth to fall from heaven, Joth. 5.12
Manasseh the king of Iudah, 2 Kings 21.1
Manasseh the son of Ioseph, and his doings, Gen. 41.51 and 48.1 Joth. 23.39 and 14.4 and 22.1
The Mandrakes of Leah, Gen. 30.14
Maneh, Ezek. 45.12
The Mantle of Elijah, and of Elihu, 1 Kin. 19.19
2 Kings 2.14
Marah the place of bitter waters, Exod. 15.23.
The praise of Marriage, Hebr. 13.4
Of Marriage, 1 Cor. 7
They that breake the lawes of Marriage, are reproved, Mal. 2.14
The institution of Marriage, Gen. 2.22. and the confirmation thereof, Gen. 9.1
Unlawfull Marriage, Levit. 18.6
Marriage in Cana, 1 John 2.1
The Marriage of Rebekah, Gen. 24
They that forbid to Marrie, are spirits of error, 1 Tim. 4.3
Mary Magdalene and her doings, Mat. 27.61 Iohn 20.1
Mary sitteth at Christs feet, Luke 10.39
Mary the sister of Martha, 1 Iohn 11.1. and 12.3. Luke 10.39. Mat. 26.7
Mary the virgine, and mother of our Saviour Iesus Christ, according to the flesh, Luk. 1.31. & 2.7. Iohn 2.3
Mark Barnabas sisters sonn, Col. 4.10
Martha receiveth Christ into her house, Luke 10.38. her faith, Iohn 11.27
Christ our Master, Iohn 13.13. Mat. 23.8
Christ forbid us to be called Masters, Mat. 23.8. 1 Tim. 3.1
The duty of Masters towards their servants, Eph. 6.9
Matthew called of Christ, Mat. 2.9
Matthias elected to be an Apostle, Acts 1.26
Just Measure, Levit. 19.35
Medad and Eldad do Paopetie, Num. 11.27
Christ our Mediatour, 1 Tim. 2.5
Moses the Mediatour of Israel, Deut. 5.5
Meditate in the word of God day and night, Deut. 11.19. Ioh. 1.8
Melchisedec, Gen. 14.18. Hebr. 7.1
Mortifie your Members, Col. 3.5
The duties of our Members, Rom. 9.19
Menahem who, and his cruelty, 2 Kings 15.14. 17
Men ought to love their wives, Ephes. 5.25. Prov. 5.18
Mephibosheth the son of Jonathan, and his doings, 2 Sam. 6.4. and 9.7. and 16.1
The Gentiles received to Mercy, Rom. 11.30
Mercy is praised, Prov. 14.21. and 19.17
Mercie more then sacrifice, Mat. 9.13
The mercy of David towards Saul, 1 Sam. 21.7
The Mercy of God throughout all ages, Luke 1.50
The form of the Mercy-seate, Exod. 25.17. and 36.34
Mercy shall he shewed to the mercifull, Mat. 5.7. Prov. 11.25
Shew Mercy with cheerfulness, Rom. 12.8
God is Mercifull to those that love him, Exod. 20.6. and 34.7. Deut. 5.10
God be Mercifull unto thee, a manner of blessing, Gen. 43.29
Methuselah, Gen. 4.18
Michael striveth against the devill, Jude 9
Michah an Ephraimite, Iudg. 17
Michajah the Prophet, and his doings, 1 Kings 22.8
Michal the wife of David, 1 Sam. 18.27. and 27.44. 2 Sam. 3.13. and 6.16
Michah the son of Mephibosheth, 2 Sam. 9.12
The Medianites are slain at Gods commandment Num. 25.17
Beginners must be fed with Milk, Heb. 5.12
The sincere Milk of the word, 1 Pet. 2.2
Millo built by Salomon, 1 Kings 9.24
The nether and upper Milstone, Deut. 24.6
The wicked are delivered into a lewd Minde, Isa. 57.20 Rom. 1.28
The Ministry of the word is the preaching of the same, Acts 20.24
Christ is our Minister, Mat. 20.28 Heb. 8.2
Against false Ninisters, 1 Cor. 13.25
Who so murmureth against the Ministers, murmureth against God, Exod. 16.8
The Ministers of God what manner of men they ought to be, Levit. 21.21
Ministers for their preaching ought to have sufficient, Rom. 15.27
Ministers that tickle the eares with pleasant fables, 2 Tim. 3.6. and 4.3. Tit. 1.10. 11.
Christ came to Minister unto, Mat. 10.28
The Jewes demanded Miracles, Mat. 12.38
The Lord proveth us by Miracles, Deut. 13.3
He that by false Miracles deceiveth the people, shall die the death, Deut. 13.5
Christ by Miracles glorifieth his father, Mat. 15.31
Miriam the sister of Moses, and her doings, Exod. 15.20. Num. 12. and 20.1. Deut. 24.9

Moabites, Num. 2.1. Deut. 2.9. Judg. 3.1 Kin. 11.7 2 Kings 23.13
Moab the son of Lot, Gen. 19.37
Offer not thy children to Molech, Levit. 18.21. and 20.2
Molech the abomination of the Ammonites, 1 Kings 11.7
Money delivered to be kept, Exod. 22.7
Of Money that one hate received to keep, Exo. 22.7. Levit. 6.4. Deut. 24.10
The worshippers of the Moon were put to death, Deut. 17.3.5
Mordecai and his doings, Ester 4. and 6.13
The Morians and their ruine, Zeph. 2.12
Mortifie the members of sinne, Coll. 3.5
The Lord burieth Moses, Deut. 34.6
Moses and the Prophets are the Scripture of the old Testament, Luke 16.29
Moses disobeyed of the Israelites, Acts 7.39
Moses murmured, Num. 11.11
Moses shall accuse the Jewes, Iohn 5.45
The Mote in thy brothers eye, Mat. 7.3
He that doth not honour his Mother, is accursed, Deut. 27.16
The froward Mouth, Prov. 4.24
Mouth is given to man of God, Exod. 4.11
A law for murder, Num. 35.11
The Murderer shall die the death, Levit. 24.21. Deut. 19.11.12
He is a Murderer that hateth his brother, 1 John 3.15
Beware that thou Murmur not against God, 1 Cor. 10.10.
Murmurers consumed with the fire of the Lord Num. 11.1
The Murmuring Israelites are consumed by the hand of God, Num. 16.41.49.

N

Namaan the leper washeth himself in Jordan, and is healed, 2 Kings 5.14.
Nabab unthankfulness, 1 Sam. 25.
Naboth stoned to death, 1 Kings 21.13
Nadab and Abihu burnt with fire from the Lord, Levit. 10.2
Nadab the brother of Aaron, 1 King 14.20
Nahor the father of Terah, Gen. 11.24
Nahshon the son of Amminadab, Num. 1.7
A good Name, Prov. 22.1
The Name of God defiled by swearing, Levit. 19.12
To take the Name of God in vain, Exod. 20.7. Deut. 5.11
The Name of God was heard of in all places, 1 Kings 8.42
Women gave the Names to their children, Gen. 29.32. and 30.6. as of Samson, Judg. 13.24.
Naphthali, Ioshua 19.32
Nathaneel, a true Israelite, John 1.47
Nathan the Prophet, 2 Sam. 7.2. 1 King. 1.22
Christ nursed in Nazareth, Mat. 2.23. and 13.54
Nazarites and their law, Num. 6.
They of Nazareth despised Christ, Mat. 13.55
Nebat, 1 Kings 15.1
Nebuchad-nezzar, 2 King. 24.1. Dan. 1. and 2. and 3. and 4. Isa. 14.14. 1er. 27.8
Nehemiah and his doings, reade his book.
Every man in his necessitie is our Neighbour Luke 10.29.37
A good Neighbour, Prov. 27.10
The birds Nest, Deut. 22.6
Newnesse of life, Rom. 6.4
Nicodemus, Iohn 3.1. and 19.39
Nimrod, Gen. 10.9
Nineve built up, Gen. 10.11. her destruction is forewarned, Nah. 3.1. she repenteth, Iona. 3.9
Noah and his doings, Gen. 5. unto the 10.
Noah in his drunkenness is mocked of his son, Gen. 9.21.22
Noah the preacher of righteousness, 2 Pet. 2.5.
Nob, a city that Saul destroyed, 1 Sam. 22.19.

O

Obediah hideth the Prophets of God, 1 Kin. 18.4
Obed-Edom, blessed of the Lord, and why? 2 Sam. 6.11
Obed the son of Ruth 4.17
By Christs Obedience we are made righteous, Rom. 5.19
Obedient to father and mother, Exod. 20.12. Deut. 5.16
Christ became Obedient unto the death, Phil. 2.8. Heb. 5.8
To Obey God rather then men, Acts 4.19. and 5.29
To Obey, is better then sacrifice, 1 Sam. 15.22
We must Obey the voice of God, Deut. 30.20.
Oblation for sinne, Num. 19.
Divers Oblations, reade the book of Leviticus.
Destruction of the Obstinate, Ezek. 6.11.
Obed the Prophet reproveth the Israelites, 2 Chron. 28.9
Give no occasion of Offence to thy brother, Rom. 14.13. 1 Chron. 10.32
The disciples Offended at Christ, Iohn 6.66
The Pharises Offended with Christ, Mat. 15.12
Offend not, Mat. 18.6

To Offer beasts in sacrifice, Levit. 1
Christ was offered once for us, Hebr. 7.27. and 9.26. and 10.12
The pure offering of the Gentiles, Mal. 1.11
Og the king of Bashan, and his people conquered, Num. 21.33.35
The praise of Old age, Prov. 16.31.
The person of the Old man should be honoured, Levit. 19.32
The wilde Olive, Rom. 11.17
Omri king of Israel, 1 Kings 16.16
Onan is slain by the Lord, and why? Gen. 38.9
Onesiphorus, 2 Tim. 1.16.
They beleeve that are Ordained to eternall life, Acts 13.48
Publick Ordinances, Prov. 16.11
Unlawfull Ordinances, Isa. 10.
Oreb is slain, Iudg. 7.25
Organs injured by whom, Gen. 4.21.
Moses calleth Othna the son of Nun, Iehoshua Num. 13.17
An oath is the end of all strife, Heb. 6.16
Othniel judgeth Israel, Iudg. 3.9
The Ox that goreth man or woman is stoned to death, Exod. 21.28.
The holy oymting Oyle, Exod. 30.31
The Oymting of Christ, Dan. 9.24
The Oymting of Christ, the holy Ghost, 1 Iohn 2.27
The Oymting of kings, 1 Sam. 6.16. and 10.1. and 16.13
To Oymt the sick with oyle, 1 Sam. 5.14.

P

Patience necessary, Heb. 10.36
The praise of Patience, Prov. 16.31
The Patience of Job, Job 1. and 2.
God is patient, Exod. 34.9. Rom. 15.5
Re Patient, 1 Theff. 5.14
The sick of the Palfie is healed, Mat. 9.2
The Parable of the bramble, Iudges 9.14. of trees, Iudges 9.8. of children sitting in the market, Matth. 11.16. of the unclean spirit that turned back to the house, Matth. 12.43. of the sower, Matth. 13.1. of the tares, and of the leaven, and of the mustard seed, Matth. 13. of the hid treasure, Matth. 13.44. of the net cast into the sea, Mat. 13.47. of the Publicane and of the Pharisee, Luke 18.9. of two sons, Matth. 21.28. of the fig-tree, Matth. 24.32. of the thief, Matth. 24.43. of the talents, Mat. 25.15. of the Samaritane, Luke 10.30. of the young man that was so rich, Luke 17.16. of the fig-tree that was fruitlesse, Luke 13.6. of the prodigall son, Luke 15.11. of him that gave accounts of his stewardship, Luke 16.1. of the widows importunitie, Luke 18.2. of the ten virgines, Mat. 25.1
How in old time was executed the right of Parentage, Ruth 4.17
Our Paschall Lambe, Christ, 1 Cor. 5.7
The Pascheover, Exod. 12.21
The day of the Pascheover, Exod. 12.13. Deut. 16.1
Isaiah reproveth the Pastours of his time, Isa. 56.10
The Patriarks, Rom. 9.5.
Paul the minister of the Gentiles, Rom. 15.19.
Gal. 1.16. 1 Tim. 2.7. the ambassadours of Iesus Christ, 2 Cor. 5.20. a Pharisee, Acts 23.6. an Hebrew, 2 Cor. 11.22. Phil. 3.5. an example of life and doctrine, Phil. 3.17. he fleeth, Acts 14.6. he is stoned, Acts 14.19. beaten with rods, Acts 16.22. in danger to be drowned in the sea, Acts 27.14. he fasteth and prayeth, Acts 14.23. he laboureth with his hands, Acts 18.3. and 20.34. 1 Theff. 2.9. 2 Theff. 3.8. 1 Cor. 4.12. he was a tent maker, Acts 18.3. he speaketh well of his slanderers, 2 Cor. 4.12. he was no man-pleaser, 1 Theff. 2.4. Satan would not suffer him to come to the Theffalonians, 1 Theff. 2.18. no man assisted him before Nero, 2 Tim. 4.16.
We are called to Peace, Col. 3.15
God is the author of Peace, 1 Theff. 5.23
Peace be unto you, a salutation of the Jewes, Gen. 43.23
Peace-makers the children of God, Mat. 5.9
Sacrifices of Peace-offerings, Levit. 3.1.
The Peace that Salomon had round about him, 1 Kings 4.24.
Peace to the Churches of Iewry, Galilee, and Samaria, Acts 9.31
Have Peace with all men, Rom. 12.18
Peace with God to them that are justified by faith, Rom. 5.1
Be Peaceable, 1 Theff. 4.11.
Peleg the son of Eber, Gen. 10.25. and 11.16.
The lost Penny, Luke 15.18
Peninnah, one of Elkanahs wives, 1 Sam. 1.3
The feast of Pentecost, Exod. 24.16
The People of God are a royall priesthood, 1 Petr. 2.9
Perah the river, Gen. 2.14
Paul exhorteth us to perfection, Heb. 6.1
Against Perjury, Levit. 19.12
The Perizzites, Deut. 20.17. Iudg. 1.4
Feare not them that Persecute, Mat. 10.28.
Blessed are they that suffer Persecution, Mat. 5.10.
Mm 3 Per-

The second Table.

Persecutions are sent of God, and why? Psal. 39. 9, 10, 11.
 Persecutions make some to be offended, Marke 4. 17.
 Perfection to them that would live in Iesus Christ, 2 Tim. 3. 12.
 Christ exhorteth us to Persevere in him, Iohn 15. 4.
 Peter and Iohn men unlearned, Acts 4. 13.
 Andrew bringeth Peter to Christ, Iohn 1. 42. he is called Satan, Marke 8. 33.
 David of three plagues chuleth rather the Pestilence, 2 Sam. 24. 14.
 ¶ The Pharisees and Sadduces, generations of vipers, Mat. 3. 7. serpents, Mat. 23. 33. thieves and robbers, Iohn 10. 8.
 The Pharisees devour widows houses, Luk. 20. 47.
 The Pharisees mock Christ, Luk. 16. 14.
 Pharez birth, Gen. 38. 29. and 46. 12.
 Philip is called, Iohn 1. 43. and 14. 8. Acts 8. 26. and 21. 8.
 ¶ Out of whom came the Philistims, Gen. 10. 14. of them, reade Iudg. 3. and 10. and 13. and 14. and 15. and 16. 1 Sam. 4. and 5. and 6. and 7. and 13. and 2 Sam. 5. and 21.
 Beware lest thou be spoiled by Philosophy, Col. 2. 8.
 The Vials of the temple, 2 Chron. 4. 11.
 Phineas the son of Eli the Priest, 1 Sam. 1. 3. and 2. 12. and 4. 11.
 Phineas the son of Eleazar the Priest, Exod. 6. 25. he slayeth Zimri and Cozbi, Num. 25. 7. 8.
 ¶ Pilate and his doings, Iohn 18. 29.
 Pilate sinned lesse then Iudas, Iohn 19. 11.
 The Pillar conducted the children of Israel, Ex. 13. 21.
 The Pillars of the tabernacle, and their fashion, 1 Kings 7. 15.
 Pithon, one of the rivers of Paradise, Gen. 2. 11.
 Pithom, a city, Exod. 1. 11.
 ¶ Ieroboam builded the high Places, 1 Kings 12. 21. they are thrown down by Hezekiah, 2 Kings 18. 4.
 Plagues sent upon the disobedient, Deut. 28. 15.
 Plagues sent upon the Egyptians, Exod. 7. unto the 11.
 Plagues to the disobedient, Deut. 28. 22.
 Israel Planted in the mountain of his inheritance, Exod. 25. 17. - sam. 7. 10.
 Paul Planted the Corinthians, 1 Cor. 3. 6.
 Men-Plasers cannot be the servants of Christ, Gal. 1. 10.
 ¶ Pollution that cometh in the night season, Deut. 23. 10.
 There shall be Poore alwayes, Deut. 15. 11. Mat. 26. 11.
 Shur not thy heart from thy Poore brother, Deut. 15. 7. Prov. 28. 27.
 He that giveth to the Poore, giveth to Christ, Mat. 25. 40.
 Poore in spirit, Mat. 5. 3.
 The Poore receive the Gospel, Mat. 11. 5.
 Poverty to the disobedient, Deut. 28. 5. 22.
 The poole Bethesda, Iohn 5. 2.
 If it be Possible have peace with all men, Rom. 12. 18.
 Christ prayeth that if it were Possible, that houre might passe from him, Marke. 14. 35.
 If it were Possible the very elect should be deceived, Mat. 24. 24. Marke. 13. 22.
 If it had been Possible you would have given to me your eyes, Gal. 4. 15.
 All things are Possible to God, Mat. 19. 26.
 Ezekiel prepareth a Pot, Ezek. 24. 3.
 The Potter maketh of the clay what he will, Ier. 18. 6.
 There is no Power but of God, Rom. 13. 1.
 Man by his own Power is not able to attain to riches, Deut. 8. 17. neither doth he possesse any thing for his righteousness, Deut. 9. 4.
 The mighty Power of God, Ila. 50. 2.
 The Power of God shewed in Pharaoh, Exod. 9. 16.
 ¶ Pray alwayes, Mat. 7. 7. Luke 18. 1. Rom. 12. 12. Ephel. 6. 18. Col. 4. 2. 1 Tim. 2. 8.
 Prayer and fasting, Acts 13. 3. and 14. 23.
 Paul desireth the faithfull to Pray for him, Rom. 15. 30. 2 Cor. 1. 11. Heb. 13. 18.
 Pray for kings, princes, magistrates, 1 Tim. 2. 1. 2.
 Pray for them that hurt thee, Mat. 5. 44.
 Pray one for another, Iam. 5. 16.
 Christ falling flat upon his face, maketh his Prayer, Mat. 26. 39. Iohn. 17. 1. Luke 22. 41. the same doth Paul, Acts 20. 36.
 The Prayers of all Saints, Revel. 8. 3.
 Pray with the spirit and understanding, 1 Cor. 14. 15.
 Christ Prayeth all the night long, Luke 6. 12.
 Moses Prayeth forty dayes and forty nights, Deut. 9. 25.
 Christ Prayeth for us, Iohn 16. 26. and 17. 9. 20.
 He Prayeth for Peter, Luke 22. 32.
 Christ Prayeth to his Father for us, Heb. 7. 25. and 9. 24.
 Paul Prayeth without ceasing, 1 Theff. 1. 2. he Prayeth in the Temple, Acts 22. 17.
 None can Preach but he that is sent, Rom. 10. 15.
 Christ Preached alwayes openly, Iohn 18. 20.
 Preachers are called Gods labourers, 1 Cor. 3. 9.

Preachers ought to beware of usurped authority, 1 Pet. 5. 3.
 Christ Preacheth in the ship, Mat. 13. 2.
 We are Predestinate according to the purpose of God, Ephel. 1. 11.
 We are Predestinate to be adopted in Iesus Christ, Ephel. 1. 5.
 Plead not against God in his Predestination, Rom. 9. 20.
 The Presumption of the Corinthians, 1 Cor. 4. 6.
 Christ our high Priest, Hebr. 2. 17. and 3. 1. and 7. 15.
 The office of Priests, Levit. 10. 6. and 16. 2. their covetousnesse, Ila. 3. 12.
 The high Priest, wherefore he was ordained, Hebr. 5. 1. and 8. 3.
 An exhortation to Princes, Ezek. 45. 9.
 Wicked Princes, Job 34. 30.
 Princes are the ministers of God, Rom. 13. 14.
 God leadeth away Princes as a prey, Job 12. 19.
 Against those Princes that oppresse the poore, Amos 4. 1. and 6. 1. Zeph. 3. 3.
 The remembrance of Prisoners, Hebr. 13. 3.
 Christ our Prophet, Deut. 18. 15.
 The child of Promise, Rom. 9. 8.
 The land of Promise, Deut. 8. 7.
 The Promises of God are true, Gen. 32. 10.
 The Promise of the Father, the holy Ghost, Acts 1. 4.
 To Prophesie is better then to speak strange tongues, 1 Cor. 14. 5.
 Prophesie is the gift of God, Rom. 12. 6.
 The Prophet reproveth Ieroboam, 1 King. 13. 2.
 Obadiah hid an hundred Prophets, 1 Kin. 18. 4.
 Elijah slayeth Baals Prophets, 1 King. 18. 40.
 Jehu destroyeth them al'o, 2 Kin. 10. 19. 25.
 The doctrine of false Prophets, Ezek. 13. 7. and 22. 25. Ier. 23. 9. 11.
 Four hundred and fifty false Prophets against Elijah the true and onely Prophet of God, 1 Kings 18. 19.
 The spirits of Prophets are in the power of the Prophets, 1 Cor. 14. 32.
 The false Prophets shall die the death, Deut. 18. 20. and 13. 15.
 Baals Prophets cut themselves with knives, 1 Kings 19. 28.
 The Prophets example to us in patience, Iam. 5. 10.
 The authority of the Prophets of God, Micah. 3. 8. 2 Kings 5. 8.
 The Prophets did desire to see Christ, Mar. 13. 17.
 The Prophets in old time were called Seers, 1 Sam. 9. 9.
 The sons of the Prophets poore, 2 King. 6. 2. they were refreshed by Elifaz, 2 King. 4. 43.
 False Prophets work miracles, Deut. 13. 1. Mat. 24. 24.
 Prosperity and adversitie are of the Lord, Prov. 3. 33.
 The Prosperity of the wicked, Job 21. 7.
 God resisteth the Proud, 1 Pet. 5. 5.
 God Proved Abraham, Gen. 22. 1.
 God Proved his people, Exod. 15. 25. and 16. 4.
 Gods Providence toward the wicked, 1 Kings 18. 1.
 ¶ Of Publicanes, Luke 3. 12.
 The Publicanes beleeve in Christ, Mat. 21. 32. they justified God, Luke 7. 29.
 The Publicane is justified rather then the Pharisee, Luke 18. 14.
 Sharp Punishment purgeth away the evill, Prov. 20. 30.
 The Pure of heart are blessed, Mat. 5. 8.
 Christ himself hath Purged our sins, Heb. 1. 3.
 Phygellus turned from Paul, 2 Tim. 1. 15.

Q

Quailes fall upon the camp, Exod. 16. 13. Num. 11. 31.
 Foolish Questions, 2 Tim. 6. 23.
 Avoid foolish Questions, Tit. 3. 9.
 Questions and strife of words, 1 Tim. 6. 4.

R

Rabbah a city of the Ammonites, 2 Sam. 12. 26.
 Rahab the harlot, Josh. 2. and 6.
 Rahel Jakobs wife, and her doings, Gen. 29. and 30. and 31. and 35.
 First and latter Rain, Deut. 11. 14.
 Christ Raised from the dead, delivereth us from the wrath to come, 1 Theff. 1. 10.
 To be Raised up with Christ, Rom. 6. 4.
 We shall be Raised through Christ, 2 Cor. 4. 14.
 Ahab and Jehoshaphat go up against Ramoth Gilead, 1 Kings 22. 29.
 The Raven sent out of the Ark, Gen. 8. 7.
 Ravens sent by the provision of God to feed Elijah, 1 Kings 17. 6.
 ¶ Follow not thine own Reason, Deut. 12. 8.
 The Rebellion of the Israelites, Deut. 9. 24. and 31. 27.
 The Rebellion of Korah, Num. 16. 1. 2.
 The Rebellion of the people of Israel, Deut. 32. 22.
 Rebekah the wife of Izhak, Gen. 22. unto the 28. Rom. 9. 10.
 What fruit they have that Receive Christ, Iohn 1. 12.

Rechabites, Jer. 36. 2.
 Rechab killeth Ith-boseth, 2 Sam. 4. 5. 6.
 Reconciled unto God by Christ, Rom. 5. 10. Col. 1. 20. 21.
 Reconcile thee to thy brother, Mat. 5. 24.
 The day of Reconciliation, Levit. 23. 27.
 Christ our Redeemer, 1 Cor. 1. 30. Marke. 10. 45.
 Redemption by grace, Ephel. 1. 7.
 Redemption by the blood of Christ, 1 Pet. 1. 19. Eph. 1. 7. Heb. 9. 12.
 A bruised Reed, Ila. 42. 3. Mat. 12. 20.
 God is our Refuge, 2 Sam. 22. 23. Psal. 9. 9. Jer. 16. 19.
 Cities of Refuge, Josh. 20. 2.
 Rehobom and his doings, 1 Kings 11. 43. and 12. and 14.
 Wherein pure Religion standeth, Iam. 1. 27.
 Remission of sins, free, Psal. 32. 1. Col. 1. 22.
 The Renewing of the holy Ghost, Tit. 3. 5.
 Exhortation to repentance, Act. 2. 38. and 3. 19. and 17. 30. and 26. 30.
 Repentance and conversion, Acts 3. 19.
 Repentance is the gift of God, Iam. 5. 21.
 God Repenteth, 1 Sam. 15. 11.
 God Repenteth that he had made man, Gen. 6. 6.
 Of the Reprobate, Mat. 13. 13.
 The Resurrection of the dead, 1 Cor. 15. 12.
 Rest promised to them that beare the yoke of Christ, Mat. 11. 29.
 Rest promised to the troubled, 2 Theff. 1. 7.
 A Rest remaineth for the people of God, Hebr. 4. 9.
 To Retain sins, Iohn 20. 23.
 Reuben, his birth, and his doings, Gen. 29. 32. and 35. 23. and 37. 21. and 42. 22. and 49. 3. 4.
 Revel the Priest of Midian, Exod. 2. 18.
 God taketh no Reward, Deut. 10. 17.
 The Reward blindeth the eyes, Deut. 16. 19.
 The Reward is according to the work, 1 Cor. 3. 8.
 The Reward of Abraham, God, Gen. 15. 1.
 The Reward of sin is death, Rom. 6. 23.
 Rezin the king of Aram, 2 Kings 16. 5.
 ¶ Woman was made of the Rib of Adam, Gen. 2. 21.
 Woto the Rich, and wty, Luk. 6. 24. Jam. 5. 1. 1 Tim. 6. 9.
 The covetous Rich man, Ecclef. 6. 2.
 Man cannot serve God and Riches, Luke. 16. 13.
 The deceitfulness of Riches, Mark. 4. 19.
 ¶ The Church is founded upon Christ the fire Rock, Mat. 16. 18.
 Water gusheth out of the Rock of Horeb, Exod. 17. 6.
 A prophesie of the Romanes, Num. 24. 24.
 Christ the Roote of Jesse, Rom. 15. 12.
 Ropes on the head was a signe of submission, 1 Kings 20. 31.
 Avoid Roaring and cursed speaking, Eph. 4. 31.
 ¶ Curse not the Ruler of the people, Exod. 22. 28.
 Rulers appointed over ten, by Moses, Exod. 18. 25.
 What manner of Rulers God requireth, Exod. 18. 21. Deut. 1. 13.
 He that Ruleth, let him rule with diligence, Roman. 12. 8.

S

The everlasting Sabbath, Ila. 66. 23.
 The true observance of the Sabbath, Ila. 56. 2. and 58. 13.
 Sacrifice for sin, Heb. 9. 1. and 8. 3.
 Sacrifices of justice, Deut. 33. 10.
 The Sale and the seller, Levit. 25. 23.
 Salomon and his doings, 2 Sam. 12. 24. unto the 1 Kings 12.
 Every man shall be Salted with fire, Mark 9. 49.
 The Salt of the earth, the Apostles, Mat. 5. 13.
 Salute no man by the way, Luk. 10. 4.
 Samaria besieged, 1 Kings 20. 2 Kings 6. 19.
 Samaria full of Idolary, 2 Kings 17. 29.
 Samson and his doings, Iudg. 13. unto the 17. Chapter.
 Samuel and his doings, 1 Sam. 1. unto the 25. Chap. verse 1.
 Sanctifie the Lord God in your hearts, 1 Pet. 3. 15.
 The form of the Sanctuary, Exod. 25. 8.
 The purging of the Sanctuary, Levit. 16. 16.
 Sarah nurieth her son Izhak, Gen. 21. 7.
 Satan the god of this world, 2 Cor. 4. 4.
 The number of them that shall be Saved, is small, Luk. 13. 23.
 Saul king of Israel, and his doings, 1 Sam. 9. unto the end of the book.
 ¶ The profit of the Scriptures, 2 Tim. 3. 16. 17.
 The understanding of the Scriptures, is the gift of God, Luke 24. 45.
 The Scribes sit in Moses seat, Mat. 23. 2.
 ¶ Christ the Seed of David, 2 Sam. 7. 12.
 A Seer, that is, a Prophet, 1 Sam. 9. 11.
 The ceremonial law forbidden to Seeth meat on the Sabbath, Exod. 16. 23.
 To Sell his goods, and to give them, &c. Mar. 19. 21. Luke 12. 33. and 18. 22.
 The Sepulchre of Christ, Mat. 27. 60.
 Sergius Paulus, Acts 13. 7.
 The brazen Serpent set up, Num. 21. 9. Ioh. 8. 14. bro-

The second Table.

broken in pieces, 2 Kings 18. 4.
 Of Servants, Exod. 21. 2. Deut. 15. 12.
 The Servant that knoweth the will, &c. Luk. 12. 47.
 The duty of Servants, Ephes. 6. 5.
 Serve God, Exod. 3. 25 Heb. 12. 28 Deut. 6. 13 Ioh. 24. 14.
 Serve God with a good heart, Deut. 28. 47.
 The true Service of God, Isa. 1. 16, 17.
 The outward Service, that lacketh faith, is rejected, Isa. 43. 22.
 Shalmaneser the king of Asshur, 2 Kings. 18. 9.
 Shammah alone slew many Philistines, 2 Sam. 23. 11.
 Shallum killeth Zechariah the son of Jeroboam, 2 Kings 15. 10.
 Shebna, 2 Kings 18. 18. Isa. 22. 15.
 The Shechemites are burnt, Iudg. 9. 45.
 Shechem slain, Gen. 34. 26.
 Shem, Gen. 5. 32 and 10. 21. and 11. 10.
 Shemajah, the Prophet, 1 Kings. 12. 22.
 Shelah the son of Arpachshad, Gen. 11. 12.
 Shelah the son of Judah, Gen. 38. 5.
 Loft Sheep, Mat. 15. 24.
 The Sheep of Christ heare his voice, Joh. 10. 27.
 The office of a Shepherd, Ezek. 33. 2.
 The good Shepherd, Christ, Joh. 10. 11. 1 Pet. 5. 4.
 Christ the Shepherd of the faithfull, Ez. 34. 23.
 Christs birth declared to the Shepherds, Luk. 2. 8, 9.
 False Shepherds, Jer. 12. 10 and 23. 1. Ez. 34. 2.
 Shepherds that admonish not, Ezek. 3. 18.
 The golden Shields of Solomon, 1 Kings 10. 17 and 14. 26.
 Shimei his villany and doings, 2 Sam. 16. 5, and 19. 16. 1 Kings 2. 36.
 In Shiloh was the tabernacle of the congregation, Ioh. 18. 1. 1 Sam. 1. 24.
 Shuah the father of Iudahs wife, Gen. 38. 2.
 The Sick ought to tend for the Elders of the Church, 1 Sam. 5. 14.
 Christs Side is pierced, Iohn 19. 34.
 A Signe given to Hezekiah, 2 Kin. 20. 9, 10, 11.
 A Signe given to Saul for a confirmation, 1 Sam. 10. 2.
 Feare not the Signes of heaven, 1er. 10. 2.
 Signes which shall come before the latter day, Luke 21. 25.
 Sihon king of Heshbon given into the hands of Israel, Deut. 2. 24.
 Simeon and his doings, Gen. 29 and 34 and 42 and 46 and 49.
 Simon the Pharisee, Luk. 7. 36, 40.
 Simon the forcerer, Acts 8. 9.
 Sinai a mountain, Exod. 19. 1. Gal. 4. 25.
 David the sweet Singer of Israel, 2 Sam. 23. 1.
 Davids Singers, 1 Chron. 25. 1.
 Sing spirituall songs to the Lord, Ephes. 5. 19.
 To Sing with the spirit and understanding, 1 Cor. 14. 15.
 Christ hath delivered us from Sin, Luk. 1. 74.
 God onely forgiveth Sin, Num. 34. 18.
 The knowledge of Sin by the Law, Rom. 3. 20.
 He that committeth Sin, is of the devil, 1 Iohn 3. 8.
 He that committeth Sin, is the servant of sin, Iohn 8. 34.
 Sin against the holy Ghost, Mark 3. 29.
 By the Sin of Adam death entered into the world, Rom. 5. 12.
 The Lord washeth away our Sins, Isa. 4. 4. 1 Cor. 6. 11.
 Sinners captives, Rom. 7. 23.
 Christ is come to call sinners, Mat. 9. 12, 13.
 The penitent Sinner shall live, Ezek. 33. 11. Deut. 30. 2, 3.
 Sifera, Iudg. 4.
 The Skie red in the morning, Mat. 16. 3.
 To sleep for to die, Gen. 47. 30. Mat. 9. 24.
 He that slayeth a man, shall die the death, Exod. 21. 12. Levit. 24. 17.
 The Smell of Noahs sacrifice, Gen. 8. 21.
 What punishment he shall have that limiteth his father, or a woman with child, Exod. 21. 15 and 22. 23.
 Of the Sodomites, Gen. 13 and 14 and 19. Ezek. 16. 48.
 Joseph sold by Gods providence, Gen. 45. 5.
 The Solemn feasts of the Jews, Exod. 23. 14.
 Christ prayeth in a Solitary place, Mark 1. 35.
 The Song of Moses, Deut. 32. 1.
 The Songs of Solomon, a thousand and five, 1 Kings 4. 32.
 The disobedient Son is stoned to death, Deut. 21. 20, 21.
 Sopater, Acts 20. 4.
 Sorcerers ought to die the death, Levit. 20. 27.
 Sorrow not above measure for them that are dead, 1 Thess. 4. 13.
 Solthenes, Acts 18. 17.
 The duty of Souldiers, Luke 3. 14.
 Iosiah took away Soothsayers, 2 Kin. 23. 24.
 What man Soweth, that shall he reape, Gal. 6. 7.
 Gods providence even upon the Sparrow, Mat. 10. 29.
 Evil Speakers shall not inherit the kingdom of God, 1 Cor. 6. 10.
 Who so Speaketh, let him speake the words of God, 1 Pet. 4. 11.
 Sobriety in Speaking, Prov. 17. 27.
 The Spies of the land of promise are slain for

stirring up the people, Num. 14. 36.
 Spies sent into Iericho, Ioh. 2. 1.
 Sanctification of the Spirit, 1 Pet. 1. 2.
 The fruit of the Spirit, Gal. 5. 22.
 The wisdom of the Spirit, Rom. 8. 6.
 We must not beleve every Spirit, 1 Iohn 4. 1.
 Lying Spirits, Isa. 19. 14.
 The Spirit and the flesh lust one against another, Gal. 5. 17.
 Spirit for winde, Gen. 8. 1.
 Grieve not the holy Spirit of God, Eph. 4. 30.
 The Spirit prayeth for us, Rom. 8. 26.
 Spoils divided equally, 1 Sam. 30. 24. Ioh. 22. 8.
 The Spouse of Christ, the Church, Psal. 45. 10.
 Paul baptizeth Stephanas and his family, 1 Cor. 1. 16.
 Steven, and his death, Acts 6. 5 and 7.
 Christ the corner Stone is refused, Mat. 21. 42. 1 Pet. 2. 7.
 The Stone to stumble at, 1 Pet. 2. 8.
 It raineth Stones, Ioh. 10. 11.
 God loveth the Stranger, Deut. 10. 18.
 Oppresse not Strangers, Exod. 23. 9. Levit. 19. 33, 34.
 Strangers had the riches given them, Deut. 14. 29.
 Strangled things forbidden, Gen. 9. 4.
 God is our Strength, 2 Sam. 22. 3. Exod. 15. 2.
 The waters of Strife, Num. 20. 13.
 Strive not with any, Prov. 20. 3. 2 Tim. 2. 23 and 24.
 The Elders of Succoth put to death, and how? Iudg. 8. 14, 16.
 The Sun and moon for signes, and for seasons, Gen. 1. 14.
 The Sun stayed at the words of Ioshua, Ioh. 10. 12, 13.
 The Supper of the Lord with his disciples, Mat. 26. 26.
 The Supper of the Lord ought to be done in his remembrance, Luk. 22. 19.
 Swear by the name of the living God, Deut. 6. 13.
 Swear not at all, Mat. 5. 34.
 Swear not by the name of strange gods, Exod. 23. 13.
 The authority of the sword, Gen. 9. 6. Rom. 13. 4.

The form of the Tabernacle, Exod. 26. and 36. and 39. 32.
 The feast of Tabernacles, Levit. 23. 34.
 The Tables of the testimony, Exod. 32. 15.
 Tabitha is raised up again, Acts 9. 36.
 Against Talebearers, Prov. 26. 22 and 18. 8.
 Tamar a widow, and her doings, Gen. 38.
 Tamar the daughter of David, 2 Sam. 13. 1.
 Teachers ordained in the Church, 1 Cor. 12. 18.
 The holy Ghost is the teacher of the faithfull, Iohn 14. 26.
 The temple for the body of Christ, Iohn 2. 21.
 The temple is built up again, Hag. 1. 14.
 Ezra 4. 1 and 6. 14.
 The temple of Solomon, 1 King. 6. 1 and 8. 13.
 The temple of the Lord is burnt, 2 Kin. 25. 9.
 Tempt not God, Deut. 6. 16. Mat. 4. 7. 1 Cor. 10. 9.
 Terah Abrahams father, Gen. 11. 27.
 Terah dieth in Haran, Gen. 11. 32.
 The description of the old testament, Ioshua 24. Heb. 9.
 The blood of the testament, Heb. 9. 20.
 The new testament, Gen. 3. 15. Heb. 8. 10 and 10. 16. for remission of sins, Mat. 26. 28.
 Thanksgiving becometh Saints, Eph. 5. 4.
 The punishment of theft, Exod. 22. 1.
 Theft forbidden, Exod. 20. 15.
 The thoughts of mans heart, wicked, Gen. 6. 5.
 Follow not the thoughts of thine own heart, Rom. 15. 39.
 Thomas an Apostle, Iohn 11. 16. and 20. 24.
 The seed choked with thorns, Mark. 4. 7.
 The latter times, 1 Tim. 4. 1.
 The diversities of times, Gen. 1. 14. and 8. 12.
 Times must not be observed, Gal. 4. 10.
 Timotheus, 1 Cor. 4. 17.
 Who live of the riches, Deut. 14. 29.
 The tithes of feeds, 1 Sam. 8. 15.
 The tithes of the land are the Lords, Lev. 27. 30.
 Toi the king of Hamath, 2 Sam. 8. 9.
 Tola a judge in Israel, Iudg. 10. 1.
 The fault and vertue of the tongue, Jam. 3. 5.
 Prov. 12. 13 and 13. 3 and 14. 3.
 Refrain thy tongue from evil, 1 Pet. 3. 10.
 Diversity of tongues, 1 Cor. 12. 28 and 14. 2.
 Tooth for tooth, Exod. 21. 24.
 The good treasure of the heart, Mat. 12. 35.
 Dry tree, green tree, Luk. 23. 31.
 The good tree beareth good fruit, Mat. 12. 33.
 The tree of life, the tree of knowledge, Gen. 2. 9.
 The tree that maketh the waters sweet, Exod. 15. 25.
 Trees created for man, Gen. 1. 12. and 2. 9. 16.
 Fruitfull trees must stand in time of war, Deut. 20. 19.

The fruitfull trees three yeares uncircumcised, Levit. 19. 23.
 Trumpets of silver, Num. 10. 2.
 Tribulation, Rom. 8. 35. Heb. 12. 5.
 Tribulation bringeth patience, Rom. 5. 3.
 We must by tribulations enter into the kingdom of heaven, Acts 14. 22.
 Tribulations to the faithfull, 1 Pet. 4. 12, 13.
 Pay Tribute, Rom. 13. 7.
 Christ payeth tribute to the Magistrate, Mat. 17. 27.
 Tubal-kain, the first braiser and iron finish, Gen. 4. 22.

V

Variance, a work of the flesh, Gal. 5. 10.
 The Vaile of the tabernacle, Exod. 26. 31.
 The Vaile of Moyses face, Exod. 34. 33, 35.
 Vengeance is forbidden, Prov. 21. 22. 1 Sam. 11. 12. Levit. 19. 18. Luk. 9. 55.
 Vengeance pertaineth to God, Deut. 32. 35. R. 12. 19. Heb. 10. 30. 1 Thess. 4. 6.
 Christ is the Verity, Iohn 14. 6.
 The Vessels of the young men, that is, their bodies, 1 Sam. 21. 5.
 Noahs Vineyard, Gen. 9. 20.
 Laws concerning Vineyards, Exod. 22. 5. Deut. 20. 6 and 22. 9 and 23. 24.
 Virgins taken in war, Num. 31. 18.
 Hearts Vncircumcised, Levit. 26. 41.
 Vncleanesse ought not once to be named among Christians, Eph. 5. 3.
 Company not with the Vngodly, 1 Cor. 5. 11.
 An Vnion of the Jews and Gentiles in Christ, Isa. 19. 24.
 Vocation of the Jews and Gentils, Rom. 15. 9.
 Harken to the Voice of the Lord, Exod. 15. 26. Deut. 13. 4 and 30. 20.
 Vows ought to be performed, Num. 30. 3. Deut. 23. 21.
 Vriah the husband of Bath-sheba, 2 Sam. 11. 3.
 Vriah the priest, 2 Kings 16. 11.
 Of Vfurie, Deut. 23. 20.
 A law against Vfurie, Deut. 23. 19.
 Vzziah, otherwise called Azariah the son of Amaziah king of Iudah, 2 Kings 14. 21. 2 Chron. 26. 1.

W

Walk with God, Gen. 5. 24.
 Divers causes of freedom from War, Deut. 20. 5.
 War is sent for the fin of the people, 1 Kings 8. 33. Levit. 26. 23, 25.
 No man warreth at his own cost, 1 Cor. 9. 7.
 To Watch, Mat. 24. 42 and 25. 1, 13. 1 Thess. 5. 6. Col. 4. 2.
 Unclean Waters, Levit. 11. 38.
 Water changed into wine, Iohn 2. 8.
 The Water of life, Iohn 4. 14 and 7. 38.
 Bitter Waters, Exod. 15. 23.
 Waters flowing out of the rock, Exod. 17. 6.
 The kings Way, Num. 21. 22.
 To go the Way of all the earth, for, to day, 1 Kings 2. 2.
 The Way of the Lord is uncorrupt, 2 Sam. 22. 31.
 The Way of verity, 2 Pet. 2. 2.
 The Weake in knowledge ear herbs, Rom. 14. 2.
 Davids Weapons against Goliath, 1 Sam. 17. 40.
 The Weapons of the faithfull, 2 Cor. 10. 4. Eph. 6. 11.
 A Wedding garment, Mat. 22. 12.
 Of Weights, Deut. 25. 13. Hof. 12. 7.
 The feast of Weeks, Exod. 34. 22.
 Well doing cometh of the Lord, Phil. 1. 6. Prov. 16. 1 and 20. 24.
 The Philistines fill up Abrahams Wells, Gen. 26. 14.
 Israel in his Wealth forooke God, Deut. 32. 15.
 Blessed are they that Weep, Mat. 5. 4. Luk. 6. 21.
 Weep with them that weep, Rom. 12. 15.
 The vision of Wheels, Ezek. 1. 15.
 The vision of the great Whore, Rev. 17.
 Whoredome punished by death, Gen. 38. 24. Levit. 18. 29.
 The hire of an Whore ought not to be given up for a vow, Deut. 23. 18.
 Avoid the company of Whores, Prov. 6. 24 and 23. 27.
 Yong Widows, 1 Tim. 5. 11.
 The duty of the Wife, Eph. 5. 22. Tit. 2. 5.
 The praise of a vertuous Wife, Prov. 18. 22.
 The good Wife and the bad, Prov. 31. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
 A prudent Wife is the gift of God, Prov. 19. 10.
 A contentious Wife is to be avoided, Prov. 21. 9.
 The Wife not found to be a virgin, Deut. 22. 14.
 The Wife ought to be carefull for her family, Titus 2. 5.
 The Wife suspect of adultery, Num. 5. 12.
 God worketh in us both the Will and the deed, Phil. 2. 13.
 To Will is present with us, but to perform is not, Rom. 7. 18.
 Priests may not drink Wine, Levit. 10. 8.
 Wine maketh glad the heart of man, Iudg. 9. 13. Psal. 104. 15.
 Wisdom and simplicity required, Mat. 10. 16.
 The Wisdom of the flesh disobedient to the Law.

The second Table.

Law of God, Rom. 8. 7. 1. 1 Cor. 1 and 2 and 3
 Christ is the Wisdome of God, Luk. 11. 14.
 The Wisdome of God hid in the Gospel, 1 Cor.
 2. 7
 What the Wisdome of this world is with God,
 1 Cor. 1. 19. 20 and 3. 19
 Beare no false Witnesse, Exod. 20. 16 and 23. 1
 The testimony of witnesses, Deut. 17. 9.
 What punishment is appointed for false Wines
 bearing, Deut. 19. 16.
 The Woman diseased with an issue of blood,
 is healed, Mat. 9. 20
 The Woman that hath the bloody issue, Levit.
 15. 19
 Let every Woman have her husband, 1 Cor. 7. 2
 Ephes. 5. 22.
 The Woman that turneth her husband from the
 true God, shall dy the death, Deut. 13. 6
 He that striketh a Woman with childe, Exod. 21.
 22.
 Womans duty, 1 Cor. 11. 6 and 14. 34
 Pauls brethren to Women, AAs 16. 13.
 The Jews might not marry strange Women.
 Exod. 34. 12. 16. Exe 17. 3. 4
 Women preferred in taking of cities, Deut. 20.
 24.
 The elder Women should instruct the younger
 to love their husbands, Titus 2. 3. 4
 Against Women that disguise themselves in
 mens apparell, Deut. 22. 5
 The famia of Gods Word, Amos 8. 11
 He that singeth not in Word, is perfect, 1am. 3. 2
 Christ is the Word of God, Iohn 1. 1
 Put nothing to the Word of God, nor take any
 thing from it, Deut. 4. 2. and 12. 32
 To cast away the Word of the Lord, 1 Sam. 15.
 23
 Gods Word should bee laid up in our heart,
 Deut. 6. 6 and 11. 18. we ought to follow it,
 Deut. 5. 32 we ought to teach it to our chil-
 dren, Deut. 4. 9 and 11. 19

The Word of God, how we ought to handle it,
 Deut. 6. 7
 By thy Words thou shalt be justified, Mat. 12.
 37
 The Workman is worthy of his meat, Mat. 10.
 10
 Unfruitfull Works, Eph. 5. 11
 The Works do witness of faith, Phil. 1. 9. Heb. 6.
 10. 2 Pet. 1. 5. 7
 Works of mercy, Mat. 25. 25. 36
 The Works of darknesse, Tit. 2. 12. and Ephes.
 5. 11
 The Works of Gentiles we must avoid, Ephes.
 4. 17
 The Works of God are perfit, Deut. 32. 4.
 Workers of iniquity, Mat. 25. 41.
 Works of light, Ephes. 5. 9
 The Works that defile a man, Mark 7. 20. 21.
 22
 By our Works we are not saved, Rom. 11. 6. Eph.
 2. 8 Titus 3. 5
 The Saints shall judge the world, 1 Corin. 6.
 2
 Christ prayeth not for the World, Iohn 17.
 9
 Love not the World, 1 Iohn 2. 15
 The fashion of this World goeth away, 1 Cor. 7.
 31.
 The World made by Christ, Iohn 1. 10
 True Worshippers, Iohn 4. 23.
 The Worshippers of strange gods are stoned to
 death, Deut. 17. 5 are delivered into the hands
 of spoilers Iudg. 2. 14
 The Worshippers of strange gods shall dy the
 death, Deut. 9. 14. 15
 To worship God in spirit, Ioh 4. 23
 Worship God onely, Mat. 4. 10
 The Worship of strange gods is forbidden, Ex.
 23. 13. 14.
 The Wrath of God on the children of diso-
 bedience, Col. 3. 6

Y

The Ydle are reproved, Prov. 21. 25 and 22.
 13 and 26. 13. 14. 15
 The evils that come of Ydlenesse, Prov. 24.
 30. 31.
 Ydlenesse to be avoided, Prov. 20. 13 and 21. 15
 The Yeare of Jubile, Levit. 25. 11
 A Yoke of iron for the disobedient, Deut.
 28. 48
 The duty of Yong women, Titus 2. 4.
 The lusts of Youth are to be avoided, 2 Tim. 2.
 22.

Z

Accens the Publicane, Luk. 19. 2.
 Zacharias the king of Israel, 2 King. 14. 29
 Zalmunna and Zeba slain by Gideon,
 Iudg. 8. 21.
 Zamzummim, a people, Deut. 2. 20
 The Zeale of God against the man that wal-
 keth according to the stubburnesse of his
 heart, Deut. 29. 20.
 The Zeale of Moses, Exod. 32. 26 of Phinehas
 Num. 25. 7 of Elijah, 1 King. 18. 40 of Iehu,
 2 Kings 10. 16
 Zebulun, his genealogie, and his doings, Gen.
 30. 20 and 46. 24 and 49. 13 Deut. 33. 18
 Zechariah the son of Iehojada the Priest,
 2 Chron. 24. 20
 Zechariah the son of Berechiah, Zech. 1. 1. Mar.
 24. 35
 Zedekiah king, 2 King. 24. 17 and 25. 7 Ierem.
 52. 1. Ezek. 12. 13
 Zeeb slain, Iudg. 7. 25
 Zerubbabel the son of Shealtiel, Hag. 1. 12
 Ziba, 2 Sam. 9. 2
 Zidkiah, a false prophet, 1 Kings 22. 11
 Zimri the king of Israel, and his doings, 1 Kin.
 16. 9
 Zion the city of David, 2 Sam. 5. 7. 1 Chron.
 11. 5.

The end of the Table.



Anna Maria Blencowe 1722

William Meales 1711

A N A D M O N I T I O N T H E C H R I S T I A N R E A D E R

Concerning the Apocrypha-Books, wherein are shewed the reasons
and grounds, wherefore they are here omitted, as not Canon-
call, and not to be accounted amongst the Books of undoubted truth, as the
H O L Y S C R I P T U R E S are to be held for,



He writings which anciently have been joyned together in that Book, which we call the Bible, or the Scriptures, are of two kinds: Some are given by inspiration of God, 2 Tim. 3.16. and written by the holy men of God, namely, the Prophets and Apostles, Ephes. 2.20. being moved by the holy Ghost, 2 Pet. 1.21. which is the Spirit of truth, John 15.26. and 16.13. and therefore, are Divine Scriptures of an undoubted and infallible truth: these we commonly call by a Greek word, *Canonicall Books*, because they contain a doctrine which is as a Canon or Rule of all that must be beleaved and done to be saved, Gal. 6.10. Phil. 3.16. Or because they stand in the Canon, that is, in the Register of the Divine Books, which both the Jewish, and Christian Church at all times have had.

Athanasius in his *Synopsis* saith: Some Books are written by the will of men that are lyable to error in doctrine, and therefore cannot be a rule unto our faith and carriage, and these are called *Apocrypha-Books*, that is, *Hidden*: either because they ought not to be read in publick, but rather to be hidden: or because they were not in the chest wherein the divine books of the Jewes were kept and hidden. As for the books of the *new Testament*, which are contained in the Bible, although some particular Doctors, though without reason, have doubted, whether the epistle to the *Hebrews*, the epistle of *James*, the second of *Peter*, the second and third of *John*, the epistle of *Jude*, and the *Revelation of John*, were to be held for *Canonicall* or no: yet notwithstanding the *Primitive Church* generally have never doubted of it, neither are they in our time questioned, but are by whole *Christendome* esteemed and held to be divine and *Canonicall books*. But by the writings of the old Testament there are some Books adjoyned, which are not *Canonicall*, but *Apocryphall*: to wit, *The third and fourth books of Esdras*, *the history of Judith*, *the book of Wisdom*, *Ecclesiasticus*, or *Jesus Syrach*, seven chapters added unto the book of *Ester*, *the book of Baruch*, and the letter of *Jeremie*, some additions to the book of *Daniel*, namely, *the history of Susanna*, of *Bel and the Dragon*, *the prayer of Azarias*, and the song of the companions of *Daniel* in the fiery Oven, *the prayer of Manasse*, and the three books of the *Maccabees*. That these writings are not to be reputed *Canonicall* but *Apocryphall books*, appeareth manifestly, by reason, that man sees not, nor finds in them the marks and signs whereby the *Canonicall books* are known and discerned from others. The marks of a *Canonicall writing* in the old Testament are these: First, that it is written by a Prophet: by reason whereof the *Canonicall books* of the old Testament are named the *Prophetical writings*, Jer. 16.26. and the *Prophetical word*, 2 Pet. 1.19. And that consequently it is not written since the dayes of *Malachi*, who was the last of the Prophets. Reade *Iosephus* against *Appian*, lib. 1. and *Eusebius Hist. Eccles.* lib. 3. cap. 2. Secondly, That which is written in the Hebrew tongue for the Scriptures of the old Testament, is written in the Church of Israel, which onely used the Hebrew tongue. See *Hieronym. pref. in Paral. and in Esd.* Thirdly, That by the Jewish Church it hath been acknowledged and held to be a *Canonicall book*: for the Jewes were trusted with the word of God, *Isal.* 47.19. *Rom.* 3.2. and commanded to keep them faithfully, *Deut.* 32.39. which also they have done; so that Christ, howbeit he often reproved them of their evill expounding of the Scripture, yet he hath never accused them of corrupting or mingling the *holy Scriptures*, but shewed men to those writings which they had at that time, *Luk.* 16.29. *John* 5.39. Fourthly, That nothing is found in it, but that which is holy and true, and nothing opposite or contrary unto the truth, or the main doctrine in the *Canonicall books* comprehended. Now that these marks are not found in the aforementioned *Apocryphall books* appeareth by them most clearly. First, For none of them are written by a Prophet, as being all of them written after the time of *Malachi*, and the Authours of the same books confesse themselves, that no Prophet hath been in their time, as appeareth, 1 *Mac.* 4.46. and 9.27. see likewise 2 *Mac.* 2.21. and the preface of *Syrach*. The author of the

book of *Wisdom* saith indeed, Chap. 9. 7. 8. that he is king Salomon, unto whom God hath commanded to build the Temple, but that is found untrue, being that this book is first written in Greek, as the stile sheweth, and it plainly appeareth by Chap. 4. 2. that the Authour maketh mention of the warres of the Greeks, which were 260 yeares after Salomonis time instituted. The ancient Doctors are of opinion, that this book is written by Philo the Jew, who lived after the birth of Christ, and beleeveth not in him: Read *Hierom. in Prologo Galeato in lib. sap. and Prefat. in Proverb. Salomonis*. Secondly, Neither are the books written in Hebrew but in Greek: yea, that fourth book of *Esdras* is not found but in the Latine. Thirdly, They have never been put in the Register of the Divine books which the Israeliticall Church had, as may be made manifest by *Iosephus* against *Appion*, lib. 1. who there recited but 22 *Canonicall books*, which the Jewish Synagogue held to be such; among which none of these are counted. Read also *Euseb. Hist. Eccles. lib. 3. cap. 10.* neither have they ever been read in the Synagogues of the Jewes, nor expounded by the Priests and Scribes of that people. It appeareth likewise that the Lord *JESVS* and his Apostles have not held these books to be *Canonicall*, being they never cite any thing out of them, as they do of the other books, of whose Divinity they beare witness every where, and never of these *Apocryphall*. When the Primitive Christian Church received the *Canonicall Books* of the old Testament from the hands of the Jewish Church, we finde not that any mention of them are made in the Registers which the Primitive Church had of the *Canonicall books*. *Eusebius* witnesseth, *Histor. Eccl. lib. 4. cap. 26.* that a certain ancient and excellent Teacher, named *Melito*, Bishop of *Sardis*, undertook expressly a journey towards the East for to enquire after the number and order of the *Canonicall books*, and that among them none of these were reckoned, as out of the Register it self may be seen. The Synode of *Laodicea* likewise, which was kept in the yeare of our Saviour 318. citing in the 59 Canon, the Register of the books which at that time were held for *Canonicall* by the Christian Church, makes no mention there, of any of these books: as neither do the ancient Ecclesiasticall writers, when they also relate the Register of the *Canonicall books*: as among others, *Origen* by *Eusebius Hist. Eccl. lib. 6. cap. 24.* *Cyprianus* in *Symb.* *Athanasius* in *Synopsi.* *Eelarius* in *prol. Psal.* *Hieronym.* in *prol. Galeato*, in *prefat. in lib. Esdera*, lib. *Salom.* *Daniel.* & *Maccab.* *Nazianzenus* in *Carm.* *Ephiphanius* *Hares. 8.* & in *lib. de pond. & mens.* *Cyrillus Hierosolymitanus* *Catech. 4.* *Ruffinus* in *expos. Symb.* Fourthly, Hereunto adde, that in most of these books are found divers untrue, impertinent, fabulous and contradictory things, not agreeing neither with the truth, nor with the *Canonicall books*. Out of very many, let these few suffice to cleare the matter. The whole fourth book of *Esdras* is nothing but a continuall narration of fained things which never hapned: as specially what the Authour recites in the Chap. 6. vers. 49, &c. of the two great beasts, *Enoch*, or *Behemoth*, and *Leviathan*, that favours most manifestly of the Jewish fables. And who can beleieve that to be true, which in the 14 chap. vers. 21, &c. is related, that the Law of God was wholly lost, and that the same was restored again by *Esdras*, within the space of 40 dayes? What is said in the 4 chap. vers. 41. of the souls of the dead, that they are kept in chambers or cells under the earth, is also clearly opposite unto the *Canonicall writings*, *Eccles. 12. 7.* *2 Reg. 2. 11.* *Math. 5. 3.* and *12. Luke 16. 12.* and *23. 43.* *2 Cor. 5. 1.* In the book of *Tobias*, besides that the Greek and Latine copies do mightily disagree, and contain many things contradictory one to another, there is attributed a lie unto an Angel: for in Chap. 12. 15. he saith, that he is the Angel *Raphael*, and in Chap. 5. 18, he saith that he is *Ararias* the son of the great *Ananias*. There is also related, that the Angel should have taught the young *Tobias* to chase away the evill spirit, with the roasting and perfuming of the heart and the liver of a fish. Chap. 6. 5. 8. and Chap. 8. 2. which favours not a little after the fained *Talmudicall* fables. Likewise it is not credible what is said in Chap. 3. 8. that an evill spirit *Asmodi* should have killed seven Bridegrooms of *Sara*. In the Chap. 3. 7. are two things contrary one to another, as that *Sara* dwelt in the city *Rages*, and Chap. 9. 6. that the Angel was sent out of her fathers house to go to *Rages*. Concerning the History of *Judeth*, there can be assigned no certain time, in which the same History hapned, from whence with good reason may be suspected, that it is but a meere invention: the more seeing the Jewish Historiographer *Iosephus* makes no mention of the same. And if it were hapned in the dayes of *Nebuchodonozor*, as is insinuated in the Chap. 1. 12. and the Chap. 2. 1. the holy Ghost would as well have described these wars, as that of *Rabshakehs* against *Hezekiah*, *2 King. 18.* *Esa. 36.* *Judeth* is introduced in the 10. 11. and 12. Chapters, bringing forth many lies for to beguile and deceive the simple, contrary to the ninth Commandment, *Exod. 20. 16.* And for to confirm her oath, she abuseth also the name of God, Chap. 11. 4. 5. which cannot be without perjury and grievous profanation of Gods holy name, contrary to the third commandment, *Exod. 20. 7.* As also when she prays God to blesse this deceitfulness of her lips, Chap. 9. 13. *Judeth* doth pervert that murderous act of *Simeon* committed against the *Sechemites*, *Gen. 34. 25, 26.* which is contrary to the fifth commandment, *Exod. 20. 13.* and is detested of the Patriarch *Jacob*, as a wicked and impious deed, *Gen. 49. 5, 6.* In the book of *Wisdom*, besides that it is unjustly attributed unto Salomon, as is shown here above, there are also to be found things which agrees not with the *Canonicall writings*. In Chap. 8. 19, 20. the Authour speaks as if he were born without Originall sin, contrary to *Esa. 51. 7.* And what he saith in Chap. 14. 15. of the first invention of the service of Images; and in Chap. 17. 3. of the astonishment of strange apparitions, is not well to be beleeveth. The Authour of the book named *Ecclesiasticus*, *Iesus Syrach*, professes himself in the Preface vers. 5. that he hath interpreted a writing of his grandfathers, and craves for pardon, if in his labour he seemes to come short, which is a thing unbecoming a godly writer that is moved and led by the Spirit of God. He saith also in the 8 vers. that he hath written this book in the 38 yeare of king *Evergestes*: which cannot be true, seeing there never reigned a king of that name so long. Likewise when he saith in Chap. 1. 9. and Chap. 24. 10. that the *Wisdom* of God is created, hee gainsayeth and makes of no force the cleare testimony of the Prophet *Salomon* about the Eternity of the Son of God, *Prov. 8. 22.* And when he affirmed, that the honour done unto parents, maketh

maketh an atonement for his sins, Chap. 3. 3. and in Chap. 29. 12. that almes deliver from all afflictions, he gain-
 sayeth the Apostle Paul, Rom. 3. 24, 25. When he teacheth, that men can keep the commandments if men will
 Chap. 15. 15. that is repugnant with 1 Reg. 8. 46. Psal. 19. 13. Prov. 20. 9. Jerem. 13. 23. James 1. 9. In Chap. 25. 29.
 he counsels a man to forsake his wife, if she go not as he would have her, contrary to the doctrine of Christ, Mat.
 5. 31. and 19. 8, 9. In chap. 46. 22. he seemes to beleve, that Samuel was truly raised up by that Witch of En-
 dor, 1 Sam. 28. 11. which is contrary to that of 1 Sam. 25. 29. and Luke 16. 27, &c. Apoc. 14. 13. And in Chap. 48. 10.
 he doth confirm that Jewish error, that Elias shall in person come again into the world: contrary to the do-
 ctrine of Christ, Mark. 9. 11. &c. The rest of the book of Ester after the Greek, contains also divers things that
 are repugnant unto the Hebrew and Canonickall book of Esther, as may appear by comparing both books to-
 gether. In the Hebrew, chap. 2. 16. is said, that this History hapned in the seventh yeare of king Ahasuerus;
 and in the Greek chap. 11. 2. that it hapned in the second yeare of king Artaxerxes. In the Hebrew, chap. 3. 5. is
 said, that Haman was full of wrath against Mordecai, because he bowed not his knees before him: and in the
 Greek, chap. 12. 6. that it was because of the two Eunuchs, who were punished by his declaration against them.
 In the Hebrew, chap. 5. 2. that the king, when Esther came up to him, received her graciously: and in the Greek,
 chap. 15. 7. that the king looked very fiercely upon her, so that she fell down and fainted. In the Hebrew, chap.
 6. 3. that Mordecai for his discovering of that treason had received no reward: and in the Greek, chap. 12. 5. that
 the king rewarded him for it. In the Hebrew, is the discovering of the treason set after the repudiation of Vash-
 ti, and the marrying of Esther, chap. 1. and in the Greek it is set before. In the Hebrew, chap. 3. 1. is said, that Ha-
 man was an Agagite, that is, an Amalakite: and in the Greek, chap. 16. 8. that he was a Macedonian, and sought
 to have translated the kingdome of the Persians to the Macedonians, which indeed hath no likelihood of truth,
 being at that time the Macedonians were of no force nor respect. In the book of Baruch, Chap. 1. 2. is said,
 that on the same time Jerusalem was taken in and burnt: contrary to that which is reported, 1 King. 25. 8, 9. and
 Jer. 52. 12. That Baruch did reade the words of this book in the hearing of Jechonias the king of Juda, and in
 the eares of all the people, Chap. 1. 3. which cannot be true, seeing Baruch was carried away into Egypt with
 Jeremy, Jer. 43. 6. and Jechonias sat in prison, Jer. 24. 1. That the king and the people have intreated the Priests
 to offer burnt-offerings and sin-offerings upon the altar of the Lord, Baruch 1. 10. whereas the Temple and al-
 tar were destroyed and rooted out. And in the Epistle of Jeremy, Chap. 6. 2. it is said that the Captivity of Ba-
 bylon should last seven generations, contrary to that of Jeremy, Chap. 25. 12. and 29. 10. where it is said of se-
 venty yeares onely: And being it is not credible that the Jewes in their Babylonish captivity should have had
 their own judges, which had power to judge a man to death, and should have spoken Greek: that they also
 should have had there stately houses and gardens, as it is said in the History of Susanna & Daniel, Chap. 13. 4, 5.
 54, &c. and that this history should have hapned at the time of king Cyrus, Chap. 13. 65. and that Daniel as
 then was yet a young child, Chap. 13. 45. being that Daniel was led away or transported at the time of Nebu-
 cadnezzar, Dan. 1. 2. and there passed seventy yeares between Cyrus and Nebucadnezzar, Jer. 29. 10. there-
 fore the ancient Teachers have held both these and the other Greek Additions, for Jewish fables. Reade
Hieron. prefat. in Dan. The like untrue, fabulous, and with the Canonickall books disagreeing, things are
 generally found in the books of the Maccabees. For 1 Maccabees 1. 7. is said, that Alexander the great,
 yet living, divided his Kingdomes amongst his Generals, which all other Historians avouch to be untruth, read
Curt. lib. 10. Arian. lib. 7. Diodor. Sic. lib. 17. Plutarch, in vita Alexand. 1 Mac. 8. 16. is said, that the Romans
 trusted one man yearly with the highest power, being notoriously known, that they chose two Consuls year-
 ly. 2 Maccabees 1. 12. is said, that the Isaelites were led away captive to Persia, which were led into Baby-
 lon, 1 Maccabees 8. 7. that the Romanes had taken prisoner King Antiochus the great, being alive: and
 Vers. 8. that they had given the Countrey of Iudea to the king Eumenes: Which is too untrue, seeing the
 Romane Histories confirm and witnesse that the Romanes have indeed in divers pitched battels, wholly de-
 feated Antiochus, but was never taken prisoner: and that the Romanes never had subdued India, Reade
Appian, Zozin. Justin. Hieronim. in Dan. So is that also untrue which 1 Maccabees 12. 20. Oniases, or Arius
 the King of Sparta saith, that the Sparians are of the posterity of Abraham: At the time also of the high
 Priest Onias there was no Arius king of Sparta: but king Arius, of whom Pausanias and Plutarch make
 mention to have lived four hundred years after that time. There are also contrary things found in this
 book. For 1 Macc. 8. 16. is said, that Antiochus Epiphanes died on his bed at Babylon: and 2 Mac-
 cabees 1. 16. that he was stoned by the Priests of the Temple of Diana Nanea, and cut in pieces. And
 2 Maccabees 9. Vers. 5, 28. That he in the Mountaines, coming from Persia, fell down from his Chariot,
 and that he died there of an incredible and incurable paine in his inward parts, 1 Maccabees 9. Vers. 3, 8.
 is said, that Judas Maccabeus was slain in the battell, in the yeare, one hundred fifty and two. And 1 Mac-
 cabees 1. 19, 10. that he in the yeare one hundred eighty and eight, had written a letter to Egypt, which
 should be six and thirty yeares after his death. That savours also somewhat of the Jewish fables, which
 related, 2 Maccabees 1. 19. That the Priests had concealed the fire of the Perfume Altar in a pit, which was
 a dry ground: and Chapter 2. Vers. 4, 5, that Jeremias had hid the Tabernacle, Arke, and Perfume Altar in a
 cave of a Mountain, on which Moses ascended; and saw the inheritance of God: as likewise, the vision of Judas
 Maccabeus, 2 Mac. 15. 12, &c.

Finally,

Finally, there are also things found contrary to the Doctrine of the Canonick books: for 2 Mac. 14. 37. 41. 46. is the Act of one Razis commended, who killed himself, contrary to the sixth commandment, Exod. 20. 13. and 2 Mac. 17. 43. &c. is commended the action of Judas Maccabeus, offering for the dead, which is contrary unto the Law, which offering for the dead is no where commanded, but expressly forbidden, Psal. 49. 8. and that this second book of the Maccabees is no Canonick book, appeareth plainly; because it is a short abridgement of five books written by one Iason of Cyrene, who was no Prophet, 2 Mac. 2. 241. and the Author that hath abridged these Books, telleth us that he hath done it with great trouble and paines, 2 Mac. 2. 27. and intreats the Readers to excuse him, if he hath done this work slenderly or meanly, 2 Mac. 15. 39. which becometh not a Divine writer, moved by the Spirit of God. Hence it appeareth plainly; that the forenamed books are not Canonick, but Apocrypha: which consequently ought not to be read in publick in the Church, and from which, as humane writings, no proofes may be drawn to confirm any one Article of Faith, but that our faith ought to be builded upon the foundation of the Prophets and Apostles, Ephes. 2. 20.

Ordained at the Synode of Dort in the yeare 1618. Set out and annexed, by the Deputies, to the end of the Dutch Bible newly Translated.



Susanna Meales Her Book 1711

William Meales 1712

James Meales

